EDUCATIONAL.

The leading School and Teachers Bureau of the South and Southwest is the

National Bureau of Education.

MISS CROSTHWAIT and J. W. BLAIR, Prop'rs. Willcox Building, Nashville, Tenn. Send stamp for information.

Our New Illustrated Price-list of Gold Pens, Pen Holders, Pen Cases, Pencils, Toothpicks showing nearly one hundred different styles, sent to any address. Our "313" Pens are especially adapted for fine writing.

Gold Pens!

Gold Pens repaired, 50 cents each. Our 14-kt. Gold Fountain Pen, price, by mail, $1.10, is equal to the best, and warranted.
C. P. Barnes & Bro., 554 W. Market, Louisville, Ky
This firm is reliable.—Baptist & Reflector.

JAMES T. CAMP,
PRINTER & PUBLISHER.

317 Union St., Nashville, Tenn.

Catalogues, Letterheads, Noteheads, Billheads, Envelopes, Wedding Invitations, etc., in first-class style, at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for estimates.

Our New Leader

Made of Genuine Dongola, solid leather sole and inner sole. All styles and sizes. Fit and quality guaranteed. Catalogue of all grades of boots and shoes free.
POSTAL SHOE CO., 64 Federal Street, Boston, Mass.

$1.45

The... Whitely Exerciser.

". . . I should like to try the Exerciser and, if possible, get lady Henry Somerset to do so. Please send one with bill.
Later. It has arrived. We use it, and find it beneficial to our health.
FRANCES E. WILLARD Pres. W. C. T. U.

The ideal gymnasium for home use. Made on elastic cord over fine pulleys. Highest endorsement from Physicians. Send for ills. pamphlet. Price, $3.00. Beautiful Holiday machine, $5.00. Sold by dealers.

Special Holiday Offer: Upon receipt of price, we will forward one machine prepaid to any address, and will refund the money on its return if unsatisfactory.

Independent Electric Co 3901 Stewart Ave. Chicago. New York Office: 853 Broadway.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO. Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin. CHURCH BELLS, PEALS AND CHIMES. Best Rotary Yoke Wheel and Friction Rollers. Best Work & satisfaction Guaranteed. Price, Terms, etc., Free.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Are You Going

NORTH,
SOUTH,
EAST,
WEST?

—IF SO TAKE THE—

L. & N.

(Louisville & Nashville Rail Road.)

AND YOU WILL BE CARRIED THROUGH WITH

The Maximum of Speed,
The Maximum of Comfort,
The Maximnm of Safety,
—AND—
The Minimum of Rates.

C. P. ATMORE, Gen Pass. Agt.

The Cat Came Back

Because there was no place like the home where they used

Clairette Soap

This Great Soap makes home, home indeed. Keeps everything clean. Keeps the housewife and everybody happy. Try it. Sold everywhere. Made only by
THE N. K. FAIRBANK COMPANY, St. Louis.

PIANOS BALDWIN, ELLINGTON, VALLEY GEM. HAMILTON ORGANS.

The factories making the above Pianos and Organs are owned and operated by D. H. BALDWIN & CO. Our extensive facilities enable us to give better value for the money, to Piano and Organ buyers, than other firms in the South.
We will sell any instrument we make or handle at factory prices on easy terms. Before making a purchase, call on or write us for catalogues, prices and terms. Instruments rented, tuned and repaired.
We are also sole agents for the Decker Bros., Haines Bros., and Fischer Pianos and J. Estey & Co., Organs.
Special inducements offered on Church and Chapel Organs.
D. H. BALDWIN & CO. Nashville Store, 517 Church St.

DO NOT... IMAGINE....

THAT ANY OTHER - - - - SUNDAY SCHOOL SERIES

Can possibly present to our Scholars the Work of the SOUTHERN BAPTIST CONVENTION as can that of the CONVENTION ITSELF.

TEACHER, QUARTERLIES, KIND WORDS, and

THE YOUNG PEOPLE'S LEADER

all aim at this, and none of them ever draw their attention away to OTHER ......WORK......

PATRONIZE YOUR OWN BOARD.

Keep your Sunday school children in touch with your denominational life and work. SEND FOR SAMPLES OF PERIODICALS.

Prices.

The Teacher	50 cents a year	Kind Words—	
Advanced Quarterly	10 " "	Weekly	50 cents a year
Intermediate Quarterly	9 " "	Semi-monthly	25 " "
Primary Quarterly	9 " "	Monthly	16 " "
Lesson Leaflet	5 " "	Child's Gem	26 " "
Picture Lesson Cards	12 " "	Bible Lesson Pictures	$4 00

Young People's Leader (Weekly)..........75c. a year.

When ordering for one quarter divide the above prices by four. Terms cash. Full line of SUNDAY SCHOOL SUPPLIES.

BAPTIST SUNDAY SCHOOL BOARD,
T. P. Bell, Corresponding Secretary. Nashville, Tenn.

THE FAMOUS
STARR PAINO,

That received the award of merit at the World's Fair, is regarded by many as the highest standard of excellence.

WHILE IT IS ONE OF THE BEST AND MOST COSTLY PIANOS MADE.

Yet, by their system of selling direct to the people, saving all middlemans's profits, they are able to furnish it at a price within the reach of tousands who could not otherwise get a first-class Piano; and to this end they have established their Southern Distributing Depot with the Jesse French Piano & Organ Co., Nashville, Tenn., who can furnish you at factory prices. They also have a full line of other makes of Pianos from $175 and upward. Organs from $40 and upward. Don't buy a cheap Piano, but buy A GOOD PIANO CHEAP. For further particulars, write to the

Jesse French Piano and Organ Co.
NASHVILLE, : : TENN.

HUGHES' TONIC. "OLD RELIABLE Cures Chills SURE.
50c. & $1 Bottles. Druggists Have It

WHY SUFFER? Dispepsia! Indigestion! Constipation! Sure Relief. Reliable. Palatable ROBINSON'S Lime Juice & Pepsin. 50c. & $1 Bottles Druggists Have It. You will like it.

DOYLEY & CENTERPIECE BOOK
The Most "up to date" book on the subject. Chapters on Embroidery Stitches, Centerpieces, Doyleys, Ideal Honiton, Luncheon and Tea Cloths, Cut Work and Table Spreads in Denim. Over 70 Engraved Illustrations. Instructions for working each pattern are so plain that the beginner need not hesitate to undertake them. Invaluable to every lady who embroiders. Sent postpaid to any address for 10c. or the names of five ladies interested in embroidery and 4c. to cover postage.
The Brainerd and Armstrong Company, 2 Union St., New London, Conn.

The Best Christmas Gift Specimen pages, etc., sent on application.
or the best addition to one's own library is WEBSTER'S INTERNATIONAL DICTIONARY

Successor of the "Unabridged."
Standard of the U. S. Gov't Printing Office, the U. S. Supreme Court, and of nearly all the Schoolbooks.
Warmly commended by State Superintendents of Schools, and other Educators almost without number.

THE BEST FOR EVERYBODY BECAUSE
It is easy to find the word wanted.
It is easy to ascertain the pronunciation.
It is easy to trace the growth of a word.
It is easy to learn what a word means.
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

IRON FENCE Very cheap to enclose Cemeteries. Catalogue free.
I. W. Rice, Atlanta, Ga.

Individual Communion
Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.
GLOBE FURNITURE CO., Northville, Mich.
Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

Jennings' BUSINESS College.
Nos. 150, 152, and 154 N. Cherry St. (Cumberland Presbyterian Publishing Block), Nashville, Tenn.
A practical school of established reputation. Business men recommend this College. Write for free Catalogue. Address R. W. JENNINGS, PRINCIPAL.

It Is a Well Known Fact

that crystalized Japanese menthol (such as is used in Palmer's Magnetic Inhalers) acts directly on the mucus membrane of the throat, nose and lungs, thereby forming one of the best, safest and most agreeable of all antiseptics. Try the inhaler for colds, headaches, catarrh, etc., and you will be surprised at its wonderful curative qualities. Sent by mail, postpaid, 50 cents. Stamps taken. See advertisement on another page of the BAPTIST AND REFLECTOR.

Baptist and Reflector

THE BAPTIST, Established 1836. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

SPEAKING THE TRUTH IN LOVE.

Published every Thursday. Entered at the postoffice at Nashville, Tenn., as second-class matter.

Old Series, Vol. LIX. NASHVILLE, TENN., DECEMBER 12, 1895. New Series, Vol. VII., No. 17

CURRENT TOPICS.

THE message of the President of the United States which was sent to Congress last week was quite a lengthy document. We have not the space even if we had the inclination to make any extensive comments upon it. It was considered an able State paper. Its discussion of our foreign relations was particularly calm and dignified and fair.

THE arrest in Honduras and the bringing back of A. K. Ward, the noted Memphis forger, is a striking illustration of the truth of the saying in that Old Book, "Be sure your sin will find you out," and the trials through which he went in his efforts to escape from justice is an illustration of the other remark in that same Book, "The way of the transgressor is hard."

THE President has nominated Judge Rufus W. Peckham of New York State to be assistant Justice of the Supreme Court of the United States in place of Justice Jackson of Tennessee, who died a few months ago. It was Judge Peckham's brother who was nominated about a year ago to fill a vacancy upon the Supreme bench and whose confirmation by the Senate was defeated by Senator Hill. It is stated, however, that Senator Hill will make no fight upon the present nomination.

REV. A. J. DIAZ, of Cuba, has organized and located, under the auspices of the Southern Baptist Convention, seven Red Cross Hospitals in the section in which the fighting is going on and where the Spanish Government has 20,000 soldiers stationed. Each station has a native physician, two Baptist women nurses and ten male assistants. They are all well supplied with tracts and leaflets. Formal recognition of the work has been given by the Spanish Government. We hope that this may mean much for the Baptist cause in Cuba.

WHAT is called an anti-bar-room bill has been introduced in the Legislature of Georgia. It is, as we understand it, a bill similar to the Dispensary Law of South Carolina. We are glad to see the people of our neighboring States moving in this direction. It is certainly a wise movement. We hope that the time will come at no distant day when the people of Tennessee shall join hands and votes against these accursed bar-rooms which are seen in every city and town in our beloved State, and which have gained such a strong hold upon the politics of the State.

THE *New York Sun* estimates that during the twenty-five days preceding Nov. 15th at least 15,000 Armenians were assassinated, and no fewer than 200,000 robbed of all their possessions and rendered homeless. The *Religious Herald* thinks "that there is now no doubt whatever that the Turkish Government is in fullest sympathy with these outrages," and says, "the wonder grows that there has thus far been no decisive interference by Christian governments, particularly those of Europe. That atrocities so utterly inhuman should go unpunished so long, is astonishing."

IN his interesting "Around the World" letters, Dr. R. S. McArthur, in writing of Japan and speaking of the cheap living in that country, said: "Labor is cheap; humanity is cheap. Men, women and children work in factories for a song. Christianity gives dignity to labor, nobility to manhood, honor to womanhood and protection to childhood; all these things Japan much needs." And we would broaden the remark and say, All these things not only Japan, but every country in the world needs, which means simply to say that the world needs Christianity. Wherever Christianity goes, and wherever its principles have full sway, there you will find happiness and prosperity in this world, as well as bright hopes for the world to come.

THE *Christian Advocate* in its issue of Nov. 28th has an editorial headed, "Football Must Go." It begins by saying: "The time for reasoning is past. It is in order now to act. The case has been heard. All the facts have been duly weighed. The arguments *pro* and *con* have been ended. An intelligent public has made up its mind. Sooner or later—and sooner rather than later—it will be necessary for the authorities of our colleges and universities to put a stop to this brutal and demoralizing sport. Some of them are already moving. The others are bound to follow." It then appends an article by Mr. Edward W. Bok, editor of the *Ladies' Home Journal*, strongly arguing against the game; urging that it is brutal; that it is dangerous; that "forty-six deaths resulted last year from collegiate games of football within the short period of four months;" that the game as it is played to-day, is an absolute detriment to the mental development of those who participate in it;" and that it is demoralizing both to the players and to the other students, giving them false notions of life and cultivating the gambling instinct within them. Mr. Bok supports these charges with facts which seem to be irrefutable.

SPEAKING of the new Congress which convened on Monday of last week, the *Journal and Messenger* says: "The most needed reform is a provision whereby Congress shall meet as soon as possible after its election. At first it might not be practicable to place the beginning of the session before the 4th of March following the date of the President's inauguration, but eventually the new Congress ought to meet the first week of January after the election of its members. The old Congress would then have full six weeks after the election to close up its business. The present plan was well enough at the beginning of our government, before the days of railroads and telegraphs, when the result of a fall election might not be known until some time in the winter, and a journey in a stage-coach required a week. But the railroads have changed all that, and the time of the meeting of Congress should be changed to conform to present conditions." Our contemporary is quite right. We have more than once called attention to the fact that the members of Congress do not take their seats for more than a year after they are elected. In England, as happened last summer and has frequently happened, Parliament will be dissolved and a new Parliament elected and opened, all within a few weeks of time. And yet we call ours a popular government, a "government of the people, by the people and for the people," and we consider that it is quite sensitive to the popular will. But after the people have elected a Congress to carry out certain reforms, before that Congress meets they will have forgotten all about these reforms, and will be ready for others.

PRESIDENT E. B. ANDREWS of Brown University delivered a lecture in this city on last Friday night to a large audience upon the subject of Robert E. Lee. President Andrews himself is a Northern man, and was in the Northern army. His admiration, however, both for the character and military genius of General Lee is very great. His lecture was one of the most interesting to which we have listened in a long time. It indicated much thought and research, and at the same time much incisive criticism. He spoke without notes and showed much of the power of the true orator. His closing point was very striking and should be repeated. He said that we are accustomed to speak of the cause for which Lee fought as a "lost cause;" but while its direct purposes were not effected, in a large and higher sense it was not a lost cause. For through the valor of Lee and others the doctrine of State's rights had been impressed upon the States of this country, North as well as South, as never before, and these States were demanding a larger autonomy than they had ever done before. In this way all of the higher objects of the war had been accomplished. Coming from a Northern man this was a remarkable statement. There are three reasons for the war generally given: (1) The preservation of the Union, (2) the destruction of slavery, (3) the preservation of State's rights. The two first of these are given by the Northern side, the third by the Southern side. Now, if it shall turn out that all of these objects were accomplished—the preservation of the Union and the destruction of slavery, for which the North fought, and, according to the statement of Dr. Andrews, the preservation of State's rights, for which the South fought—will it not be a wonderful illustration of God's providence in overruling what appeared to be such a terrible calamity as was our late war for the accomplishment of the objects which *both* had in view? And if both sides got what they wanted, should not both be satisfied?

DESPITE the expectations that something definite would be done by last Saturday, the Turkish situation seems to remain *in statu quo*. The powers are still pressing the Sultan for permission to have extra guardships in the Bosphorus to protect the foreign residents of Constantinople in case of another riot there, as well as to insure the carrying out of the reforms which the powers have demanded of the Sultan. The Sultan, however, still refuses to grant the permission, and is exerting all of the skill of Eastern diplomacy to prevent, or at least to postpone, the granting of this permission. Eastern diplomacy, by the way, simply means lying, to express it in plain English. The Sultan seems to be a past grand master in that art. The most sensational event of the week in connection with the Turkish situation was the action of Said Pasha, the former Grand Vizier of the Porte, in taking refuge at the British embassy because he had been invited to take up his residence within the inclosure of the Sultan's palace, and he believed that such an invitation meant death to him, as the Sultan's jealous disposition and desperate situation have led him to vent his vengeance upon any one over whom he had authority and whom he had the least occasion to suspect of infidelity to him. The latest dispatches announce, however, that Said Pasha has been persuaded to return to his home. What the final result of the matter will be remains to be seen. Meanwhile the outrages still continue. It is estimated that there has been perhaps 100,000 deaths of Armenians altogether, and 500,000 others, mostly women and children, are now homeless and without food, and with no expectation of support for the coming winter. We give you on page three, instead of his regular letter, a fine discussion of the Turkish situation by Dr. P. T. Hale, who has just returned home from his foreign tour. The article originally appeared as an interview in the *New York Journal* upon the occasion of his reaching that city. In this connection we may quote a clause from a letter written by Mr. Gladstone last week to Mr. Chauncey M. Depew, and which has been published: "In my opinion, no cause more sacred and none more urgent than that of the Armenians has ever been brought before the citizens of a humane and enlightened country. It is for the moment enveloped, so far as the public are concerned, in uncertainty, but yet there are indications that the handwriting on the wall, which warned one ancient despot of his coming doom, has again been traced visibly enough to betoken some approaching crash of a sytem of government far more impious and iniquitous." It is gratifying to see the grand old man giving his last years, as he has already given his past years, to the cause of liberty.

Just before going to press the news comes that the Sultan has at last granted the long delayed permission for the extra guardships to enter the Bosphorus. The result remains to be determined.

CONTRIBUTIONS.

Our Cause in Brazil.

Never before has the work been so encouraging. Though the opposition has been great, perhaps more than ever before, yet we have moved forward, and are still going with the tide of blessings. Praised be the Lord.

Permit me to give your many readers some statistics of our work in divers parts of Brazil, and they can judge for themselves.

CAMPOS.—On the 7th of October we held our quarterly meeting, and the committees gave in their reports for the months of July, August and September. The report of members in the Campos Church was: Nine received by baptism, one by reconciliation and one had been dismissed by letter, making a total of 119 members. Of the 15 candidates that presented themselves six were put off until giving better proofs of conversion. The meetings were well attended, especially on Sundays, when the house is nearly always full. The Sunday-school shows an attendance of about 30 scholars. The Invitation Committee distributed only 1,816 tracts, not having more; besides the thousands of announcements. The treasurer presented the following financial statement:

RECEIPTS—

Money in hand at the beginning of the quarter	927,251 reis
Donations from church members	722,130 "
Donations from friends	192,000 "
Total	941,380 reis

EXPENDITURES—

Eight dozen chairs for church hall	429,500 reis
For Home and For'gn Missions	80,000 "
For church expenses	82,400 "
	191,900 reis
Total in hand	349,480 reis

At the same session a committee was appointed whose duty it is to push on the work of building our church. Every day we are feeling more and more the need of a building of our own. The house we are in now is about to be sold to a great enemy of our cause. As soon as he buys it I am afraid we shall have to look out for another room, and that will be a difficult task. If we but had some money in hand we would begin building. Brethren, we solicit your help. Five thousand dollars is all we need. As soon as Campos has a church building the work in this city becomes *ipso facto* independent and self-supporting. Please help the Board in Richmond to send us the $5,000 needed. Three candidates presented themselves for membership, one being accepted and baptized and the others were put off for the November session.

OPEN AIR MEETINGS.—The hall being too small to hold the many who wish to listen to the preaching of the Word of Life, we are holding open air meetings nearly every Sunday afternoon. Nearly all the church members turn out, the young people with tracts ready to distribute to the passers-by. We usually hold it on one of the squares. My little organ plays the most prominent part. I begin to play a hymn. Soon from all parts of the city people come running to see and to hear. The believers begin to sing, and before they have finished some of the onlookers will join in and sing with them:

Sim, men Jesus te sequirei,
Sequirei, sim sequirei!
Por ti en tudo deixarei,
Deixarei, sim deixarei!
Mas debil sou e sem vigor,
Sem ti nao posso andar, Senhor.
Oh enche-me com teu amor,
Sequirei, sim sequirei.

These words are sung to the tune of "Maryland, My Maryland," and you can imagine the effect it has on the onlookers. Good results must follow.

SANTA BARBARA.—This is the name of a little place near Campos. About two months ago I was invited to visit this place. It was the owner of nearly all the land and property there who wanted his people to know the pure doctrines of Jesus, though he himself had only heard of them. The first night I preached to about one hundred listeners for about three hours. The meeting ended past 1 a. m. Every week some one was sent there to preach the gospel. Thank God, fruits in abundance are appearing. Thirteen have made their public profession and many more are preparing. The owner himself is not yet baptized, but is a thorough believer. He has presented the church we are going to organize there on the 15th inst. It is one of the best localities in the place for building a little house for worship and in the week days can be used for a school. Besides the magnificent plot of ground, he has promised also all the material necessary for building a house—wood, bricks, tiles, etc. Please pray for the work in Santa Barbara.

This letter is already too long, so I I'll stop here, and next time will tell you about some other places.

Do not forget our great need of a church building in Campos. Only $5,000 and the work in Campos becomes independent, and will go forward as never before. Please take this load off the Board's shoulders and off my head. God bless you all.

Your missionary,

SOLOMON L. GINSBURG.
Campos dos Goytacazes, Brazil.

Costumes.

BY REV. A. B. CABANISS.

NUMBER VIII.

When the men first wore the trousers they were very differently cut from the present style. They had a narrow flap in front, some four or five inches, wide that was pulled up and buttoned to the waistband. By the time I commenced wearing trousers they had widened this flap till it reached across the front of the body. There was no ready-made clothing in the stores for sale in those days. All such things were cut and made at home, with the exception of fine suits of broadcloth, which were cut and made by some neighboring tailor. When the tailors began to discard the flap and cut the pants with a slit in front, as at present, many old men denounced such an abominable fashion as indecent, and would not wear them. They called them 'possum breeches, because of their similarity to the 'possum's pocket in, front in which they carry their young when small. When asked why they did not have their pants cut in that style, they would reply, "Do you think I would wear those 'possum pants? Not I."

When in Cannon County recently I was talking to the Clerk of the Court about the old style flap to the pants and the aversion of the old men to the new style. He said, "We have an old man living in our county who still clings to the old style, and won't give them up." The next day I was in his office, when the old man stepped in, and I was introduced to him. I said, "They tell me you still wear the old style flaps and refuse to give them up." He gazed at me, and in a very emphatic manner said, "Do you reckon I would wear those 'possum pants? No, sir; not I." This proved he was an old-timer, and was fifty or sixty years behind the times in the cut of his pantaloons.

In Smith County I dined with another old brother who abhorred 'possum pants and stuck to his old style. They are compelled to have their pants cut and made at home, as none such can be found in the stores at this date.

To show the force of prejudice and custom and the influence of public sentiment at that time, I would not for several years have my pants cut in the new style, fearing the old folks would think I was a fop, as dudes were then called. I then thought the old style looked the better. Now I could not be induced to go back to the old style. The new appears the better.

I remember when the ladies first wore hoop-skirts many of the old folks thought they were abominable. One old gentleman vowed his daughters never should wear them. But the fashion grew, as they always do, despite every anathema and protest, till hoop-skirts were all the rage. The old man took his girls to a Baptist Association, where all the women had on hoop-skirts, except his two daughters. When he returned home he said, "Well, girls, I thought I would never allow you to follow this silly fashion; but you looked so slender and singular among all those women with full-blown sails. I have concluded to let you wear hoop-skirts. I shall never put my head against the fashion again." Thus will it ever be with all who attempt to *bear* the fashion. The bulls will get them sure.

Pickwick Papers.

WORDS.

"By thy words thou shalt be condemned, or by thy words thou shalt be justified." "For every idle word that men shall speak they shall give an account thereof in the day of judgment." May we not form an estimate from these passages of the importance of words?

It is the purpose of Pickwick in this paper to call attention to what some maintain to be the improper use of some words beginning to become popular among Baptists.

"The Denomination." This word, referring to the Baptist people as a body, is growing very much in popular favor. It seems to be not only harmless, but proper. We cannot refer to the Baptist people as the Baptist Church. That, though sometimes used thoughtlessly, is not in accord with Baptist polity, and why not fall upon the word "denomination" as expressive of the idea we may wish to convey concerning the Baptist people as a whole?

Is there not danger of our losing sight of the independency of our churches in the indiscriminate use of this word? When any one says, "The denomination says" so and so; has any one the right to make any such assertion of Baptists? There is no official organ of Baptists that can correctly represent them as a compact body. "The denomination" has never given utterance nor delivered its dictum on anything.

Those accustomed to referring to the Methodist Church, Presbyterian Church, Episcopal Church, Catholic Church, etc., imagine Baptists to be a church in the same sense. But we know we are not. Had we not better avoid the use of any word that might be misleading?

The simple word Baptists is old and unobjectionable. Or if especial reference is desired to be made to our people as a whole, "Baptist people" might be used.

"Communion." This word is in almost universal use as referring to the Lord's Supper. It seems to be all right, and is by far preferable to "the sacrament," which should never be used by those who do not believe in sacramental religion.

But the term communion carries with it the idea of an interchange of thought, feeling, sympathy or sentiment among those who participate in the celebration of the Lord's Supper. This idea is almost universal among Protestant Christians, but Baptists and Catholics do not so hold. Catholics believe that in the "sacrament of the Holy Eucharist" the person receiving it actually eats and drinks the body and blood of Christ, while Baptists everywhere hold that the ordinance of the Lord's Supper is wholly commemorative, and as oft as we eat of this bread and drink of this wine we do show forth the Lord's death. "Do this in remembrance of me" we regard as authoritative and explicit. Some may hold that the word communion is Scriptural and ought to be used. Words are the expression of ideas, and the idea as above shown is eminently unscriptural.

In the one verse of the New Testament where this word is used as referring to the Lord's Supper, it is the translation of a word that has more reference to the idea of gift, and in the opinion of some eminent scholars it ought to have been so translated. But be this as it may, the term Lord's Supper is a correct translation, a correct word, a Scriptural expression, and carries with it no possibility of misconstruction.

The stigma of "close communionists," so frequently flung at Baptists, is founded on the unscriptural idea that the Lord's Supper is intended as an expression of fellowship among the participants. Fellowship with Christ is meant, but not fellowship among ourselves.

It may seem folly to attempt to stem the tide of the popular usage of this word, but many thoughtful Baptists are fully intent on doing so. May they succeed.

While the limits of this article have been reached, if not transcended, yet the idea of the misuse of words may and should be applied with equal force to many of the popular expressions of the day.

"Enthuse" is no word at all, though in frequent use. "Receiving Christ" is fraught with danger. The word baptize as referring at any time to something applied to the person, is wholly subversive of the Scriptural idea. Thus baptize with power, with zeal, with energy, with the Holy Spirit are all equally unscriptural and unbaptistic. All such avoid.

PICKWICK.

Have a Fixed Purpose.

BY REV. G. W. GRIFFIN, D.D.

We have two statements to submit. First, it is manifestly essential to the attainment of any important purpose that there be no confusion of understanding respecting this purpose. Second, we are placed here for a purpose commensurate with the powers given us.

These two statements involve matters of duty to ourselves, to our fellow-men and to God, and hence they are matters of serious import. Our powers—physical, mental and moral—are capable of almost infinite increase. So the measure of our responsibility extends not only to the use of the power we have, but to that we might have had. We cannot plead inability as an excuse for the non-performance of duty if such ability was in our reach. A man's present inability to furnish his family a comfortable living does not excuse him if his inability was occasioned by idleness. Whatever we have to do should be well done—that is, to the best of our ability. This, however, will not be unless we have some clear, well-defined knowledge of what we ought to do. "We should know what we have to do and do it." Certainty about a line of duty is one of the main elements of success in the direction of human effort.

There are many who live to little or no purpose, because they are wanting in steadfastness of purpose or fixedness of aims. Their failures oftener than otherwise come from some confusion of understanding of the thing to be done. This confusion is a much more serious hindrance than the apparent insufficiencies of means, or even impatience of labor. Those to whom duty seems clear often hesitate because the duty apparently cannot be accomplished with the means at hand. Such persons overlook the dangerous error of permitting consideration of means to interfere with their conceptions of duty. Let it be definitely known what is to be done—what we ought to do. This conviction of duty will most likely carry us to the determination to perform it; for as this conviction increases in distinctness it multiplies its force. Such determination will surmount obstacles and overcome difficulties that once seemed quite impossible.

We are fully convinced that the main trouble in the non-performance of duties is that we do not really know what it is we ought to do. Many church members seem to feel that there is no particular duty pressing on them; it seems that they have never found out that Christ had ever assigned any work to them except, perhaps, an occasional attendance on the church services, or in a sort of an irregular way to give a little something to the preacher or to the poor, but that it was God's purpose that they should in a sensible, regular way seek to bring men to Christ has never once entered their minds. It would hardly be in accord with truth to say that they were not children of God, but if they are, they are far, very far, from knowing what they ought to do. Ignorance of duties will leave duties unperformed; and it is hardly safe to live or die in the neglect of duty. It seems that one of the very first things our newly converted to God would ask is, "Lord, what wilt Thou have me to do?" And if the question is from a sincere mind its answer will be gladly received and promptly obeyed.

Our duties are mainly assigned to us for our own advantage, for the Lord can compass his ends without us; hence the worker is the one most highly blessed in the work. Truly the Christian should bless God for the work assigned him, as it indicates the Lord's confidence and love and inures to his great advantage. Find out, Christian brother, at once, what you ought to do, and do it.

Union City, Tenn.

"The Unspeakable Turk."

BY REV. P. T. HALE D.D.

It is difficult for us to realize the tension to which the situation in the East has been wrought. We in America are familiar with the not ineffably flattering expression, the "unspeakable Turk," but the unutterableness seems inexpressible when one visits the East.

The entire land is rank and smells to heaven. I never before fully appreciated the necessity of a good government to the happiness and well-being of its subjects. The rule of the Turk is unjust, rapacious and cruel.

The people, especially the agricultural classes, are ground down by excessive taxes. The pashas say what the people must pay. The amount is farmed out to tax collectors and there is no escape from the most flagrant and oppressive injustice.

If a man's crops do not pay what his political master says he must raise, he must borrow money at exorbitant rates of interest on his next crop. If the full amount is not promptly forthcoming the kurbash is brought into requisition. This means the cat-o'-nine-tails.

The kurbash is a piece of rhinoceros hide, half an inch thick at one end and tapering toward the other. It is as heavy as lead and as elastic as India rubber.

This instrument of torture is applied with heavy blows to the bare back and frequently leaves scars for life. The peasants dread it as death, and naturally they and their wives and children are willing to live upon bare necessities to avoid its dreadful torture.

The Turk in Europe and his government are an anachronism of the nineteenth century and a blot upon modern civilization. They love darkness.

One of our clearest-headed Consuls in Turkey told me if there was one thing the Turkish ruling classes hated and feared above another it was the American Protestant missionary. The ideas of liberty, individual responsibility and manhood his teachings inspired were disastrous to the ideal of citizenship as held by the Turks.

The same Consul told me an incident which had just happened in the city we were then visiting which illustrated the suspicious character of the Turks.

A young Armenian had escaped to America, and in a letter to his mother enclosed his photograph, taken in Masonic paraphernalia, part of which was an ornament of the cross and crescent. The authorities opened the letter, of course, arrested the two brothers and threw them into prison.

The brother's offence was that the cross was above the crescent; ergo, he was trying to supplant Islam by Christianity! For to proselyte Mohammedans is death, and it is certain destruction to abandon Mohammedanism and accept Christianity.

I at first doubted this statement, but afterward conversed with men who had seen the dead bodies of those slain for no other crime than that they came to believe in Christ as their Savior.

In Nazareth, Miss Smith, who has conducted an Episcopal orphanage for twenty years, and who has a large school of bright-looking children, says in all this time only one pupil has left Mohammedanism to become a Christian, and he was a poor blind boy whom she had with her for years. Apprehensive for even his life, she sent him away at once to Beyrout, where the fact of his conversion would remain unknown.

To forsake Mohammedanism is to become a traitor to the State—save the mark!

A "Christian dog" is no better than the mangy curs that stretch their vermin infested bodies in the sun amid the filth of the narrow Eastern streets. Nay, the dog is better. They will not kill *him*! Their fanatical hatred of their fellow subjects of the Christian faith has to be thoroughly understood in order to comprehend the many recent massacres by which the Turks have worked off their superabundance of innate depravity.

And the very head and front of the Armenians' offending is that they are Christians and will not deny their faith and become good Mohammedans.

A CRISIS IN SIGHT.

It is in the very air in Turkey that there is a great crisis approaching. Men are in mortal terror. Outrages continue and are widespread. When at Salonika (the ancient Thessalonica to which the Apostle Paul wrote his two epistles) we could see the smoke of burning villages, whose inhabitants had been robbed, killed or driven away.

In one place, especially, I was surprised at the preparations our United States Consul had made. A high stone wall, with a heavy iron gate, surrounded his house. Within were arms and ammunition for a siege.

Said the Consul: "I have trained every child to use a Winchester rifle. I believe when trouble comes the Turks will make no discrimination, but pillage and kill all of the Christians indiscriminately. And the crisis may be reached any day."

At Alexandretta, on the extreme Northeastern shore of the Mediterranean Sea, the Turkish Government has a strong and gloomy political prison. There, recently, they have placed many Armenians to linger in the gloom of those dark and damp dungeons. The day we spent there the soldiers brought in twenty Armenians. These were fastened together with a long chain, which passed around the neck of each. Thus linked, they had tramped the weary distance of 300 miles from their native mountains.

Wasted by ill-usage and insufficient food they were driven through the great prison gate, to see home again—when?

I said to our Consul, Mr. Walker: "Can't you do something for these poor fellows? Can't you get these Turks to be a little less severe upon them?"

He shook his head. "I dare not say one word. I should be promptly told it was none of my business."

DANGERS OF TRAVEL.

We did not run across, while at Alexandretta, to behold the burned and desolated districts of Sassoun. It was less than 300 miles. It was much nearer than Jerusalem, which we soon reached. Yes, but to have made that journey would have made necessary a strong guard, a complete camping outfit, taking one's life in his hands and obtaining permission from the Turkish Government—which would not be granted. To try to go there and find out the facts is a perilous enterprise.

The proprietor of a New York paper, who recently sent a man there, is cabling nervously in a vain effort to hear from him, and is ready to believe he has fallen a victim to the Turkish dagger.

Most of the information of Armenian outrages has been brought by persons escaping from the country to some foreign port. The press and mails are under strict espionage, and telegrams of newspaper correspondents must suit the Government before they can be transmitted.

It has been painful and difficult for the civilized world to believe the distressing reports of the barbarities of the massacre of the helpless villagers of Sassoun in the latter part of 1894.

That 12,000—some estimates say 22,000—men, women and children were remorselessly butchered as "Christian dogs," because they would not, or could not, pay taxes to both their masters, the Kurds and the extortionate publicans of the Ottoman Empire, seems incredible. It was sickening to read the dark records of the many young men, who, tied hand and foot, were arranged in rows, covered with brushwood and roasted slowly to death.

In one village sixty young women were butchered in a church.

GIRLS WHO PREFERRED TO DIE.

In another village of this ill-fated district fifty young women were selected and offered their lives if they would become Mohammedans and enter the harems of their conquerors, but bravely confessing Christ they shared the fate of their unhappy and defenseless sisters.

Persons were crowded into houses which were set on fire; those who ran out of the flames were lifted back on the points of Turkish bayonets.

Little children were held up by the hair while valiant Turks tried the temper of their blades upon them, seeing who could cut off their heads the smoothest.

And the Turkish general who wrought so valorously and achieved this memorable victory over these defenseless villagers was not called to account for it by His Imperial Majesty Sultan Abdul Hamid Khan.

He was summoned before his master, and his lord decorated him with one of the highest honors the Ottoman Empire could bestow. This was all the punishment he ever received.

I say it was difficult to bring the mind to believe all these and a hundred other sickening details of the cruelties practiced upon the Armenians last year. But when one travels in the Ottoman Empire, talks with the Armenians, consuls and well posted persons in different parts of the Turkish Kingdom, he finds that these things are believed.

They say the same things are being done in Armenia to-day. Not on so large a scale, not so openly, not with such emphasis of diabolism, perhaps, but little mitigated in heartlessness, oppression, in cruelty and lust.

The young Turks now growing up will walk in the same paths of bitter fanaticism. It is a part of Islam.

While in Cairo I visited the Azhar University, and saw the ten thousand Mohammedan students from all over the Empire engaged in their studies and devotions. One prayer, the official prayer of Islam and used throughout Turkey, is repeated by these students daily, and a part of it piously runs as follows:

O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of the religion. Make their children orphans and defile their abodes. Cause their feet to slip, give them and their families, their women and children, relations by marriage, their wealth, their lands, as booty to the Moslems, O Lord of all creatures.

The treatment by the Turks of their Christian subjects has all along been characterized by the most inhuman brutality. In the present free and enlightened nineteenth century nearly 100,000 Christians have been ruthlessly butchered by these fanatics, besides the 12,000 that perished in the horrors of the late Sassoun deviltry.

In Damascus I talked with men who witnessed the unspeakable horrors of the Syrian massacre in 1860, when France hurried troops across from Beyrout and stopped the pitiless butchery and outrage.

It is a perilous thing at this hour to be a Christian in Damascus. The Christians are allotted a separate portion of the city, and only shielded by a strong garrison of troops.

There is no hope of any reform in the Turkish Government. Its attitude toward all Christians is fixed, and is not going to be altered. It will make splendid promises, as in the Berlin Conference, but never will carry them out.

Turkey is a politico-religious organization. The Sultan is not only the head of the State, but also the religious head of the nation. He is the Caliph, the successor of Mohammed, and sits in his seat.

WILL THERE BE WAR?

What will be the solution of this pressing Eastern question? Will all Europe be precipitated into the greatest war of all time on account of it? So lamentable a solution is possible. The Crimean war had not half such reason to precipitate it. The enlightened conscience of humanity will not much longer bear the atrocities of Turkish misrule.

The Sultan counts upon two things—the lack of agreement among the great powers and the helplessness of the many thousands of Christians scattered over his domains. The powers know these defenseless people will be immediately sacrificed when hostilities begin. Then, Turkey knows Russia will oppose the attack of the other powers upon her; for Russia having secured a terminus for her great transcontinental railroad, and feeling that Japan, for a *quid pro quo*, will not object to her securing Port Arthur, is not now so anxious to have an outlet through the Hellespont.

But the traveler in the Levant is deeply impressed with the evidences that a great crisis is approaching and that something should be done by the great powers, and that that something should be the giving of a decent government to the oppressed Christians who have so long writhed under the rapacious and bloody rule of the "unspeakable Turk."—*N. Y. Journal.*

CORRESPONDENCE.

Virginia Letter.

How would your readers like some items from the Old Dominion? Baptist items are not as numerous these latter days as an ambitious chronicler might desire, but I shall gather up a few and send them along for the perusal of your readers.

It has not been many days since the Baptists were all astir. There were two notable gatherings of the clans—one at Petersburg and the other at Richmond. Two weeks ago the General Association of the State met at Petersburg, a city of about 20,000 inhabitants, where there are three thriving churches. The Association met at the First Baptist Church, one of the handsomest buildings in the State. All sections of the State were well represented, and the session was a very enthusiastic and successful one. The principal feature was the discussion of the question as to whether the Sunday-school and Bible Board should be consolidated with the State Mission Board. It was a battle royal and the conflict raged for nearly an entire day, and ended in a defeat for the "Consolidators." But what made a profound impression upon all was the lovely Christian spirit which marked the entire discussion.

By the way, let me say that one of the best speeches made at the Association was that of Rev. W. Y. Quisenberry of your State. He spoke on the last night of the Convention. His subject was "Colportage," and it can truly be said that his speech swept the audience like a tempest. It was equal to an old-fashioned revival of the most melting kind. He captured the crowd and made them more eager to get back home and preach the glorious gospel to the lost. After adjournment at Petersburg everybody's face seemed turned towards Richmond, where the State B. Y. P. U. Convention was to be held. This scribe had to turn his countenance in a homeward direction, but the reports that reached his ears assured him that the meeting in Richmond was a large and profitable one. It attracted a small multitude from Petersburg, and they brought with them much of the fire that was kindled at the General Association. The young people of the State are well organized, and their enthusiasm is proving wonderfully contagious and inspiring. A marked feature of the movement in Virginia is the sympathetic co-operation which the older pastors and laymen are lending to the young people. The most perfect harmony seems to bind them together, and they are pressing forward, touching elbows and hearts in the onward movement.

It is a fact about Richmond that it is a place where ministers like to settle as pastors, and which they are slow to forsake for other places. It is marked by long pastorates among all the denominations. The revival season there has opened, and already several meetings with excellent results have been held. Rev. L. G. Broughton of Roanoke seems quite a favorite as an evangelist with the Richmond churches. He has held this fall successful meetings with the Venable-street and the Grove-avenue Churches. He has recently declined a call to the Lee-street Church of Baltimore. He has accomplished a wonderful work in Roanoke, and the pressure on him to remain was so great that he had to decide against Baltimore.

Baptist affairs in Norfolk are on a tidal wave. Dr. M. B. Wharton (brother of H. M. Wharton) is drawing great crowds at the Freemason-street Church, where he has been pastor for several years. He came from Montgomery to succeed the late Dr. J. L. Burrows. When Dr. Burrows came to Norfolk about twelve years ago the Baptist colors were not flying very high, but his faith and energy wrought wondrous changes, and the hopeful enthusiasm which he kindled among the Baptists spread, and instead of dying out is more widespread and powerful to-day than ever.

One of the most important moves made by the Baptists in Norfolk is the purchase by the First Church of one of the most valuable pieces of church property in the city. Rev. E. B. Hatcher is the pastor, and in his efforts to make the move he has the undivided support of his noble church.

The Baptists of the State have suffered a loss in the removal of Rev. W. J. E. Cox from Staunton to Baltimore, where he will take charge of the Seventh Baptist Church of that city. He is one of our most promising young preachers, and the Baltimore saints have made a fortunate stroke in securing him.

Rev. H. W. Tribble, who came from Jackson, Tenn., to Charlottesville, in our State, is rapidly proving the wisdom of the church in pulling him back to his native State. His members have already grown fond and proud of him.

E. B. HATCHER.

Norfolk, Va.

Kentucky Letter.

Time enough has elapsed since the close of the Mills meetings to form some opinion of their effect upon the Christian life of the city, and of the results obtained by the Baptist Churches in particular. The meetings were well advertised before the workers arrived; the daily papers gave large space to reports of sermons and statements of work being done. Consequently there were large audiences from the beginning, and these continued to the close. Meetings were held at night in the western, central and eastern portions of the city. At the noon hour, meetings were held for business men, and at 3 o'clock in the afternoon for women in the central district. The individual speakers went from one to another of the appointed places of worship, alternating so that all might hear each speaker at the same place at least twice a week.

A week after the close of the meetings your correspondent addressed to each of the Baptist pastors a note asking for an opinion (1) as to the effect of the meetings upon the Christian community, and (2) upon the Baptist Church in particular.

One reply declared that sufficient time had not elapsed to estimate results. They agreed that, notwithstanding some objectionable features, the meetings have done much good in "toning up" the moral sentiment of the Christian community. Professing Christians have been stirred to real activity, while men of the world have been made easy of approach. The consciousness of sin and a sense of the need of moral renovation was aroused so that hundreds, untouched before, are now willing to hear of the way of salvation.

The results obtained by the several Baptist Churches depended very much on the location of the church. The pastor of Twenty-second and Walnut Street Church, where one of the regular services was held, reports large and very satisfactory results.

The pastors of Chestnut-street and McFerran Memorial Churches also send quite favorable reports. Walnut-street was but slightly affected, while the Broadway Church, by the report of its pastor, was scarcely touched. Most of the visible results in the way of baptisms have been secured since the meetings closed by the pastors of the respective churches.

THE SEMINARY.

Two hundred and eighty students have now matriculated, and still there is an occasional addition to the number. Tennessee has twenty, which is one short of last year's entire enrollment from that State. Prof. Sampey is working heroically for the Broadus Memorial Fund, and is making some progress.

THE COLLEGE Y. M. C. A.

This department of the Y. M. C. A. work in Kentucky holds its regular session at Owensboro in the spring. Inasmuch as this city is some distance from the group of colleges in the central part of the State, where most of the work has been done, and consequently cannot expect a large delegation from them, it was thought best to have a meeting in Georgetown the last of November. The meetings were well attended and the addresses were of a high order. All the leading colleges of the State were represented by large delegations, which carried with them on their return an impetus towards and an enthusiasm for work among their fellow students which will result, by God's blessing, in much good for the college boy. How important he is to the future of the State, the nation and the Kingdom of Christ! Let us all do what we can for him. The rapid increase of the work which makes him a distinct object of effort, shows how the Christian world feels his importance.

W. J. M.

A Visit to Mossy Creek.

Dear Bro. Folk:—I wish to express my grateful appreciation of what I saw and enjoyed during my recent visit of two weeks to Mossy Creek. It had been almost a score of years since my last visit to this place, and though I had kept myself quite well informed as to the progress of our work there, I must confess myself agreeably surprised to find it really exceeded all I had heard or imagined. The growth of the college, and of the village as well, has been marvelous. My heart swelled with exultant pride as I looked on the noble college building and its elegant appointments, which stand as a memorial of the progress made by that institution during the years I had been absent from the place. And none the less gratifying were my feelings as I looked on the large body of students gathered in its halls for instruction, and became acquainted with the character of the work that is being done there by its noble faculty. The President, Prof. J. T. Henderson, is a wonderful man—energetic, capable, full of enthusiasm for his work, and besides a man of the broadest Christian sympathy and highest type of consecration. I was no less pleased with each member of the faculty, all of whom appear to share the spirit of their great leader, and are all bringing to the work of their several departments devoted and consecrated labor. The *morale* of the whole college is most certainly the highest and best I have ever known anywhere. It would seem impossible for a young man or young lady to remain under such influence as pervades this college and not become more unselfish in aim, elevated in purpose, and noble in character.

Our meeting was to me a very precious one. I found the membership, though somewhat disorganized on account of the absence of a pastor, to be, on the whole, singularly spiritual, and possessed to a remarkable degree of the spirit of earnest, consecrated piety. The attendance and co-operation of the members during the meeting were as much as I could have hoped, and their fellowship and helpfulness were very delightful. The attendance and co-operation of the students and teachers in the college were positively noteworthy, as without them the success attending the meeting could not have been achieved. It was with much regret that I was compelled to leave as soon as I did, as I feel assured th the meeting could have been continued with much profit another week longer.

J. M. PHILLIPS.

Pembroke, Ky., Dec. 6th.

East Tennessee Notes.

We are trying to get a strong man located at Blountville for all his time to serve this and some adjacent churches, and to occupy some of the destitute territory in Sullivan County. We have a good man in view, and if we fail to secure him we shall try another, and we pray the Omniscient God to send us the right man. Please speak a good word for us to the Lord and to the brethren.

Mount Olivet Church, at Bluff City, has called Rev. E. B. Booth, formerly of Clinton, Tenn., and he will probably accept. He has preached there a few times, and the brethren are delighted with him. He is a good and strong man; but will give that church only a part of his time. So far, so good, but that church needs all his time.

I am sorry to believe that Bro. G. S. Williams, of Bristol, will soon accept the call of the Metropolitan Baptist Church at Washington, D. C.—sorry that he leaves Bristol. He has done great work there for the church and that magnificent Baptist school, and it will not be an easy matter to fill his place. May the Lord, who knows the best of men, and is not deceived by the "outward appearance," send the brethren at Bristol the right man.

Rev. J. T. Kincanon has been having some fine meetings out in Virginia. One held with Timber Ridge Church, in Bedford County, resulted in 50 professions, and 26 additions. He was aided by Rev. W. W. Hamilton, formerly of Bristol, a bright and rising star. Another was held in the same county, in which there were 130 professions and 25 additions. He was aided by Rev. P. A. Anthony of East Roanoke. Bro. Kincanon still preaches for Glenwood church, in Sullivan County, Tenn., and will, probably, continue to do so for several months. His church is doing fairly well.

N. J. PHILLIPS.

Blountville, Tenn.

Seminary Notes.

Dr. Robertson preached the dedication sermon of a new church in Huntington, W. Va.

Dr. Dargan attended the North Carolina State Convention.

Dr. Harris' lecture was postponed because of the failure to receive the stereopticon slides in time. Another time will be set.

New students continue to come. Bro. Mahan, Kentucky, and Bro. Baker, Ohio, are the latest arrivals.

Board in New York Hall for November amounted to $7.10. Remembering our good Thanksgiving dinner, this is very low.

I failed to mention an important incident of Missionary Day. Dr. Sampey read a communication to the faculty and students from the International Sunday-school Committee expressing their high regard for the work and character of a deceased member, Dr. John A. Broadus. A worthy tribute to a great man.

Bro. T. W. Griffith met with a painful accident this week by a slip and fall on the steps.

We sympathize with Bro. Creekmore in his sorrow at the death of a brother.

Ite a number of our students have felt similar sorrow this year.

Supplies: McFerran Memorial, Prof. McGlothlin; Salvia, D. E. Fogle; Broadway, morning, W. O. Carver; Central City, W. H. Breegle. BOND.

REV. A. MCCALLUM, formerly a Presbyterian minister, was recently baptized by Dr. McArthur, pastor of the Calvary Baptist Church, New York City.

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Pastor Frost preached at both hours. Morning subject, "A great question with a great answer" (Acts xvi. 30, 31). Evening subject, "Wearing the royal badge" (Mark iii. 34, 35).

Central—Pastor Lofton preached to two fine congregations. 250 in S. S. Fine young people's meeting. Church entered by resolution upon the plan of systematic benevolence adopted by the Convention.

Third—Pastor Golden preached at both hours. Received two by letter. Large S. S. Splendid services.

Edgefield—Pastor Rust preached at both hours. Good day.

Immanuel—Pastor Van Ness preached at both hours. Usual services.

Seventh—Pastor Wright preached at both hours. Baptized eight, six approved for baptism, four received by letter and one reclaimed. 220 in S. S. Bro. Varden left Thursday. Pastor continues the meeting during the week. Glorious meeting.

N. Edgefield—Pastor Barton preached at both hours. One received for baptism. 105 in S. S.

Centennial—Pastor Cleveland preached at both hours. One received for baptism. Good day.

Howell Memorial—Pastor Strother preached at both hours. Pastor in a meeting at Martin this week.

Mill Creek—Pastor Price preached. Usual services.

Anson Nelson Mission—129 in S. S. Bro. Brownlow of Columbia, reported a good meeting in his church.

The Baptist Congress of America has accepted an invitation to hold its next session in Nashville in November, 1896. A Committee on Arrangements was appointed, as follows: Revs. W. C. Golden, J. O. Rust and Dr. E. E. Folk.

A missionary meeting is to be held in the First Baptist Church some time in January to bid adieu to a departing missionary. The following committee will make arrangements for the meeting: Drs. Holt and Frost and Rev. A. J. Barton.

Bro. Holt, just from Memphis, reported a delightful trip. Sunday was a very busy day for him, for he saw and heard and said very much. But we know something of Bro. Holt's energy and are not surprised at the great number of places he can get himself into in a day.

Memphis.

First Church—Large congregation. One addition by letter. Our church is sad over Sister R. B. Pegram's death. Wednesday night the prayer-meeting drifted into a memorial meeting in honor of our much beloved sister. The pastor conducted four services; one at the auditorium an audience of more than 1,000.

Central—Red letter day. It was the celebration of their 30th anniversary. Dr. S. H. Ford, who was their first pastor, and who preached the first sermon for this church, was present Sunday and preached again from the same text he used thirty years ago. It was a grand sermon, by a grand man, to a grand church, on a grand occasion. Pastor Potts is moving off smoothly with his work, and the church has taken on new life. Look out for a grand advance.

Rowan—Rev. T. T. Thompson of Nashville preached both morning and night. Two conversions and 15 asked for prayer. Pastor W. L. Norris preached at Germantown and secured $50 for Orphans' Home. Pray for our meeting.

Central Avenue—Pastor preached. Morning subject, "The resurrection." Evening subject, "Reasons for becoming a Christian." Largest congregations we have ever had. Good interest in Sunday-school. The pastor is being encouraged by the church in many ways.

Trinity—Had a good day with their new pastor, Rev. G. B. Thrasher, who is rapidly getting hold of things.

Memphis to the front seems to be in the air here.

Knoxville.

First Church—Dr. Carter Helm Jones preached all last week; at the Sunday-school, at 11 a. m., 3 p. m. and 7 p. m. Crowded houses and large interest. The afternoon services were for men, and 100 men came forward to declare their interest. Fifteen professions and meeting continues.

Third—Pastor McPherson preached at both hours. 121 in S. S.

Centennial—Pastor Snow preached at both hours to fair congregations. Baptized two, received one for baptism and three by letter. 319 in S. S.

Second—Pastor Jeffries preached at both hours. One received by letter. 342 in S. S.

Bearden—Pastor Davis preached at both hours. Baptized 11.

—In accepting the care of the Tullahoma Church for two Sundays I am again in touch with pastoral work in Tennessee. I find in the church a good element of earnest, Christian workers, and hope to accomplish good work with them. Hope to send you a few more readers of the BAPTIST AND REFLECTOR soon. CATLETT SMITH.

Hickerson, Tenn.

—Two new States were added last week to those represented in the Southwestern Baptist University. The University orchestra consists of about one dozen instruments. The Hebrew beginning class this year is three times as large as last year. The Greek beginning class is twice as large. There are two English Bible classes—one in Joshua, the otker in Isaiah.

G. M. S.

—We are making a last long pull for the debt on the Orphans' Home. Many are helping, but quite a good number are still waiting to pay the *last* $500 or the *last* $100. How twenty men can all be last is a mystery, to me insolvable. I hope the brethren will see the danger of delaying this important matter *now*. I would that all the brethren would seek to be first. Then who would be willing to have it said he was last? The pledges made by the Convention on condition that we add $2,000 are now binding. Let us be up and doing while we may.

T. T. THOMPSON.

—We had a good sermon Sunday morning from the text, "The loving kindness of our Heavenly Father," by our pastor, Rev. I. S. Baker. Our congregation was not large on account of bad weather. We have quite a nice Sunday-school, though we hope it may increase in numbers. We feel much encouraged of late. God was so good in sending us such a good man for our pastor. The Baptists are few in number here, but, God helping us, we will all strive to work together for the upbuilding of His cause. We ask the prayers of the many readers of the BAPTIST AND REFLECTOR.

F.

McMinnville, Tenn.

—I made a talk at Oak Grove yesterday in the interest of the College. At the close one brother volunteered to pledge $5, a second $25, a third $50, and a fourth $100. The day was very unfavorable and very few of the members were present. Only four years ago this church gave the College $1,000 at one time. The hospitality of the thrifty and generous Smith Bros. was very much appreciated.—Dr. J. M. Phillips left last Thursday for his home in Kentucky. His parting talk to the students was very fine, and he has a warm place in the hearts of the students and faculty.

J. T. HENDERSON.

Mossy Creek, Tenn.

—I have just closed another glorious revival meeting held with the Central Church, Bearden, Tenn. The meeting was continued only eight days, and was very interesting from the first service. Results: There were fourteen conversions, ranging in age from twelve to fifty-two years. There were quite a number of additions to the church. Rev. T. G. Davis is the popular young preacher, and a sweet Christian in every sense. His church is alive and at work, and to say they are devoted to their pastor very poorly expresses it. I baptized eight happy converts into the fellowship of the Island Home Church last Sunday.

J. T. HICKMAN.

Mossy Creek, Tenn., Dec. 6th.

—The Calhoun Baptist Church is now in the third week of a great revival. The first week the meeting was conducted by Dr. H. P. Fitch and the pastor, Rev. W. L. Taylor. They were compelled to leave. Rev. John Morgan and Rev. Ransom Womac took their places. Dr. Fitch, before leaving, said that in his thirty-six years preaching he never saw a more devotional spirit than was manifested by the Calhoun Church. Between twenty-five and thirty have made bright professions. Five of them were members of the Campbellite Church. They were the happiest converts I ever saw. It did our hearts good to hear them shout the praises of salvation. Many of the converts are middle aged men and women. Twelve have been baptized and others are ready. The most wicked sinners about here say they cannot sleep. The meeting continues.

C. G. SAMUEL.

—We have enjoyed a gracious season of revival and ingathering at Mill Spring, one of my best churches, near Mossy Creek. I began a series of meetings with the church at the regular appointment in last month, and continued eleven days with constantly increasing interest, resulting in twenty hopeful conversions, fifteen of whom united with the church; seven buried with the Master in baptism. A number of backsliders were restored and rejoiced in their re-consecration to God. The church was wonderfully revived and is now in better condition than the most sanguine of the members ever expected. The truth is, the Lord did grand and glorious things for us, whereof we are glad. One notable feature of the blessed effects of the revival was developed in the increased liberality of the members, which, by the way, is always the case when the Spirit of God gets into the heart of the people. The good women of the church held an enthusiastic missionary meeting, and all present agreed to make a Christmas offering to the Lord of a penny for every year of their lives up to that time, which was generally concurred in, not only by the church, but the people generally. Our last month's contributions were turned over to the Orphanage—a little over $8.

P. H. C. HALE.

Chestnut Bloom, Tenn., Dec. 3rd.

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

DO NOT... IMAGINE....

THAT ANY OTHER
- - - - SUNDAY SCHOOL SERIES

Can possibly present to our Scholars the Work of the SOUTHERN BAPTIST CONVENTION as can that of the CONVENTION ITSELF.

TEACHER, QUARTERLIES, KIND WORDS, and

THE YOUNG PEOPLE'S LEADER

all aim at this, and none of them ever draw their attention away to OTHER .....WORK.....

PATRONIZE YOUR OWN BOARD.

Keep your Sunday school children in touch with your denominational life and work. SEND FOR SAMPLES OF PERIODICALS.

Prices.

The Teacher	50 cents a year		Kind Words—		
Advanced Quarterly	10 " "		Weekly	50 cents a year	
Intermediate Quarterly	9 " "		Semi-monthly	35 " "	
Primary Quarterly	5 " "		Monthly	16 " "	
Lesson Leaflet	12 " "		Child's Gem	25 " "	
Picture Lesson Cards			Bible Lesson Pictures	$4 00	

Young People's Leader (Weekly).....75c. a year.

When ordering for one quarter divide the above prices by four. Ter s cash. Full line of SUNDAY SCHOOL SUPPLIES.

BAPTIST SUNDAY SCHOOL BOARD,

T. P. Bell, Corresponding Secretary. Nashville, Tenn.

MISSIONS.

MISSION DIRECTORY.

State Missions.—Rev. A. J. HOLT, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. WOODCOCK, Treasurer, Nashville, Tenn.

Foreign Missions.—Rev. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed

Home Missions.—Rev. I. T. TICHENOR, D. D., Corresponding Secretary, Atlanta, Ga Rev. R. R. ACREE, D.D., Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

Ministerial Education.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

Sunday-schools and Colportage.—Rev. W. Y. QUISENBERRY, Corresponding Secretary, Chattanooga, Tenn.

Orphans' Home.
Rev. T. T. THOMPSON, Financial Agent, Nashville, Tenn.

Woman's Missionary Union.

PRESIDENT.—Mrs. A C. S. Jackson, Nashville, Tenn.
CORRESPONDING SECRETARY.—Miss Lucie Cunningham, 1315 N. Spruce, Nashville, Tenn.
RECORDING SECRETARY.—Mrs. C. H. Strickland, Jr., Nashville, Tenn.
EDITOR.—Mrs. J. O. Rust, Nashville, Tenn.

—The Bible is what God says to you; prayer is what you say to Him. What He says to you is more important than what you say to Him; hence Bible study is more important than prayer. And so we may infer that the bearing of God's message to other people is even more important than many things which we in innocence rank higher than missions.

***

—To carry on our mission work successfully three things are needed: cents, sense, and "sents."

***

—Every Christian has a commission, "Go;" the particular mode of his "going" constitutes his mission; the execution of that mission indicates remission of sins, and finally transmission into glory.

***

—Covetousness is idolatry. One who worships a dime is worse than one who worships a stone, for behind the stone the idolater imagines a Great Spirit, but he worships the dime in its cold, dead self.

***

—Under our Southern Home Mission Board a 300-dollar-man builds a 900-dollar-church every three years, and baptizes about fifty converts. These are the visible results. The ever widening circle of his influence can not be estimated; his visits, colportage work, Sunday-school work—all these can not find an estimate in tables and statistics. It seems a good investment. The man pays for himself in *bona fide* cash every three years, and is constantly organizing bands of contributors. At the end of thirty years, say, the faithful missionary has returned magnificent usury to the Board.

***

—This year missionaries in our Southern States baptized 5,921 converts. In this line of work alone we are having an annual Pentecost. Wouldn't it be grand if we could see these results daily instead of annually!

***

—High pressure collections are good in emergencies, but systematic giving out of honest convictions is best. But it takes a tremendous pressure to get some folks to part with their money.

***

—Some people give so sparingly they are guilty of the heresy of "sprinkling."

—Send at once for the Christmas literature. You can get as many programs and envelopes as you require. Send to our Secretary, Miss Lucie Cunningham, 1315 N. Spruce Street, Nashville.

"What Owest Thou Unto My Lord?"

If every Baptist in Tennessee were to apply this question of the unjust steward unto himself, and follow up the question with an honest answer and a conscientious response, what a flood of contributions would pour into our treasuries! We sing:

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave, I gave my life for thee;
What hast thou given for me?"

Who among us does not reprehend himself for his lack of self-sacrifice? Who is living unto Christ in this selfish generation? The most unselfish and Christlike people among us are noble missionaries. Think of them going by day or by night, through sunshine, or rain, or snow to meet the little gathering of people and to tell them of Jesus and His love. Think how these missionaries leave their faithful wives and darling little ones at home to toil on to keep the wolf from the door; and oftentimes through dreary days and nights of sickness to struggle on while the husband and father is away at his work. And yet here we are, professing to be followers of Christ, living in our comfortable homes, on our broad farms, sitting around our cheerful firesides, surrounded by our loved ones. Ought we not to be ashamed of ourselves when we compare what little we do for our Lord with what the missionaries are doing?

Brother, let us do better. Sister, let us live nearer our Lord and do more for his cause.

A. J. HOLT, Cor. Sec.
Nashville, Tenn.

Missions in Southern States.

GENERAL STATEMENT.

Number of missionaries this year, 425, an increase of 44 over last year, and more than in any year since the Board's history.

Baptized, 5,921, an increase of 1,451 over last year, and 572 more than have been baptized in any year since the organization of the Convention.

Cash receipts, $88,540.20, being $15,319.29 larger than last year, and greater than any previous year except the Centennial year.

The Board began the year with a debt of $6,763.54, has paid on house of worship in New Orleans, $9,476.50, and for church buildings at other points, $2,386.62, a total of $11,863.12.

After paying missionaries, April 1st, its indebtedness was $23,000, which May 1st had been reduced to $1,100.00, with a balance of $109.06 in the treasury.

Increase of missionaries has been nearly 12 per cent.; of receipts, 20 per cent., and of baptisms, 32 per cent.

PRESENT WORK.

Nearly half the missionaries of the Board are working on the frontier of Texas, in the Indian Territory and in Oklahoma.

Its work among the Germans is in Baltimore, Louisville, St. Louis, Kansas City, and interior towns in Missouri and in Texas; among the French in Louisiana and Missouri, and among the Mexicans in Texas and New Mexico.

Its work in Cuba comprises 24 missionaries and has 2,698 church members.

Its work among the negroes is in Maryland, Georgia, Alabama, Florida, Tennessee, Kentucky, and Texas.

It has important missions in Baltimore, Washington, New Orleans, Nashville and Memphis.

Its work in the mountain region is in Georgia, Tennessee, North Carolina, Kentucky, Virginia, and West Virginia.

Yet no one of the fields is occupied, and its destitution is not half supplied.

WHAT THE AVERAGE MISSIONARY OF THE BOARD DOES.

He preaches to five congregations, and averages two sermons a year.

He attends 40 prayer-meetings, baptizes 17 believers and receives 15 by letter.

He organizes one Sunday-school, and every third year he organizes two, into which he gathers the first year 40 pupils and teachers.

He makes 160 religious visits, constitutes one church every two years, which costs, with the lot, $900.

He gives away six Bibles and Testaments, and 3,000 tracts.

He costs the denomination $300 per annum.

The house of worship he builds every third year adds to the wealth of the denomination a sum equal to his entire support.

The B. Y. P. U. of Virginia.

The third annual meeting of the Virginia B. Y. P. U. was held with the Grace Street Church, Richmond, on November 19th and 20th.

The year just closed was one of great prosperity all along the lines. There are now 101 local unions with 650 members. Seventy-four of these Unions were represented by delegates. Each delegate seemed full of the Spirit. This meeting was indeed a young people's meeting. There were not many gray hairs seen in this body, and at no session of the Convention was there less than 1,200 present, and at several of the sessions there were present over 1,500. It was an inspiring sight to look upon this audience.

I went to study the movement. I tried to keep out prejudice. I attended every session of the body and I can now say that there was not one thing done or said that I could reasonably object to. The spirit of the meeting was reverent and spiritual. There seemed a deep desire to know and do God's will. The highest desire seemed to be loyalty to Christ and the local Church. These Virginia young people certainly realize that God has ordained and established the local Church, with its pastor as leader.

The woman question does not seem to trouble here. It was settled for Virginia Baptists at the writing of the Bible. This meeting was largely attended by the best and truest of our sisters, and yet not one word did they speak in public, nor did they seem to desire to do so. There were two excellent papers prepared by women, but read by brethren.

The Unions of Virginia are in favor of working in sympathy with the B. Y. P. U. A. and, at the same time, keeping in the fullest touch with the work of the S. B. C.

I herewith quote their message to the meeting called in Atlanta for the purpose of organizing a Southern Union:

To our Brethren Assembled in Atlanta for the Purpose of Organizing a Southern Baptist Young People's Union—Greeting:

Since we esteem it highly important that Southern Baptist young people should be an unit in the work they are doing, and that which, in the Providence of God, they are destined to do in the years to come; and since there is a considerable element of our young people who are not only desirous of manifesting their loyalty to the Southern Baptist Convention, but also of enjoying the fellowship of the young people of the United States and Canada; and since we believe that a platform can be devised upon which all can stand, we therefore propose the following basis upon which we may unite to reach those young people who have not been influenced by the Baptist Young People's Union of America, and also to hold those that have been reached by that movement:

1. That the Baptist young people of the South organize as a Southern Department of the Baptist Young People's Union of America.

2. That the affairs of this department be under the absolute control of Southern Baptists—details to be arranged subsequently.

3. That all work done by the Union shall be along the lines of local Church work, and through the agencies of the Southern Baptist Convention.

4. That the *Young People's Leader* be adopted as the official organ of the Baptist Young People of the Southern States.

5. That a general secretary be appointed for the Southern States, giving all his time to the work.

6. That each local Union be entitled to send delegates to the International Convention upon a numerical basis.

This seems to me to be the wisest policy. I attended the B. Y. P. U. A. in Baltimore last summer, and I thought then that that body needed the conservatism of the South. They *need us* and we *may* need them in some *things*. I hope that the brethren who are leading in this movement will go slowly and prayerfully and, so far as possible, without prejudice.

As I turn from this enthusiastic meeting of the Virginia Baptist young people my heart yearns to see the Tennessee Baptist young people aroused and at work along Bible lines for the Master. O what a field for us in Tennessee! With a million unsaved souls, thousands and thousands of families without a Bible, with tens of thousands of children who have never been into a Sunday-school!

O Spirit of the Living God, awaken us for the sake of Him who gave His life for us; and for the sake of the *lost million of souls*.

I've not the time to give details of this great meeting, nor to mention the gracious and bounteous hospitality of the Richmond Baptists. Richmond has sixteen white Baptist Churches, and each tried to outdo the other in showing kindness to the visitors. I came to Richmond *via* the N. & W. Railroad and the politeness and kindness of its officials will be long remembered.

W. Y. QUISENBERRY,
Richmond, Va., Nov. 22nd.

Chattanooga Letter.

As I have been pastor for more than a year of the Second Baptist Church of this city, and only recently moved upon the field, I felt that a few notes from this part of the Baptist field in Chattanooga might prove of some interest to the readers of our Baptist paper. (Excuse me for saying "our," for I feel that I have an interest in it).

Perhaps I had better explain why I preached to this church a year before moving on the field. This church had, until about two years ago, been aided by the State Mission Board, when she voluntarily refused to ask for help, and from that time has been endeavoring to walk alone. For this reason they felt that they were not able to pay a salary that would insure a living for a pastor to move on the field, paying, as they were, a monthly church debt. I labored the best I could for one year under these conditions, and, unfavorable as they were, the church has been rapidly growing. Thirty-five members have been added to the church during the year; the congregation has been constantly increasing; the darkness has passed and the morning light is breaking. The harvest seemed so great and the powers of the Spirit so impressive upon me to enter wholly into this work that I could no longer refrain from entering upon the field for all of my time, and I am here. Situated as this church is, in the Southern part of the city, where there are fully 5,000 people in reach of the

church, there being no other Baptist Church in this part of the city, it occupies a field peculiarly important, and not only important, but peculiarly promising. The material is here, and by the grace of God we are going to use it.

We have no B. Y. P. U. in our church; not that we are antagonistic to it at all, but we have not as yet found any room for it. Perhaps I had better tell my reasons why we have no room for it. All of our young people, both male and female, take a very active part in our prayer-meetings. I don't mean to say that our young sisters make speeches, but our young men do. The sisters read Scripture references bearing on the subject under discussion and write essays upon some particular feature of the subject. For instance, our subject for last Wednesday night was Obedience. One young sister prepared and read an excellent paper on Obedience to God; another on Obedience to Parents, and so on. Some of our young men often lead the prayer-meeting. Thus we feel that we are doing a good work for the young people right in the church.

I heard a most excellent sermon preached by Dr. Garrett of the First Church on Thanksgiving day. This was my first time to hear him. Words fail me to express my appreciation. Deeply spiritual, it was full of gospel truth. Under his leadership the forces of the old First are being rallied, and from the signs of the times they will be in excellent trim for the coming of the great Southern Baptist Convention next May.

J. M. LONG.
Chattanooga, Tenn.

Eighteen Sectarian Preachers.

Sometime ago I proved beyond a doubt in these columns that David Lipscomb, E. G. Sewell, J. C. McQuiddy, W. H. Timmons, J. A. Harding, W. L. Lipscomb, Sr., E. A. Elam, L. R. Sewell, G. Lipscomb, J. W. Grant, J. E. Scoby, F. W. Smith, W. D. Anderson, H. Zellner, J. H. Davis, J. L. Bryant, T. A. Smith and F. B. Srygley had identified themselves with a sect of people in Tennessee larger than a local church and smaller than all the saved.

F. D. Srygley replied to what I said in his paper. He still claims that these eighteen men whose names appear above are not sectarians, nor members of a religious party. Here is what he says: "Well, F. B. Srygley, Lipscomb, Sewell and the rest of them say they do not belong to a denomination at all. They all say they are nothing but Christians, and that they belong to nothing but the body of Christ, which includes all Christians. The editor of this page simply accepted their statement and took it for granted that they told the truth about it. But suppose Pastor Oakley succeeds in proving they have lied about it; what then?"

In reply to the above I will prove by F. B. Srygley himself that these eighteen have told that which is untrue, if they deny being sectarians, or Srygley himself makes an untrue statement about them.

1. David Lipscomb, in the *Gospel Advocate*, Oct. 29, 1891, says: "There are in Tennessee over fifty thousand disciples, four hundred and fifty churches, and three hundred and fifty teachers and preachers * * * The bulk of the disciples in the State are in Middle Tennessee. In this section there are over 30,000 disciples, 350 churches, and 250 preachers and public teachers."

These statements are followed by an article signed by the above eighteen preachers. In speaking of the 50,000 disciples, 450 churches and 350 preachers in Tennessee these eighteen use such terms as "our people," "our churches," "our church life in Tennessee," "the disciples have grown and multiplied as no other religious people in the State," "our councils," "our feelings," "we," "us," and so on.

Bro. F. D. Srygley says in his reply to my former article that these eighteen say they belong to nothing smaller than all the saved in Tennessee, and he "took it for granted they told the truth." Let us see if they did. Bro. Srygley says himself in the same issue and next article following his reply to mine, that not until the "plea" formed a party was there anything to designate by such terms as "we," "us," "our," "we as a people," etc. Exactly so, Mr. Srygley. The eighteen disciple preachers who say they belong to nothing have joined a party of 50,000 disciples whom they call "our people," "our churches," "us," "we," etc. My point is this: The eighteen preachers use such terms as "we," "us," "our," "our people" and "our churches." Srygley says all who use such terms are sectarians. So it turns out that F. D. Srygley's own statement proves that Lipscomb, Sewell, McQuiddy and the rest of them are sectarians and told what was not so when they denied it; or F. D. Srygley has told what is untrue when he says all who use "we," "us," "our," etc., are sectarians. Bro. Srygley says, "I supposed they told the truth." Well, if Lipscomb and crowd told the truth, Srygley did not; and if Srygley told the truth, Lipscomb and his crowd did not. Somebody has told a whopper and it lies right in the *Gospel Advocate* crowd, whose motto is: "We speak where the Bible speaks and we are silent where the Bible is silent."

Adopting Srygley's language I will close by saying: "But suppose that F. D. Srygley succeeds in proving they have lied about it; what then? Or suppose the eighteen prove Srygley has lied about; what then?" I leave them to settle their own fuss in their own sectarian way. All of them are sectarians, as for that.

JOHN T. OAKLEY.

Our Field Editor's Notes.

The *Tazewell Progress* says: "It is a close race between the Lord and the Devil as to who shall capture the town of Knoxville, Tenn. The city contains forty-eight churches and forty-five saloons. So you see the Lord is only three lengths ahead of the Devil, and the Old Boy has the 109 lawyers of the town on his side." Despite this poor showing, we trust the Knoxville saints will not only "run with patience the race set before them," but will also "fight the good fight of faith," till they overcome the Devil and come out first in the race for Knoxville. Though his Satanic Majesty belongs to a hot climate, is fleet of foot and pours out *liquid fire* along his course, still their are many pious saints in that city who are striving to head him off. There is one quarter of the city where two of these saints are striving, by the help of the Lord, to *snow* him under and put out his liquid fires before they overwhelm the inhabitants. If the saints in the other parts of the town are equally zealous and persevering, Knoxville will ultimately be taken for the Lord.

I think that Tazewell County editor puts it too strongly when he says the Devil has the 109 lawyers of the city on his side. I don't believe it, though the lawyers are often called on to plead for cheats, rogues and murderers to keep them out of the penitentiary and from the gallows. Still there are some good men even among lawyers—yes, some very good men. Don't you remember when the men wanted to stone the woman taken in adultery our Savior *volunteered to plead* her cause. He said to those men, "Let him that is without sin throw the first stone." He then stooped down and wrote in the sand. They being convicted by their own consciences, slipped out one by one, till every rascal of them had disappeared. When there was no one to condemn her the Savior told her to go in peace and sin no more.

We learn from this that we need some good lawyers to plead for the weak and erring mortals who would be condemned and severely punished by the equally guilty, but strong and cunning rascals, who are ever ready to take advantage of the infirmities and necessities of the weak or ignorant.

'Tis true, among such a large number of lawyers, we might expect to find some who are on the side of the Devil—perhaps a Bob Ingersoll among them.

A. B. CABANISS.

Farewell.

As I sit down to write farewell back to the friends in Tennessee, a feeling of sadness steals over me. There have been so many pleasant things to remember and such a number of loving ties to be broken, and the whole scene is so changed that coming here is like leaving the old and coming into a new world. Texas is a great State and its people are a great people, but the very greatness of it makes me feel more like a stranger in a strange land. My wife is with me and we are visiting my father and his family here at McKinney, but outside of the immediate family we haven't seen a familiar face since our arrival—about ten days ago.

We have just completed the separation from Tennessee by accepting the care of the church at Mt. Vernon, Texas but I don't believe the tie of love that binds me to "my" churches in Meigs County and to the people of lower East Tennessee can ever be broken, and my prayer is that God may send a strong man into that field. I never realized how much I loved my people nor that they cared much for me until the time for parting came.

The rocks, hills, mountains, valleys, and singing mountain torrents with their quieter sister streams of East Tennessee; the rich, fertile farms and small timber lands of Middle Tennessee, together with the plantations among the river bottoms of West Tennessee—and all sections dotted here and there with villages, towns, and sometimes a thriving city—form such a picture for memory's wall that to look back upon it will, I think, be a source of constant pleasure.

My welcome to Texas and her warm-hearted, generous people has been all that heart could desire.

As the glowing reports of your work as you go on in your glorious, triumphant march for the Master's cause, under the leadership of our great Dr. Holt, reach me out here, doubtless I shall have many home-sick spells and some heart-aches that will be discouraging, and I feel that I want every brother and friend in that State to pray for me and my work in Texas.

LUCIUS ROBERTSON.
McKinney, Texas.

THE *Florida Baptist Witness* says of a former Tennessean: "Rev. W. J. Bolin, the talented young pastor at Orlando, continues to grow in favor with the people. He is acknowledged to be the best preacher in the city." This will be gratifying news to his many friends in this State.

—Will Bro. Lofton please explain or reconcile two statements which he makes in his notice on "Our Young People" in the BAPTIST AND REFLECTOR of Nov. 14, 1895? He says, "Twenty-five years ago the Baptists of the South outnumbered every other denomination put together in the South." A little further on he says, "I want to repeat that there are hundreds of thousands of our Southern Baptists, including whole churches and many pastors, a hundred years behind the age as to work and progress of our denomination." How is it that we were ahead of every other body *twenty-five* years ago, and now a *hundred* years behind? Bro. Lofton is usually clear enough, but he puts it too much for me this time. I have read it and re-read it, and called others' attention to it, but the light refuses to come.

G. W. HARTSFIELD.
Arcadia, La.

—The Eastanallee Association fifth Sunday meeting will convene with New Friendship Church, one and one-half miles east of Chatata, Bradley County, on Friday, December 27th, at 10 a. m.

Introductory sermon—Can a sinner believe in Christ to the saving of the soul without repentance first? Revs. M. L. Easley and J. C. Townsend.

1. Can we Scripturally apply the word resurrection to the Scriptural birth? If not, why?

2. Is it possible for a Christian to attain a state of sinless perfection in the flesh? If not, why?

3. Origin and history of the Baptists from apostolic times to the present. Illustrated by chart. Dr. H. P. Fitch.

4. Do the Scriptures disqualify a brother from holding the office of a deacon because his wife is an unbeliever, or has never been Scripturally baptized?

Missionary mass-meeting on Sunday at 9 a. m. My earnest desire is that the meeting may be devotional and spiritual.

C. G. SAMUEL, Ch'm.

—The fifth Sunday meeting of Unity Association will meet with the church at Gravel Hill Friday night, December 28th. Introductory sermon Friday night.

1. What is the gospel? T. J. Perry and J. F. Davis.

2. Does God use man as an agent to accomplish his purposes? W. L. Howse and P. M. Nolen.

3. Does repentance come before regeneration? C. C. McDaniel and W. A. West.

4. Is faith an act of the creature, or the gift of God? W. A. Jordan and G. H. Crutcher.

5. What is the difference between faith and belief? G. M. Savage and W. Q. Young.

6. Sunday-school mass-meeting. W. M. Bra7.

All persons coming by railroad will be met with conveyance at Falcon Friday morning.

JOSIAH JORDAN,
T. J. HUGGINS,
T. J. PERRY,
Committee.

THE trustees of Cooper Limestone Institute, South Carolina, have elected Prof. John R. Mack to be president of the Institution. The *Baptist Courier* says of him: "Prof. Mack is one of most successful teachers in the State."

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

Royal Baking Powder

ABSOLUTELY PURE

Baptist and Reflector.

Nashville, Tenn., Dec. 12, 1895.

EDGAR E. FOLK, ... EDITOR
A. B. CABANISS, Field Editor and Gen. Agent.

OFFICE.—Cum. Pres. Pub House.

SUBSCRIPTION PER ANNUM, IN ADVANCE:

Single copy	$2 00
In clubs of ten or more	1 75
To ministers	1 50

PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

2. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of postoffice address, always give the postoffice from which as well as the postoffice to which you wish the change made. Always give in full and plainly written every name and postoffice you write about.

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 moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

6. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

7. Advertising rates liberal, and will be furnished on application.

REMEMBER, the BAPTIST AND REFLECTOR for a year and a volume of Spurgeon's sermons, or "Remarkable Answers to Prayer," for $2.10, or $1.60 if a minister.

SUNDAY CLOSING.

His Honor Wm. M. McCarthy, Mayor of Nashville, recently issued the following proclamation, which we quote in full:

City of Nashville, Office of the Mayor, Nov. 25, 1895.—It having come to my knowledge that the laws of the city forbidding the sale of goods, wares and merchandise on Sunday are being violated, and as the law enjoins a care that the ordinances of the city be duly respected and observed; now, therefore, I call upon all citizens, of whatsoever class or business, who are keeping open their places of business or selling in any way contrary to law on Sunday, to cease therefrom, and to render proper respect and obedience to the law, because it is law, and because it is right. I hope that no class of our citizens will undertake to persist in a violation of these laws for their own private pecuniary benefit at the expense of the public good, but that all will render willing and cheerful obedience, and thus secure a larger degree of individual and collective success and prosperity. The plain duty of the citizen is to obey the law. The paramount duty of the public official is to enforce the law. The earnest and active co-operation of all peace-loving and law-observing citizens is asked.

This is full both of common sense and religion, and evidently there is back of it an earnest purpose to see that the laws are enforced. Every one understands that the special class which the Mayor had in mind are the saloonkeepers, who are mainly the ones that persist in keeping their places of business open contrary to law. Why special privileges should be allowed this class of people we cannot for the life of us see, and yet it is a remarkable fact that in almost every large city saloonkeepers are allowed to keep their places of business open all day Sunday, while merchants engaged in other lines of business close their doors. The only reasonable explanation of the fact is that the "influence" of the saloonkeepers has been sufficient to blind the eyes of justice and to check the arm of the law. That saloonkeepers can be compelled to close on Sunday, however, has been amply demonstrated by Mr. Theodore Roosevelt in New York. What he did in New York can be done in Nashville with far less trouble. We are glad that we have a Mayor of the city who knows his duty, and who seems determined to do it in the fear of God. We hope that he will have the co-operation of all of the other officials in the city, and also the earnest sympathy of the public in the task which he has undertaken, which, because of the lawlessness of the people with whom he has to deal, is by no means an easy one. We trust, however, that saloonkeepers may be taught to have some respect for the laws of the city in which they live. They are a lawless, godless set. They neither fear God, nor, as it seems, do they regard man. Can they not be made to do the latter?

As showing the evils of keeping saloons open on Sunday, the following will be of interest. Rev. W. H. Geistweit in the *Standard* quotes Rev. Father McSweeney, of New York, as saying in the *Catholic World:*

"A large manufacturing concern in Massachusetts recently paid their workmen, on a Saturday night, 700 ten-dollar bills, each bill being marked. By Tuesday, of the following week, 410 of these marked bills were deposited in the bank by the saloon-keepers of the city; $4,100 were swept from the workmen's pockets into the tills of the saloon-keepers from Saturday night to Monday afternoon, at the latest. With a good deal of force Father McSweeney adds: 'Well might these men cry out to the State: 'Save us from ourselves!' and their helpless wives and children: 'Save us from our husbands and fathers on the Lord's day, at least.'"

Who is to blame for this? The saloonkeeper? Yes, of course; but also the officers of the law who allowed him to keep open his place of business on Sunday, or if there was no law against it, then the people of that city who failed to pass such a law. You cannot vent all of the blame upon the head of the poor saloonkeeper. Back of the saloonkeeper stands the government, giving him the right to sell the accursed stuff, and back of the government stand the people who make the government and of whom you and we are representatives. Have we discharged our responsibility in the matter? Have we by our prayers and words and actions and votes said that we did not want these saloons open on Sunday? Nay, can we not go still further than that, and say by every means in our power that *we will not have them open at any time?*

As showing, on the other hand, the beneficent effects of Sunday closing, we copy the following paragraph from the *Independent* of Nov. 14th. Speaking of the Sunday closing law, it says:

"The results of Sunday closing in New York City clearly show: (1) That the police can enforce the law—Mayor Strong himself did not believe they could until they undertook the task; (2) that there is far less disorder on Sunday, because there is less dissipation and drinking, and the arrests are fewer; (3) that fewer cases of alcoholism come up in the police courts and are sent to the hospital; (4) that contractors find that laboring men lose less time on Monday, being in a fit condition to labor; (5) that real estate men say that rents are paid more promptly in the tenement house district, and fewer dispossess proceedings are necessary; (6) that wives and mothers of laborers get more money for their household necessities; (7) that deposits in the savings banks have been greatly increased; (8) that many thousand dollars formerly spent in drink on Sunday are now saved."

We want to add: (1) These things being true, is there any Christian in New York City who will vote in favor of opening the saloons on Sunday, or, what will amount to the same thing, who will vote for any man or any party who is in favor of doing so? (2) If such results have been attained in New York, could they not be attained in Nashville, and in all the rest of our cities in this land? That they are desirable no Christian, we think, will dispute; that they are attainable no one will now doubt after the experience of New York. (3) If these results are obtained by closing the saloons on one day in the week, will they not be obtained in a sevenfold degree by closing them seven days in the week? What consistent reason could any one give for favoring the Sunday closing of saloons, and yet at the same time favor their being kept open on other days of the week? Of course, one-seventh of a loaf is better than no loaf. It is better to have them close on Sunday than not at all. But why cannot the Christian people of this land rise up in their might and sweep the accursed places out of existence? They can, if they will. Will they? Will you help to do it?

Since the above was written we are glad to report that on last Sunday, in obedience to the order of Mayor McCarthy, nearly all of the saloons were closed. It was said to be the "driest" Sunday which has been seen in Nashville for years. This is only a fresh illustration of what can be done in this direction when you have a man to do it—a man with a head to realize his duty, a heart to give him earnestness in its performance and a backbone to do it firmly and fearlessly.

MOBS.

Referring to a remark in a recent issue of the BAPTIST AND REFLECTOR, in reply to a correspondent of the *Independent* that mobs in the South as well as those in the North are made up almost universally of the worst classes, the *Journal and Messenger* says: "How many times have officers of the law killed members of the mobs bent on lynching and saved the prisoner for trial? Granted that mobs are composed of the worst classes, as they undoubtedly are in the North, with only a few exceptions, they are defeated and routed, while in the South they hang, or shoot, or burn their victims. See?"

The *Journal and Messenger* is right. We admit with shame the impeachment. We agree with everything it may say as to the duties of the officers of the law to resist mobs. We would not have our contemporary think, however, that Northern papers are the only ones which teach this duty. The fact is that nearly all of our Southern papers do the same, including the BAPTIST AND REFLECTOR. Time and again have we done so. Nor would we have the impression made, as the paragraph which we quoted from the *Journal and Messenger* would seem to make it, that mobs in the North are successfully resisted in every instance, and never resisted in the South. The fact is that again and again there have been successful attempts at lynching in the North. Even in Ohio, the *Journal and Messenger's* own State, such instances have several times occurred. One time, two or three years ago, a mob took out a negro and hanged him, not because he had done anything wrong, but simply because he had not done anything good. This was in Ohio, mind you.

Nor is it true that mobs in the South are never successfully resisted. In Birmingham, Ala., several years ago, the Sheriff fired into a mob and killed several of the best citizens of the town. Right here in Nashville, about three years ago, a similar thing occurred, resulting in the death of two young men. We believe, however, that the officers of the law should fire upon the mob in every instance, no matter how many people they may kill. The majesty of the law is above the value of a few human lives, for all lives are dependent upon it. It should be upheld at any expense if we are to maintain our civilization.

That lynching a criminal does not have the desired effect of deterring others from committing similar crimes has been strongly illustrated in this State a few weeks ago. Two negroes had committed rape in Marshall County. They were tried by law, but instead of being hanged, as they should have been, they were sentenced to twenty-one years each in the penitentiary. People felt indignant. On their way to the penitentiary a mob took the prisoners from the officers of the law and hanged them in Fayetteville. Then they breathed freer. Now their homes had been defended. Surely now no negro would ever again have the foolhardiness to commit the crime of rape in that community. But *only a few days after that* two other negroes met a little girl on the roadside in the same county and committed rape upon her person in the most cruel manner. They did not seem to have heard of the fate of those other negroes; or, if they had, it seemed only to have aroused their passions, and led them to commit a similar crime. Thus mob law fails at the very point where it is thought to have most effect. In this connection we reproduce the following sensible remarks from the *Nashville Banner* of Dec. 3rd.

"Mob violence not only does not prevent or deter crime, but tends rather to encourage and increase it. The more sensational and horrifying the action of the mob, the more demoralized will society become and the more encouragement will there be given to morbid impulses to crime. Should every neighborhood in the State declare its intention to wreak summary vengeance on criminals of any class and carry out that purpose upon every occasion with remorseless cruelty and horrible methods, it would only conduce to a barbarous and desperate condition and make crime rampant. The safety of society, the protection of life, person and property, depends upon the strict maintenance of law and lawful methods and the upholding of constituted authority. The increase of crime and the frequency of mob violence reflect upon the officials on whom is imposed the paramount duty of vindicating and executing the law. Not until the officers of the law appreciate their solemn responsibilities under their oaths of office can we expect to see the law respected and crime repressed."

Of course, every one of those negroes should have been hanged, as should every scoundrel who commits the fiendish crime of rape. But they should have been hanged by law. Rape should mean rope, but it should be a strong, legal rope, and not a rotten, lawless one. Such a hanging would, we believe, strike far more terror into the hearts of the lawless element than a hanging by a wild, passionate, unlawful mob, which has the effect of arousing all the devilish passion in men. What is a cure for rape? We have tried mobs and they have evidently proved a failure. *Let us try the law.*

THE SOUTHERN BAPTIST PRESS ASSOCIATION.

The editor of the *Western Recorder* is evidently in a bad mood. In fact, he has become almost a chronic grumbler. He is like a scolding old woman; nothing seems to please him. He finds fault with everything and everybody. He is forever in the objective case. In the *Recorder* of last week he takes up three columns of his valuable editorial space in making objections to the Baptist Young People's Union and the Southern Baptist Press Association, both of which were recently organized in Atlanta.

As to his objections to the Union we will have nothing to say. We are not its special champion; nor do we know that the objections need be answered.

As to his objection to the Constitution of the Press Association, though, we may say a word or two, as we were the author of that Constitution.

1. We do not choose to answer the objections in detail. They are captious and hyper-critical and really frivolous, such as only a mote-hunter would have made. One of them, for instance, is based upon a typographical error. We could easily answer each one of them, but we do not consider this the time and place to do so. The time and place for that were either in Atlanta, or will come again at the next meeting of the Association in Florida.

2. Dr. Eaton says that he does not belong to the Association and consequently feels free to criticise its Constitution. We reply: (1) If it be true that he is not a member of the Association and does not expect to become such, it seems to us that modesty would forbid a man criticising the Constitution of a body of which he is not a member. Let us say, however: (2) Before deciding to call a meeting of the Association, we talked with him especially about the matter two or three times, and he expressed himself as very heartily in favor of such an organization, and agreed to go into it when organized. (3) We have lying before us now his written and unequivocal agreement to become a member of the Association. It reads as follows: "The *Western Recorder*, of which I am editor, approves of the organization of the Southern Baptist Editorial Association, and desires to become a member of it. T. T. Eaton." (4) We did with the *Recorder* what we did not do with every Baptist paper in the South—that is, we sent a personal and express invitation to attend the organization of the Southern Baptist Press Association. We regret that neither the editor nor any member of the *Recorder's* staff was present upon that occasion. Those who were present will remember that we expressed this regret publicly. (5) We hope that the *Recorder* will certainly be represented at our meeting in Florida, and we should be especially pleased if its editor could be present.

PERSONAL AND PRACTICAL.

IT IS announced that the next meeting of the Baptist Congress will be held in Nashville on Nov. 10-12, 1896. We shall be glad to have the Congress with us. If we cannot go to Congress it will be a good thing to have Congress come to us.

WE are sorry to learn that Bro. J. M. Nowlin, our efficient field agent for West Tennessee, is at home suffering with muscular rheumatism. We hope that he will soon be up and out again. He expects to visit the fifth Sunday meetings of Beulah and Central Associations if he is well enough to do so.

REV. C. C. HILL, who taught school for a while at Saulsbury, in this State, but who has been living for the last year or more in Louisville, Ky., is now at work in connection with the East Kentucky Institute, and expects also to be busy in ministerial work. He thinks that he has prospects for great usefulness, at which we rejoice.

MRS. LINNIE WILLIAMS, who was for four years librarira of the State of Tennessee, and who consequently has been making her home here in Nashville during that time, returned last week to her old home in Dyersburg. We regret to lose her from Nashville, but we know that it is quite a source of gratification to the Dyersburg Baptists to have her back with them.

WE heard the other day of a lady in this city who professed sanctification during the recent Carradine meetings here. A merchant to whom she had been owing a bill for some little time, hearing that she had professed sanctification, requested her to pay the bill. "Oh," she replied, "I have turned my debts over to the Lord." Comment is needless.

THREE hundred and fifty-six children have been received at the North Carolina Baptist Orphanage since it was opened in 1885. The highest number present this year is 137. At our Baptist Orphans' Home in Tennessee, which was organized only about four years ago, about 100 children have been received so far, and there are at present about 30 in the Home.

IN the last ten years Baptists in the United States have increased 1,132,753; Methodists (North) 532,944; Methodists (South) 379,976; Presbyterians (North) 214,625; Episcopalians 188,009. It will thus be seen that the Baptists of the United States have increased more than the Methodists, both North and South, and almost as much as all three of these other leading denominations put together.

WE acknowledge the receipt of a pamphlet called "Polemic Theology: Its Utility, Scope and Method." It is the opening address before the Southern Baptist Theological Seminary, delivered Oct. 1, 1895, by Dr. H. H. Harris in entering upon his work as professor of Biblical Introduction and Polemics. Dr. Harris' well known lucidity of thought and facility of expression make the pamphlet quite interesting reading.

ON Thanksgiving Day the members of the First Baptist Church, Montgomery, Ala., presented to their beloved pastor, Dr. Geo. B. Eager, a bicycle, Rev. John Bass Shelton making the presentation speech. We had never thought of Dr. Eager as being very "fast." We suppose, however, that he will be now, at any rate in his pastoral visiting, if not in his sermons. We imagine that he will look graceful upon a bicycle, if any preacher does.

IN his note in the BAPTIST AND REFLECTOR last week, telling of the glorious meeting which they recently had in Columbia, Bro. A. L. Davis was reported as saying: "On Thanksgiving day we had a special service in the intercst of the Orphans' Home. The offering amounted to $1.35, including a box of clothing and provisions valued at $35." The $1.35 was, of course, a typographical error. It should have been $135. We understand that since then $100 more has been added to the amount of their contribution for missions. This is certainly gratifying.

IN commenting upon the recent South Carolina Baptist Convention, the *Baptist Courier* said: "There was no bitterness, not a jar, not an unpleasant incident during the discussions. Brotherly love prevailed throughout." And again it remarks: "The outlook is bright for Baptists in South Carolina. The brethren are united, hopeful, happy, determined. Our work is enlarging, new opportunities of usefulness are constantly opening, and there is a general disposition on the part of our people towards aggressive movements." We are glad to know that the outlook for our brethren in South Carolina is so hopeful. May it ever continue so.

PROF. GARVIN, a Disciple, or, as we would usually say, a Campbellite, suggests that to avoid confusion the name of his denomination be made "Kristyun." He says that "it is quite possible for one to be a Kristyun, and not a Christian." In this last point we thoroughly agree with Prof. Garvin, and would agree to it if he would use the word Campbellite instead of the word Kristyun. However, if he prefers the latter word, we shall make no objection to it, with the understanding that, as expressed by Prof. Garvin, one may be a Kristyun and not a Christian; that the two things are very different. Hereafter, then, if our Campbellite friends prefer it, we shall call them Kristyuns. Kristyuns! That is good! Let the name stick!

A REPORTER for one of our daily papers says that a certain speaker was listened to by his audience with "wrapt" attention. We should like to ask him in what was the attention *wrapped*? If he will look in the dictionary at the word "rapt," we think he will find that that was the word he intended to use. It is akin to the word rapture, and is equivalent to saying that the speaker was listened to with rapture, or literally that the audience were *carried away* with him. We refer to the matter because the mistake is rather a common one—we have seen it several times—and because so much of the significance of the word is lost by the wrong spelling. What a great difference a little letter does make in the idea contained in a word, anyhow!

DR. JOHN HENRY BARROWS, pastor of the First Presbyterian Church, Chicago, but who is better known as the originator of the Parliament of Religions during the World's Fair, has recently resigned his pastorate to deliver a series of lectures to the Hindoos in India upon the subject of Christianity, under the auspices of the University of Chicago. He asked that his church grant him a leave of absence for six months for the purpose, but this being refused he offered his resignation, which was accepted. We hope that Dr. Barrows may be able to convert some of those Hindoos to Christianity, but we rather doubt it, for the reason, as it seems to us, that he has already compromised Christianity too much with them, and it will be difficult to make them see so great a difference between Hindooism and Christianity that they must abandon the former and accept the latter in order to the salvation of their souls.

A FEW days ago a young man came to us seeking employment as a printer. He said he understood that we were paying a certain price and that he thought he could save us some money. He showed us a letter of recommendation from two prominent men in the State. We replied to him that he had good recommendations, but that we were not in a position to enter into negotiations with him, and added: "Besides, if I were, I should not think of employing you. I smell whiskey on your breath, and certainly would not employ any one in any position upon whose breath I smell whiskey. As I told you, I am not in a position to employ you anyhow, but I say this for your good in the future. Other employers are like myself, they want no one around them who drinks." The young man left us a sadder and we hope a wiser man. It is one of the healthiest signs of our times, we think, that men in every kind of business are refusing to employ in any position a man who drinks. This is the practical business side of the drink problem, and we think that it will go far towards solving that problem.

REV. JOHN O. RUST, pastor of the Edgefield Baptist Church, this city, preached last Sunday two very fine sermons upon the text, "Remember the Sabbath day to keep it holy." In the morning he discussed the subject negatively and at night positively, telling in the morning what we should not do on the Sabbath, and at night what we should do. We have space to notice only one of his points. In discussing the day to be observed as the Sabbath day, he made the point very strongly that the Sabbath is an institution and not a day. He suggested also a solution of the Seventh Day Adventists' problem as follows: Let the Seventh Day Adventists start around the world, travelling East. In this way when they get back home they will have gained a day, and in that case they will be observing Sunday as their Sabbath. He thought that it might pay the different States to make an appropriation to send all of the Seventh Day Adventists around the world so as to settle in this way the problem which the Seventh Day Adventists are constantly thrusting upon the States. This is a striking suggestion. Would it not be a practical solution of the problem?

REV. G. S. WILLIAMS, of Bristol, Tenn., was unanimously called by a full meeting of the Metropolitan Baptist Church of Washington, D. C., as pastor about two weeks ago. The pulpit committee, it is said, had a large list of names for the place, many of them highly endorsed. Several had visited the church and preached. This makes the call all the more complimentary to Bro. Williams, whose acceptance is earnestly desired by not only the Metropolitan members, but by the pastors of all the Baptist churches in the city. The probability of Bro. Williams' call was foreshadowed in our columns two or three weeks ago. While the Metropolitan church, Washington, presents a much wider field to him than he now enjoys, we are sure that he will never find a more faithful and devoted flock than that to which he is ministering at present. If he should decide to accept the call to Washington, we join with them in regret at losing him from Bristol. While the Bristol church is on the Virginia side of the line and consequently affiliates with the General Association of Virginia rather than with the State Convention of Tennessee, still Bristol is to a large extent a Tennessee city and the church there feels pretty close kin to us.

THE HOME.

What Do They Say?

"Oh, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home to-day,
She is almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl,
Open them wide for this dear little girl,"
Said the children up in heaven.

"Far on earth, do you hear them weep?"
Said the children up in heaven,
"For the dear little girl has gone to sleep.
The shadows fall, and the night clouds sweep,
O'er the earth we used to live in—
But we'll go and open the gates of pearl,
Oh, why do they weep for the little girl?"
Said the children up in heaven.

"God wanted her here where the little ones meet!"
Said the children up in heaven.
"She shall play with us in the golden street,
She had grown too fair, she had grown too sweet,
For the earth we used to live in;
She needed the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven.
"See! She is coming! Look there! Look there!
At the jasper light on her sunny hair
Where the veiling clouds are riven—
Oh, hush, hush, hush! The swift wings furl,
For the King himself at the gates of pearl,
Is taking her hand, dear tired little girl,
And leading her into heaven?"
—*Table Talk.*

"Straightway."

Frank, when are you going to take that parcel to Mrs. Jones? You know it was left here for her over a week ago."

The speaker was Frank's mother. Mrs. Jones was a poor widow living in the neighborhood.

Frank's reply was: "O, I'll take it to her sometime. I suppose there's no hurry."

"I don't know whether there is or not. The package may contain something that she greatly needs."

"Well, I guess it's all right. I'll leave it sometime when I'm going near her house."

Grandpa sat in the room in which this conversation was being held. He had his Bible in his hand, as usual, but he looked over the top of his spectacles at Frank while the boy was answering his mother. "Frank," said he, "there's an old-fashioned word in this book that you don't seem to pay much attention to."

"What is it, sir?" asked Frank respectfully.

"It's 'straightway.' Have you ever noticed the places where it's found?"

"I think not, sir."

"Well, once Jesus was walking by the Sea of Galilee, and he saw two brothers, Simon and Andrew, busy fishing. He told them that if they would follow after him, he would make them fishers of men—that is, he would show them how to persuade others to follow him, too. They didn't wait to ask him how he would do this or how soon he wanted them or how long it would do to wait. The Book says: '*Straightway* they forsook their nets, and followed him.' There's an example of promptness, isn't there? Then we go on reading here in the first chapter of Mark, and we find that after calling Simon and Andrew, Jesus saw two brothers James and John, also engaged in fishing. Then *he* didn't stop to say: 'I'll be here another day, and that will be soon enough to call these two to follow me.' The story says: 'Straightway he called them.' Then they left their nets and their servants and their father, and went after him immediately. So here we have Jesus and two of his disciples, all setting us an example of promptness. We go on to read then that they went to Capernaum. Then Jesus straightway, on the Sabbath day, entered into the synagogue, and taught. You notice that he didn't say: 'Another week will do quite as well.' He did his work at once. So here we have his example again. Now I turn over to the Acts of the Apostles, and I find this word repeated. You remember the story of the jailer of Philippi. You know how there came an earthquake while Paul and Silas were in prison, and how the keeper was frightened when he discovered that the prisoners' fetters were loosed, and how relieved he was to find that they had not all escaped, and how he was converted through the preaching of Paul and Silas. Then here comes our word again: 'He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, *straightway*.' You see how prompt he was to act when he once saw what his duty was. He didn't even wait until morning. 'The same hour of the night' was the best time he thought, and I believe that he was right. Now, if you're not tired of so much preaching, I'll find this word for you once more. It's in the chapter where we read about Saul in Damascus. He had lately been changed from a cruel persecutor into a devoted servant of Jesus Christ, and he was as anxious to proclaim the gospel as he had before been to prevent it being proclaimed. So 'straightway' he preached Christ in the synagogues, that he was the Son of God. There was no hesitation, no delay. This was henceforth to be his life work, and he began it at once."

Grandpa stopped talking, and Frank said: "I see what you mean, grandpa. It is that if it's any one's duty to do a thing he ought to do it right away."

"That's the direction in which these examples seem to point," answered grandpa.

"Then the proper thing for me to do is to start for Widow Jones's house as soon as I can get my coat on," and Frank made an energetic move toward the door.

"It isn't always the case that one who listens to a sermon applies it to himself so promptly," said grandpa, smiling. Frank's mother was the only one who heard this last remark, for Frank was out in the entry putting on his coat and hat.—*Mary Joanna Porter, in Christian Intelligencer.*

Solomon's System.

"Do you think it would be wrong for me to learn the noble art of self-defense?" a religiously inclined young man inquired of his pastor.

"Certainly not," answered the minister, "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system!"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have ever heard."—*Home Companion.*

The Georgia Barbecue.

The word "dish" is used in a metaphorical sense. The barbecue gets its name from the method of cooking the meats which form its principal substance. It is a pagan feast. Its home is in the woods, by some clear running brook, and when found upon its native heath such modern conveniences as knives and forks, tables and chairs, are not known. One of the exposition spots which the Northerners are sure to seek out is the shed near the Manufactures and Liberal Arts Building, over which this same Sheriff of Wilkes presides, and where, at all hours of the day, the good cheer which is so closely connected with his name is dispensed. The shed is rather a rough place, for the barbecue with the modern conveniences and the delicacies of Delmonico's would lose its flavor. The chinaware is old iron-stone variety, known principally for its thickness. You get knives and forks, it is true, and paper napkins, but the table at which you sit is innocent of linen. You order a dinner. There is brought before you a half-dozen kinds of meats, steaming hot, the aroma of which is most pleasing to the appetite if you have one to start on; and if you have none, it is sure to create one for you. Then there is a mysterious dish which the Sheriff calls stew, and pickles and bread and butter and a cup of not too good coffee is furnished "on the side." The stew is a concoction of many vegetables, and, for some reasons not altogether clear even to its maker, bears the mysterious name of Brunswick. It is a necessary adjunct of the dinner, and when it is made sufficiently hot by a sufficient quanity of pungent peppers, it is indeed a rare appetizer.

The roasting-pit is filled with live coals at daybreak. By seven o'clock the ground is hot through for several feet; then more coals are put on, and the carcasses are pierced through with clean hickory poles and laid across the pit. Their cooking refutes the old phrase that a watched pot never boils, because the meats are carefully tended during the entire time; for to make them crisp and tender without burning they must be turned every fifteen or twenty minutes.

All sorts of game are roasted over the pit—partridges, young wild turkeys, ducks, squirrels, and rabbits; and now that the winter season has come, the darkies have a 'possum supper for themselves every Saturday night. They stand greedily around and watch the roasting of the animal, which is sweeter to them than any other that lives. In the ashes they roast their sweet-potatoes and when it is all done and they sit here jabbering amid their crude surroundings, the firelight falling athwart their black faces and gay garments, a visitor to the Exposition might well fancy himself at the feast of an African king.—*Harper's Weekly.*

Stye.

Stye is an affection of the margin of the eyelid. With its first appearance the entire lid becomes swollen and painful, and the inflammation may increase until the whole side of the face becomes involved.

This inflammatory period usually lasts three or four days. At the end of that time, the inflammation may subside gradually; but in most cases a minute point appears near the edge of the lid, which has every appearance of being what a stye really is—a minute boil.

The swelling and pain caused by a stye are relieved by nothing so well as by heat, and upon the first appearance of the trouble we should lay cloths wrung out of hot water over the closed eyelid, whether or not there is evidence of its "pointing." At night, it is well to apply some simple ointment, like pure vaseline, along the edge of both lids, in order that they may not become glued together in sleep. Salt pork and similar old-fashioned remedies are of no avail, and should not be resorted to.

Immediately upon the appearance of pointing, the skin at the summit of the elevation should be punctured with the point of a needle, or, better still, a little slit may be made with a sharp knife. This will allow the matter and especially the stagnant blood to escape. We may use pressure to squeeze out this waste material, but only very gently, since it is useless to attempt to expel the "core" of the boil until it has thoroughly detached itself from its connection with the surrounding healthy parts.

If there appears to be a disposition to a repetition of the annoyance, the family doctor should be consulted, as internal treatment is called for.

Perhaps the worst feature of a stye is the fact that in some persons the occurrence of one attack seems to establish a tendency, so that often such a comparatively short time elapses between the successive attacks that the lid becomes chronically inflamed. In this event, it is especially advisable to consult a doctor.

It is often possible to prevent pointing by touching the lid with caustic.

A stye is not contracted by simply looking at an inflamed eye, as is sometimes thought.—*Youth's Companion.*

Awarded
Highest Honors—World's Fair,
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
24 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Retrorsum.

"There is a friend that sticketh closer than a brother."—SOLOMON.

Young South Correspondence.

That story of David and Jonathan is one of the most pathetic in the whole Bible. I hope each one of you will take it to heart. Friendship makes a great part of our lives here, and I hope each one of our Band will choose wisely and cling closely to those so knit into our very souls. But, alas! when you are as old as I, you will have found that human friends often deceive us, and our fond hopes of going down to the grave together are often blasted. There is this Friend above us, though, always. He never fails. He is tenderer than even a mother, and he never deserts us when we most need a friend. Is He your friend? You have only to believe in Him, to love Him, to trust Him. Take Him into your heart before this year ends.

Such a nice tall pile of lovely letters you never saw! I am afraid I cannot show them all to you if I talk by the way.

The first is from Gibson:

"I send $1 for the Orphanage, and the children, Nestor, Constance, Lula and Ruth, send $1 to Mrs. Maynard. They made it by selling eggs gathered on Sunday. The Young South page is eagerly sought by me. I rejoice in the great work the children are doing, and I pray that mine may be useful members." FANNIE JAMES.

I am so glad always to welcome these family bands. May we hear soon again from this one? I trust we may give mutual aid and comfort from this time forth.

Then comes our dear McKenzie friend:

"I send you a thank-offering for living in a civilized Christian land, a land of Bibles, where we may serve our Father in the way we think right, with none to molest us or make us afraid. I pray God every day for Mrs. Maynard's success. I ask that she may be the instrument he may use in the conversion of many souls, and that he will spare her for many years of usefulness. Pray for me."
LILLIAN BURDETTE.

I can almost hear the "Amens" going up from our long line of earnest young hearts. Miss Lottie Moon says that she would rather have our prayers than our dollars, if she had to choose between them, and that she wants them 365 days in every year. I am so glad that praying makes us give, and giving makes us pray. Is it not so? May our dear Savior be ever near you, Lillian.

Here's a new friend from Knoxville:

"I wish to join the Young South Band in their Thanksgiving offering. May the Lord abundantly bless you all." (MRS.) MARUSIA OGG.

How much obliged we are! Let this not be the last time, I entreat. Our Thanksgiving offering is a noble one.

Next Elizabethton greets us:

"After so long a time I have succeeded in getting $1 in my pyramid. As it is so near Thanksgiving I know it will be gladly received. I wish you to give half to the Orphanage and half to Mrs. Maynard. I have had a hard time getting this money. We owe a small debt on our church, which we hope soon to pay off. Then we will do what we can for all the interests of the Southern Baptist Convention. I was baptized last May by Bro. J. T. Hickman. I go to Sunday-school every Sunday. We have a good school, averaging over 100 members."
BESSIE HYDER.

We all rejoice, and we have the company of the angels when we hear of a soul redeemed. May this dear child continue as she has begun, faithful and earnest in God's service. Won't you refill that pyramid?

Now, I find two letters from Mooresville:

"I am a little boy nine years old. I send you 25 cents for the Orphanage. It is a thank-offering to God for his many blessings. I am not yet a member of the church, but I hope to be his obedient servant. I want to have a pure heart." LEONARD REDDING.

The second says:

"I am a stranger to you, but I have written to Aunt Nora. I want to thank God for my little brother, Carey Sherman, who is just three months old. We named him Sherman for our pastor at Friendship, and I guess you know who Carey was. I am thankful, too, that our lives have been spared and we have had no serious sickness. We have had a glorious revival in our church. Bro. T. T. Thompson did the preaching, and greatly endeared himself to the people. We want him to come back soon. Many of my friends and relatives gave themselves to the Lord. I am truly thankful to God for that. I will soon be twelve years old. I gave my heart to Jesus two years ago. My brother and I saved these mites by not going to a show."
JOE BENSON REDDING.

I count these very nice letters, and if you knew "Aunt Nora," you still know your correspondent, the Young South. It is only a child of a larger growth now, and those older members are always most welcome. May these boys always be the grateful little fellows they are now. I hope the little brother may follow in the great Carey's footsteps. Who will tell us who Carey was? Write me a page about him, somebody. Come back again, Leonard and Joe.

A very heavy letter comes next. Let me see. Yes, the dollar is all right to the last penny, but it is such a risk to send a dollar that way, and it costs so many stamps. Next time send one or two cent stamps or a check or paper currency. But let us hear from Buntyn:

"I send the contents of my pyramid for Mrs. Maynard. Mother reads me her sweet letters, and I am sure the Japanese will love her dearly. I want to be a member of the Young South and always work for missions."
SEBASTIAN HARRIS.

You are most welcome. I thought I remembered having heard from you before. Come soon again.

Shop Spring, where we have so many good friends, comes next:

"Here comes a band of little tots from Shop Spring Sunday-school with a small contribution. The third Sunday in each month is our mission day, and this time we want to help teach the children about Jesus in far-off Japan. You may expect a little offering frequently."
INFANT CLASS.

That's well! A little sent in often cheers us all and keeps our interest alive. Thank you, ever so much.

Here's one from Flippin:

"Last Thursday was my fourth birthday. I send you 5 cents to help the Orphanage. My mamma sends 10 cents, a thank-offering for the conversion of a dear brother. Her's is for Mexico, and papa sends his for Japan." ROBINSON LEE.

Please tell me how much "papa" sent. I found only 15 cents in the letter. I may possibly have dropped a coin in opening it, but I can find no trace. Let me know right away, won't you?

IVORY SOAP
99 44/100 PURE
One day in the wash, with a destructive soap, is worse than a month's wear.
If you do not know what soap your laundress is using, would it not be well to find out?
THE PROCTER & GAMBLE CO., CINTI.

The next is a very brief note, and is not dated:

"I enclose 25 cents for Mrs. Maynard." GARNETT FOSTER.

We are greatly obliged.

Mississippi adds to our Infantry Brigade with this bright little message:

"Enclosed find 10 cents for each month of my life. I was a year old the eighth of this month, and have intended ever since to send my birthday offering. If my mother paid me well I could send more. No one can work harder than I, for I'm busy from morning till night. This is to be equally divided between the Orphanage and our missionary. Mother is coming to take me out of the coal scuttle now, so I'll close. I hope to send more soon." IRMA FLYNN.

Thank you, little Irma. I hope that hard-hearted mamma may be induced to be more liberal, though let me whisper to you that it is not often a year-old sends such a grand contribution as this. I wish we had more Mississippi babies.

Alpha comes again:

"Here I am with my Thanksgiving offering. I am grateful for many things that have happened this year. I want this divided between the Orphanage and the little school at Doctor Arroyo. May God bless our missionary." MARGARET NEWMAN.

We are learning to count on Margaret. May this year be full of blessings for her.

A greeting from Hickory Valley:

"Enclosed find a contribution to be equally divided between the Orphanage and our dear Mrs. Maynard. Her sweet letters are such an inspiration for us to rally to her support. May the Lord direct each member of the Young South Band to make a stronger effort and do yet nobler things the coming year for each of the objects so near our hearts, remembering 'the least we do for Jesus will be precious in his sight.'"
(MRS.) MAY R. PREWITT.

How very glad we are of that contribution! Do let us hear again from Hickory Valley.

This comes from Obion:

"I am a subscriber to the BAPTIST AND REFLECTOR, and I read the Young South Correspondence. A child of seventy-two (you know they say, 'once a man and twice a child'), I want to help you in this noble work. So I send

TEN DOLLARS,

$5 for our missionary, Mrs. Maynard, in Japan, because she and I came from the same town, Salem, Va. I knew her father there thirty years ago. The other $5 is for the Orphanage. May God bless the little ones."
NO NAME.

Just think of that! I feel more grateful than I have words to tell. I feel so honored, too. To have a good man of more than three score and ten respond so kindly to our efforts is worth much to us all. Mrs. Maynard will be delighted, I know. There is always this strong tie between old Virginians. No change of time or place affects it. May the years rest ever lightly on this Obion friend. God will reward him.

Then one from Carthage:

"Enclosed you will find 50 cents for the Orphanage. I have been some time getting this, but we live in town and have only a few hens, so Sunday eggs do not count up very fast. With love to the little orphans and all the Young South Band,
HARRISON VADEN LEE.

We hope Harrison will find some other way to earn his offering when the hens fail.

Now we will close (as the minister says) with a sweet letter from our very first correspondents in Martin:

"I hope you have spent a happy Thanksgiving. We have, and to-night I thought I would write you and send our contribution. We made this helping mamma with the house-work. We enjoy hearing from you every week, and mamma enjoys our page, too. We are going to school and we do not have much time to write, but we think of you and love you. We hope to send something for the Orphanage next time."
NILWON AND NELLIE NOWLIN.

That was a fit ending for a happy Thanksgiving day, and I am always so grateful to hear of the mothers and fathers taking an interest in our page.

Our "Receipts" make interesting reading this week. Be sure to mark them well. Our Thanksgiving offering can go on until we begin our Christmas gifts to Japan and the Orphanage and the little school in Mexico. Let us see what next week will add to this noble record.
LAURA DAYTON EAKIN.

Receipts.

First half year's collection	$296 63
October gatherings	54 86
November	16 01
ORPHANAGE.	
Mrs. James, Gibson	1 00
Mrs Marusia Ogg, Knoxville	1 00
Bessie Hyder, Elizabethton	50
Leonard Redding, Mooresville	25
Joe B. Redding, Mooresville	25
Robinson Lee, Flippin	25
Irma Flynn, Mississippi	25
Margaret Newman, Alpha	
Mrs. May R. Prewitt, Hickory Valley	1 00
No Name, Obion	5 00
Harrison V. Lee, Carthage	50
JAPAN.	
Nestor James, Gibson	25
Constance James, Gibson	25
Lula James, Gibson	25
Ruth James, Gibson	25
Lillian Burdette, McKenzie	1 00
Mrs. Marusia Ogg	50
Bessie Hyder	1 00
Sebastian Harris, Buntyn	25
Infant Class, Shop Spring	1 00
Irma Flynn	1 00
Mrs. May R. Prewitt	50
Nilwon and Nellie Nowlin, Martin	5 00
No Name, Obion	10
Mrs. Lee, Flippin (Mexico)	25
Margaret Newman	
Total	$314 04

Cuticura

FOR THE
HAIR
and
SKIN
A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe the irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair with a clean, wholesome scalp.
Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Proprietors, Boston, U. S. A.

RECENT EVENTS.

REV. D. HEAGLE, D.D., pastor at Valparaiso, Ind., has offered his resignation to take effect Feb. 1, 1896.

REV. S. N. FITZPATRICK requests us to change his paper from Jared, Tenn., to Enoch, Tenn. His correspondents are requested to notice the change in his address.

REV. B. MCNATT has moved from Fayetteville, Tenn., to Wartrace, Tenn., and requests us to ask that his correspondents address him there. He says that he is well pleased.

REV. WILLIAM J. HOLTZCLAW has begun his labors as pastor of the church at Fairmount, W. Va. The *Baptist Banner* says of him: "He brings with him evidence of great ability as a preacher and an evangelist."

REV. R. C. MEDARIS announces in the *Baptist* of Arkansas that he is not any longer connected with the State work as State evangelist, but that he will do evangelistic work in the State, and that he goes out with the prayers and endorsement of the Conway Baptist Church, and will report to them upon his return to Conway. Bro. Medaris is an old Tennessee boy and is an excellent preacher.

REV. A. P. COPELAND of Crawford, Miss., has decided to return to Middle Tennessee, and hopes to finish his work in the Master's cause in this section. He desires to work as pastor, missionary or evangelist, or in preaching a series of sermons for any churches that might wish them. As you see in the paper this week, his churches in Mississippi gave him up with reluctance, and spoke of him very kindly. He is a good man and we shall be glad to have him employed in this part of the vineyard.

REV. W. J. COUCH has resigned the pastorate of the church at Trenton, Ky., to take the mission work of the Bethel Association, in that State, for one-half of his time. The other half will be given to evangelistic work. His correspondents are requested to address him at Pembroke, Ky., instead of Trenton. He is a fine preacher and a successful evangelist, as many in Tennessee know. Most of his ministerial life has been spent in this State, where he has been instrumental in the salvation of many souls.

NEWS reaches us that Rev. W. H. Major is succeeding admirably as pastor of the Second Church, Galveston, Texas, as we knew he would. He is every inch a man, is an excellent pastor and preacher, and has a career of great usefulness before him.—*Texas Baptist Standard.* Bro. Major is a Tennessee boy, born and reared near Clarksville. He is the grandson of Dr. A. D. Sears, who was for twenty-five years the beloved pastor of the Clarksville Baptist Church. We are glad to know that he is succeeding so well in Texas.

BRETHREN J. C. ARMSTRONG and A. W. Payne announce in the *Central Baptist* of Dec. 5th that they have secured a ten years' lease on the *Central Baptist* from the Central Baptist Publishing Co., which lease went into effect Dec. 1st. As these brethren have for some time been connected with the paper as editor and business manager, there will be no change in either the editorial or business departments. We are glad to know that they have effected an arrangement, which will last at least ten years, and which we hope will become permanent, by which they will continue on the *Central Baptist*. Already one of the best of our exchanges, we shall expect it to become still better now.

THE Sheriff of Anne Arundel Co., Md., says: "I have used Dr. Deane's Dyspepsia Pills for indigestion and weak stomach, which had troubled me for some time, and was soon cured by them.

"I consider them the great family medicine.

"If taken when required, they keep the stomach in a healthy condition."

THOMAS J. LINTHECUM, Sheriff.

These pills, one taken after each meal, always cure dyspepsia and kindred ailments. At druggists', 25 cents. Send to us for a free sample.

DR. J. A. DEANE CO., Kington, New York.

HOLIDAY GOODS!!!

B. H. STIEF JEWELRY CO.

Get that fine Diamond Pin, Ring, Stud or Pendant RIGHT NOW, before the rush begins.

Those other articles you saw, and thought of giving, may be gone if not secured NOW.

DELAYS (now) ARE DANGEROUS.

You will save both Time, Patience and Money by placing your orders with us for all your Holiday presents.

Our Assortment never was more full and complete in every department; consisting of every thing pertaining to the jewelry trade. Latest "up to date" styles.

MAIL ORDERS receive prompt and careful attention.

SEND FOR OUR ILLUSTRATED CATALOGUE,

If you cannot call in person and inspect our stock.

JAS. B. CARR, Manager.

208 & 210 UNION STREET, NASHVILLE, TENN.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possible derive from them. 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.

—Baptist Sunday-schools will find the graded periodicals issued by the American Baptist Publication Society to be the most complete that are published. They are sound in doctrine, attractive in style, and of great excellence throughout. Superintendents who would be thoroughly equipped for the best work should not fail to order a sufficient supply for their schools.

—The fifth Sunday meeting of the Midland Association was held at Fairview Church. The discussions were good. Brethren James DeArmond, J. S. Lewis and B. Demarcus from the Tennessee Association were with us. The subject of missions was very interesting. After discussion a collection was taken up to the amount of $4.16. On Saturday I had the privilege of baptizing five happy converts into the fellowship of the church.

B. L. STANFILL.

Pedigo, Tenn., Dec. 5th.

—The *Baptist Superintendent* enters upon its thirteenth year with 1896. It has made an honorable record, and proved itself to be essential to every Superintendent who would keep abreast with the times. Special attention is to be paid to blackboard lessons and outlines during the year. This feature alone makes it worth many times more than its price, twenty-five cents a year. Address 1420 Chestnut Street, Philadelphia, Pa., or either of the branches of the American Baptist Publication Society.

—"BROWN'S BRONCHIAL TROCHES" are of great service in subduing Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

DROPSY TREATED FREE

Cured with Vegetable Remedies. Have cured many thousand cases called hopeless. In 10 days 2/3 least ¾ of all symptoms are removed. Book of testimonials of cures and 10 days treatment, free by mail. DRS. GREEN & SONS, Atlanta, Ga.

—As an emergency medicine, Ayer's Cherry Pectoral takes the lead of all other remedies. For the relief and cure of croup, whooping cough, sore throat, and the dangerous pulmonary troubles to which the young are so liable, it is invaluable, being prompt to act, sure to cure.

—We can furnish you with 40 Years in China, by Rev. R. H. Graves. Price, $1.50, post paid.

BAPTIST AND REFLECTOR.

CALHOUN & CO., Leading Jewelers, Oldest Firm. Lowest Prices.

Fine Watches, Diamonds, Silverware, Jewelry.

Mail them Your Orders for Christmas and Wedding Presents. Nashville, Tenn.

THINK OF IT—FOR $2.50

5x7¾ in.

WE will send you post-paid a copy of the **Holman Self-Pronouncing Teachers' Bible,** Minion Type, bound in French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, and lined with Linen—a new feature which enables us to sell a really durable book at the price. This Bible has the double-column reference, and every proper name is divided into syllables with the emphatic syllable noted, and is also marked to give correct pronunciation. **Contains complete and exhaustive Helps to the Study of the Bible,** such as are found in the famous Oxford Bible. In all respects the completest and cheapest Teachers' Bible ever offered for sale. **Every copy guaranteed to give entire satisfaction.**

REMEMBER, that this is the Bible advertised in the weekly papers for $3.50.

A most appropriate Present for Pastor, Teacher or Friend. Remit by registered letter, postal or express money-order.

J. R. GRAVES & SON, 308 Second St., Memphis, Tenn.

COMPLETE CATALOGUE OF RELIGIOUS BOOKS AND S. S. SUPPLIES FREE.

$6.00 FOR $3.25.

Most Cherished Christmas Present.
A Great Offer on the Greatest of Books.

1,000 Holman Self-Pronouncing *Teachers' Bibles.*

THIS is the large type, 8vo. size, 5x7¼ inches when closed; 1½ inches thick. It is convenient size. It is divinity circuit, patent index, bound in imperial seal, round corners, gilt edges. It is the same book that we have sold thousands of for $6.00.

It Contains the Following

HELPS TO THE STUDY OF THE BIBLE: A Self-Pronouncing Dictionary of Proper Names and Foreign Words Contained in the Bible. Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels. Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

We have only 1,000 to offer at this price. Last Holidays we sold 4,000 of these, many ordering third and fourth time after seeing them. Mother, give this Book to your boy, it will be a lamp to his feet in stony paths: give it to your daughter, it will be a solace to her. When you are gone it will remain a precious and sweet savour to your memory. If not as represented, your money will be refunded for the asking. Order immediately before the holiday rush.

ADDRESS,

SOUTHWESTERN PUBLISHING HOUSE,

208 N. College Street, *NASHVILLE, TENNESSEE.*

A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

Something New for Christmas!

Not to take the place of the Christmas Tree! By no means. But to furnish a magnificent entertainment in connection with it. The best Christmas stories in English literature illustrated by life-model pictures. Santa Claus and St. Nicholas brought into dazzling light on the screen by our wonderful lanterns.

Complete outfits $40 up; sold on easy instalments, and slides rented. Do you want to know more about this? Then write to

RILEY BROTHERS,

Branches: 16 Beekman St., New York. BOSTON: 324 Washington St. CHICAGO: 196 La Salle St. KANSAS CITY (Mo.): 813 East 18th St. MINNEAPOLIS: 1504 Hennepin Ave. CHATTANOOGA: 706 Market St. SAN FRANCISCO: 638 Kearny St. PORTLAND: 411 Couch St.

—I have recently closed one of the best meetings with my Mt. Harmony Church that they have had in twenty years. I carried the meeting on for over two weeks, doing all the preaching except one sermon. Seven professed faith in Christ and seven were baptized. The greatest work was with the church members, which consisted in burying old troubles and bringing back to the church those who had been careless for years. Quite a number whose names were on the church book became convinced that they were never saved and sought the pardon of their sins as though they had never made any pretensions. Yesterday was my regular appointment there, and although it rained most all day the house was over half full, some having to drive four or five miles. Mt. Harmony is one of the oldest, best and strongest country churches in McMinn County. They pay my salary regularly every month.—The history of the First Baptist Church of Athens, which appeared in your columns a few weeks ago, was written by Mrs. G. T. Russell. She was too modest to place her signature to it.

T. R. WAGGENER.

Athens, Tenn., Dec. 9th.

Stimulates Digestion.

Horsford's Acid Phosphate.

It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active, healthy condition.

—I have been conducting a meeting at this place for the past three weeks. The church was wonderfully revived and built up. But the remarkable part about it is there has not been a conversion since my last. I held a splendid meeting with Bunch's Chapel Church. I will hold a meeting with Bible Hill Church embracing the third Sunday in December.

B. F. BARTLES.

Lexington, Tenn.

CANCER—Dr. John B. Harris, of Fort Payne, Ala., Cured us of Cancer: Mr. D. Johnson, 41 S. Broad St., Atlanta Ga.; J. S. Killen, Minden, La., Sallie Lilles, Leoxhoma, Miss., W. W. Dabney, M. D. Lodi, Miss., Mrs. Jas. O. Bryan, Mexico, Mo., N. R. Phillips, Tax Collector Dale Co., Ala., Arguta, Ala., A. C. Rinehart, Summerville, Ga., J. W. Russell, Orange Heights, Fla., W. A. Retherford, Linwood, Ind., Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from $20.00 to $85.00.

—Buckingham's Dye for the Whiskers can be applied when at home, and is uniformly successful in coloring a brown or black. Hence its great popularity.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York.

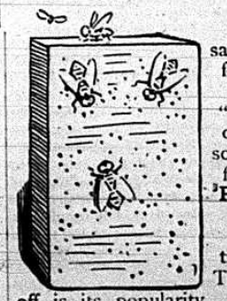
—Preaching at the First Baptist Church morning and night by the pastor, Rev. R. M. Murrell; good congregations and deep interest; large Sunday-school at 9 a. m.; one conversion during the week and one gave his hand to be prayed for; another came up to be prayed for at night. Pastor H. B. McLain preached at the Second Baptist Church at 3:30 p. m.; subject, "Restricted Communion;" good congregations; Sunday-school at 2 p. m.; 130 present; four baptized.

JOHN M. MCKEE, Ch. Clerk.

Greenville, Tenn.

Harvest Bells.

Nos. 1 & 2, 30 cts; No. 3, 35 cts.—three combined with Appendix and Rudiments 75 cts., postpaid, round and shape notes and words only. I have hundreds of letters from many of our best pastors, superintendents, teachers in Sunday-schools and teachers of vocal music saying in substance, "It is the best of all." Dr. J. B. Gambrell, President of Mercer University, Macon, Ga., says, "It is the only song book of the kind fit to be used in Baptist churches and Sunday-schools. There is not a heterodox line in it." Address W. E. Penn, Eureka Springs, Ark., or BAPTIST AND REFLECTOR. Books will be shipped from St. Louis, Mo., or Nashville, Tenn.



"Well,"

said the bright woman who had asked for Pearline, to the grocer who wanted to sell her some imitation of it, "whether you do sell more of these other things or not, there must be something in Pearline which makes the flies avoid it. I notice that all the Pearline packages are clean and fresh. All the others are fly-specked!"

This is a true story. Everything is true that we print about Pearline. The thing in Pearline that keeps flies off is its popularity. It doesn't stay on the shelves long enough to become soiled. When women want washing made easy, without any risk of harm, they must have Pearline.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 427 JAMES PYLE, New York.

MISS MARIE LOUISE BAILEY

Prevented From Appearing in Public—Her Finger Pronounced Incurable.

Used the Electropoise, and in Two Weeks Was Enabled to Continue Her Season's Work.

No. 101 East 25th Street, New York, N. Y.—Mr. J. E. DuBois, Pres't Dear Sir: After a hard season of over seventy-five concerts, I fouhd myself thoroughly tired out, and also having a bad finger. I had the good fortune over a month ago to use the Electropoise for the first time. My finger was in a very bad condition, and was pronounced incurable unless the bone was scraped. I applied the Electropoise regularly, and to my great delight and astonishment I not only felt like another person physically, but my finger had improved so much in two weeks' time that I was enabled to appear in public again.

This is now the sixth week I am using the Electropoise, and my finger that was pronounced incurable is now thoroughly cured, therefore I would like my experience to be known especially to those who appear before the public, as their physical and mental strain is so great, and after a hard season's work there is nothing in my estimation that can equal the Electropoise.

With best wishes, and hoping the Electropoise may have not only a national but international success, believe me, very sincerely yours,

MISS MARIE LOUISE BAILEY.
Pianiste.

WHAT THE ELECTROPOISE DID

In Our Family—Rented Four Months for $10.

I have used the Electropoise for la grippe and it did me good. I used it for sciatica rheumatism and it cured me. My wife used it for sick headache and it cured her. My son also used it for rheumatism and it did him good, perhaps it would have cured him if he had used it a little more. I think the Electropoise a good instrument, and if there is anything in this letter worth publishing you are at liberty to use my name. Yours truly,

J. C. POTTS.

Jackson, Tenn., November 30, 1894.

Rented four months for $10. Send for particulars. Mailed free to any address.

DuBOIS & WEBB,
Chamber of Commerce Building,
Nashville, Tenn.

CHURCH LETTERS

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

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

—We want live, active agents all through Tennessee to sell Palmer's Magnetic Inhalers for us. We have secured the exclusive right for the whole State. Liberal terms to agents on application. Price 50 cents. Easily handled and easily sold, a most valuable remedy for headache and pulmonary troubles. Address BAPTIST AND REFLECTOR

OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

COFFMAN.—Died at the home of her father, in the fourth district of Giles County, Tennessee, on Nov. 6, 1895, Sister Della Coffman, aged 16 years, 2 months and 6 days. She was born Aug. 31, 1879; obtained a hope in Christ Aug. 29, 1895, and joined the Baptist Church at Shoal Creek, Giles County, Sept. 14, 1895; and was interred at the Jackson graveyard. She had lived an obedient child to her parents, was faithful to her duties in school, affectionate, and loved by those who knew her. She said to her father that she wanted to live to work for the Master, but was not afraid to die. Why the Lord calls his servants home so soon may seem mysterious to us, but we know our Heavenly Father doeth all things well. May the bereaved parents bow in submission with reverence to His will, and may the bright prospects of her association in heaven ever cheer them, and the tie that is removed from earth to heaven have its attractions to draw them on. May they be an unbroken family in heaven.

J. M. JOHNSON, Pastor.

GRAY.—Miss E. Ella Gray, only daughter of James and Annie Gray, departed this life July 30, 1875, at the early age of 26 years, 2 months and 9 days. She professed religion and joined the Mudy Creek Baptist Church in 1885, in which she lived a consistent member until the day of her death. She leaves a father, mother and one brother to mourn her irretrievable loss, while a host of friends join in deep sympathy; for truly, "No one knew her but to love her." From childhood she was gentle and good, an affectionate, devoted daughter, a loving, doting sister. Ella was happy in Jesus' love, many times during her sickness, and asked her parents not to grieve for her. But had she not told us of her willingness to go, if the Lord willed, we should have believed her safe in glory, for "by their fruits ye shall know them." She bore her sufferings with the fortitude of a true Christian, and was never known to murmur, and when the angel came he found no cloud of sorrow on her lovely brow. She leaned her head upon her Savior's breast and breathed her life out sweetly there.

Beautiful toiler, thy work is done;
Beautiful soul into glory gone;
Beautiful life, with its crown now won,
God giveth thee rest.
Rest from all sorrow, and watching, and tears;
Rest through God's endless, wonderful years,
At home with the blest.

Beautiful spirit, free from all stain;
Our's the heartache, the sorrow, the pains
Thine the glory and infinite gain;
Thy slumber is sweet.

LIZZIE HAN.

—To read Professor A. H. Sayce's description in *The Sunday-school Times* of November 23, of the disinterment of one of the largest and stateliest of the temples which still exist in the valley of the Nile, is almost like reading a chapter from the Arabian Nights. As the writer says, this temple "has sprung, as it were, out of the sand at the touch of a magician's rod. . . . Deep underneath the ground on which we trod were vast halls and corridors and brilliantly painted columns and walls."

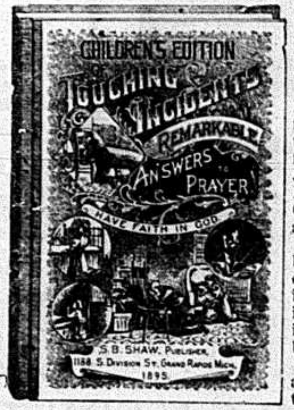
BELLS all kinds, big and little—for Church and School, for Fire, Factory and Farm. Catalogue FREE. AMERICAN BELL FOUNDRY CO., NORTHVILLE, MICH.

Premium Book for Everybody

Touching Incidents
—AND—
Remarkable Answers to Prayer.

BY S. B. SHAW.

INTRODUCTION BY JAS. H. POTTS, D.D.



The incidents are not only touching, but touch hearts for good. They are impressive, apt and condensed. The Answers to Prayer are among the most remarkable and authentic that can be found.

Many of them were written expressly for this work. Others were gleaned from widely extended sources. Among them will be found choicest collections from John Wesley, Charles G. Finney, John B. Gough, D. L. Moody, George Muller, John Knox, Martin Luther, C. H. Spurgeon, T. DeWitt Talmage and others.

It is written in clear, simple, forcible language, yet it presents rich variety, and is just from the press—42 illustrations; 128 pages; size, 8x12 inches when open. It will bring joy into your home and can be secured with but very little exertion.

Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

PREMIUM OFFER.

1. To every **boy or girl** who will send us **one new** subscriber and $2.10 we will send a copy of the book, besides the paper for a year to the subscriber.

2. To every old subscriber who will send us $2.10 we will send a copy of the book, together with the paper for a year. Address

BAPTIST AND REFLECTOR, Nashville, Tenn.

Don't Try To Quit.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

THE ROSE TOBACCO CURE

removes the nicotine from the system and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is pleasant, harmless and absolute. We guarantee a cure. Price, $1 per Box, Write for Circulars, or order of

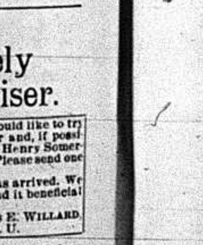
THE ROSE DRUG COMPANY,
2105 2107 Third Avenue, Birmingham, Ala.

OUR GUARANTEE—We offer three Tablets for $2.50 and in case of failure to cure, money will be refunded. We tote fair and prefer your good opinion to your money. All we ask is fair trial as out of the thousands who have used it, 98 out of every 100 have been cured. Beware of counterfeits. The better an article the more it will be imitated. There are some feeble and nasty imitations of our cure on the market now.

Our New Leader

Made of Genuine Dongola, solid leather sole and inner sole. All styles and sizes. Fit and quality guaranteed. Catalogue of all grades of boots and shoes free.
POSTAL SHOE CO., 64 Federal Street, Boston, Mass.

$1.45



The Whitely Exerciser.

I should like to try the Exerciser and, if possible, get lady Henry Somerset to do so. Please send one with bill.
Later. It has arrived. We use it, and find it beneficial to our health.
FRANCES E. WILLARD, Pres. W. C. T. U.

The ideal gymnasium for home use. Made on elastic cord over fine pulleys. Highest endorsement from Physicians. Send for ills. pamphlet. Price, $3.00. Beautiful Holiday machine, $5.00. Sold by dealers.

Special Holiday Offer: Upon receipt of price, we will forward one machine prepaid to any address, and will refund the money on its return if unsatisfactory.

Independent Electric Co 3901 Stewart Ave. Chicago. New York Office: 853 Broadway.

JAMES T. CAMP,
PRINTER & PUBLISHER.
317 Union St., Nashville, Tenn.

Catalogues, Letterheads, Noteheads, Billheads, Envelopes, Wedding Invitations, etc., in first-class style, at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for estimates.

BUY DIRECT FROM FACTORY AT WHOLESALE PRICES
Save dealers and agents profits. Sewing machines guaranteed first-class. Shipped anywhere. 150,000 in use. Write for descriptive circulars and prices, free.
J. H. Seeed Sewing Machine Co., Newbern, Tenn.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

UNTOLD MISERY FROM RHEUMATISM

C. H. King, Water Valley, Miss., cured by

Ayer's Sarsaparilla

"For five years, I suffered untold misery from muscular rheumatism. I tried every known remedy, consulted the best physicians, visited Hot Springs, Ark., three times, spending $1000 there, besides doctors' bills; but could obtain only temporary relief. My flesh was wasted away so that I weighed only ninety-three pounds; my left arm and leg were drawn out of shape, the muscles

being twisted up in knots. I was unable to dress myself, except with assistance, and could only hobble about by using a cane. I had no appetite, and was assured, by the doctors, that I could not live. The pains, at times, were so awful, that I could procure relief only by means of hypodermic injections of morphine. I had my limbs bandaged in clay, in sulphur, in poultices; but these gave only temporary relief. After trying everything, and suffering the most awful tortures, I began to take Ayer's Sarsaparilla. Inside of two months, I was able to walk without a cane. In three months, my limbs began to strengthen, and in the course of a year, I was cured. My weight has increased to 165 pounds, and I am now able to do my full day's work as a railroad blacksmith."

AYER'S

The Only World's Fair Sarsaparilla.

AYER'S PILLS cure Headache.

120,000

White Baptists In Tennessee!

How are advertisers going to reach them?

There is only one way, the right way—put your ad in the

Baptist and Reflector.

The cost will be small—the result large.

A postal will bring you sample copy and terms. Write to-day.

Norfolk and Western Railroad.

The **SHENANDOAH** Limited **EAST.**

A solid vestibule train

CHATTANOOGA TO **NEW YORK**

Via Bristol and Washington.

Pullman's finest Dining Cars and Sleepers, vestibule coaches throughout without change.

The Scenery of the Shenandoah Valley Route is unsurpassed.

All information cheerfully furnished.

WARREN L. ROHR,
Western Pass. Agt., 119 W. 9th St.,
Chattanooga, Tenn.
W. B. BEVILL
G. P. A., Roanoke, Va.

—WHEREAS, Rev. A. P. Copeland, who has been our pastor for three years, for want of a fuller field of work has thought best to resign the care of Salem Church; and

WHEREAS, We, as a church, esteem him highly for the faithful and fearless manner in which he preaches the pure gospel—of Christ; therefore be it

Resolved, That our brother carries with him, into whatever field he may be called to labor for the Master, our love and highest esteem.

Resolved, That we commend him to any church as a consecrated Christian gentleman, pure in his life, and a faithful and fearless expounder of the whole Word of God. By order of the church in Conference, Sunday, Oct. 6, 1895.

V. M. CARPENTER,
W. E. HAGINS,
D. W. OUTLAW.
Committee.

Starkville, Miss.

Bro. Copeland having served our church for three years as pastor, we, as deacons of Bethesda Baptist Church, cheerfully endorse the above resolutions of Salem Church.

D. A. FLOURNOY,
J. L. CRIGLER.

Crawford, Miss.

—Program of the fifth Sunday meeting of the Nolachucky Association, to be held with the church at Alpha, December 27th, 28th, and 29th, 1865.

Friday, 27th—10:30 a. m.—Introductory sermon. Subject, "The Kingdom of Heaven" (Matthew xi. 11). Henry Gilbert; Thomas Gilbert alternate.

11:30 a. m.—Organization.

12:00 m.—Recess and basket dinner.

1:30 p. m.—Discussion of sermon. P. H. C. Hale and others.

2:30 p. m.—Best method of opening a Sunday-school. J. J. Burnett. Discussion.

3:30 p. m.—Mission work in the Association; what should be done? S. S. Hale. Discussion.

6:30 p. m.—Sermon by S. E. Jones.

Saturday, 28th.—8:30 a. m.—Devotional exercises, conducted by T. J. Cooper.

9. a. m.—The office work of the Holy Spirit. W. A. Montgomery. Discussion.

10:00 a. m.—Minister's Relief Fund. W. C. Hale. Discussion,

11:00 a. m.—Sermon by W. M. Vines.

1:30 p. m.—Our College. W. C. Bayless. Discussion.

2:30 p. m.—Best method of conducting prayer meetings. J. H. Trent. Discussion.

3:30 p. m.—Miscellaneous business.

6:30 p. m.—Question box, for everybody.

Sunday, 29th, 9:30 a. m.—Sunday-school mass meeting, conducted by W. T. Russell, Address by J. T. Hickman, P. H. C. Hale, J. T. Cooper and others.

10: 30 a. m.—Sermon, preacher supplied by committee on religious exercises.

As Alpha, the place of our meeting, is immediately on the line of railroad and the centre of an excellent community, may we not hope that this will be one of the most successful and enjoyable meetings in our history? Be certain to come; we mean you, brother, sister, and may the Lord abundantly bless us.

J. M. WALTERS,
W. T. RUSSELL,
J. B. JONES,
Committee.

WANTED 5000 MORE BOOK AGENTS men and women, for the fastest selling book of the times
DARKNESS & DAYLIGHT in NEW YORK
With 250 new illustrations from flash-light photographs. Introduction *By Rev. Lyman Abbott.*
A Christian woman's thrilling story of years of rescue work "In His Name," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated. 26th thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from $50. to $100. a month. We Pay Freight to all points, Give Credit, Extra Terms, Premium Copies, and Free Outfit. Write for terms and specimen engravings to HARTFORD PUBLISHING CO., Hartford, Conn.

This great cleaner comes to woman's aid on wash-day and every day. Makes her work a matter of love instead of drudgery. Try it. Sold everywhere.
Made only by
The N. K. Fairbank Company,
St. Louis.

A Remarkable Offer.

TWO QUARTERS FOR THE PRICE OF ONE.

The American Baptist Publication Society will put its periodicals to any school, **not now taking them**, at an introductory price of one-half the regular rates. That is to say, if any such school will send us the full price for the quarter ending March 31, 1896, we will continue the subscription without further pay until June 30, 1896.

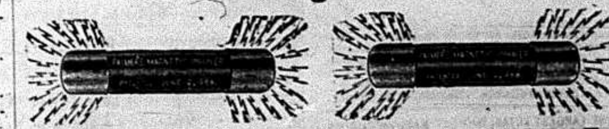
We desire also to call attention to the reduction in price of the *Advanced Quarterly* and *Bible Lessons*, and to the fact that, beginning with January, *The Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

Send orders early to nearest branch house or Philadelphia.

A. J. ROWLAND, Secretary.

A GREAT REMEDY FOUND.

Palmer's Magnetic Inhaler.



For the Prompt Relief and Speedy Cure of Colds, Catarrh, LaGrippe, Hay Fever, Bronchitis, Headache, Asthma, Sore Throat, Hoarseness, and all Diseases of the Nose, Head, Throat and Lungs.

Directions for use: Remove both metal caps, place one end to the nostril, close up the other nostril and draw deep breaths. For the throat and lungs place one end in the mouth and do likewise. It can be used as often as you please, the oftener the better; no danger.

Unequalled for convenience, durability, neatness, power and immediate results. Always ready for use, vest-pocket size. One minute's use will convince you that it is an absolute necessity for every person in every family. In use and endorsed by over 10,000 clergymen. Sufferers of headache and bad colds will find in it immediate relief.

Price 50c., postpaid. Liberal discounts to agents by dozen lots. Cash must accompany all orders. Remitances may be made either in cash, money order, or 2c stamps.

Address BAPTIST AND REFLECTOR, Nashville, Tenn.

Church Roll and Record Book.

A blank book, with printed **Articles of Faith, Rule of Decorum** etc., suitable for **Baptist Churches. Copious Index for Names of Members**, showing at a glance any **Member's Standing**; how and when received; how and when dismissed—in separate columns; also column for remarks. Contains ruled paper in back sufficient to record **Minutes of each Church Meeting** for twelve years, allowing one full page for minutes of each meeting, which seldom requires more than one-fourth of a page.

Price, by mail, post-paid, for 3-quire book, as above............$3.00

Address BAPTIST AND REFLECTOR Nashville, Tenn.

HO! FOR ATLANTA.

Don't fail to see our splendid Exhibit at the great Exposition. The same class of goods that took the highest awards at the World's Fair.
CARRIAGES, BUGGIES, WAGONS, BICYCLES, HARNESS, SADDLES, ETC.
at factory prices. As manufacturers we save you 30 to 50 per cent. All work Guaranteed. Send for our latest and biggest Catalogue, showing new styles, improvements, and lowest prices. It's free. Write today.
ALLIANCE CARRIAGE CO., MANUFACTURERS, CINCINNATI, OHIO.
Mention the name of this paper when you write.

FREE.

"The World for Christ."

SAM JONES'

Book is Now Out and Sweeping the Country Like a Cyclone.

"HOT SHOTS"

Is the title of this grand book. It contains over **Three Hundred** pages, superbly illustrated, and bound in the finest silk-finished English cloth, with beautiful back stamp adorned with gold. This is a regular $1.75 book, but to run the sale to 100,000, if possible, the first six months, I make you this

WONDERFUL OFFER:

Any one sending me **Only One Dollar** I will send them, **postpaid,** a copy of "**HOT SHOTS,**" and a grander book cannot be found.

STILL MORE.—To each one ordering this book and giving the name and address of their minister I will send them "**Free**" a year's subscription to

"The World for Christ."

This is one of the greatest young people's papers in America. It already goes into 37,000 homes. This is the greatest offer ever made the American people. "**HOT SHOTS**" don't change your religion, but it drives away the blues. Write plainly and order to-day. NOTICE.—No letters answered unless you order book, as the profit is too small to answer letters. If you are not satisfied I will refund your money.

Address, mentioning this paper, **R. S. McCALLEN, Nashville, Tenn.**

SAVE YOUR EYES

To persons who desire to avail themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. C. P. Barnes & Bro., 554 W. Market, Louisville, Ky. This firm is reliable.—Baptist & Reflector.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES & PEALS in the World. PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

IRON FENCE Very cheap to enclose Cemeteries. Catalogue free. J. W. Rice, Atlanta, Ga.

POSITIONS GUARANTEED under reasonable conditions. Do not say it can not be done, till you send for **free** catalogue of DRAUGHON'S PRACTICAL *Business College,* Nashville, Tenn. This College is strongly endorsed by bankers and merchants. FOUR weeks by Draughon's method of teaching bookkeeping is equal to TWELVE weeks by the old plan. Special advantages in Shorthand, Penmanship and Telegraphy. Cheap board. Open to both sexes. No vacation. Enter now. Railroad Fare Paid.

HOME STUDY. We have recently prepared books on BOOKKEEPING, SHORTHAND AND PENMANSHIP especially adapted to "home study." Write for "Home Study" circulars at once.

$20 to $40 A WEEK! Ladies or gents, taking orders for patented specialties in Pure Aluminum, the new metal, equal to gold or silver, very cheap, good talker, great seller, light as wood, very strong, don't change or tarnish, fine color, elegant finish. Aluminum Art work, Monument Photograph Cases last forever, signs and sign letters all sizes and styles, letters for vehicles, street names and numbers, house numbers, door plates, quick and easily put on by any person. Many other good sellers, permanent situation at home or traveling if taken soon. Write World Manufacturing Co., (D 29) Columbus, Ohio.

BUCKEYE BELL FOUNDRY E. W. VANDUZEN CO. Cincinnati, Ohio, U.S.A. Best Ingot Copper and E. India Tin CHURCH BELLS, PEALS AND CHIMES. Best Rotary Yoke Wheel and Friction Rollers. Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Reduction in Price.

ADVANCED QUARTERLY: Club Price—Reduced to 2 1-4 cents per quarter; 9 cents per year.

BIBLE LESSONS: Club Price—Reduced to 1 cent per quarter; 4 cents per year.

Two New Quarterlies. Teacher's Edition of Senior Inductive Studies. Teacher's Edition of Two Years with Jesus.

The Baptist Series of Lesson Helps and Illustrated Papers.

PRICE LIST.

	Club prices of five or more copies to one address.		Single copies per year.
BAPTIST SUPERINTENDENT	6¼ cents per quarter	25 cents per year	25 cents.
BAPTIST TEACHER	12½ " "	50 " "	60 "

INTERNATIONAL SERIES.

SENIOR QUARTERLY	5 cents per quarter	20 cents per year	30 cents.
ADVANCED QUARTERLY	2¼ " "	9 " "	15 "
INTERMEDIATE QUARTERLY	2¼ " "	9 " "	15 "
PRIMARY QUARTERLY	2¼ " "	9 " "	15 "
PICTURE LESSONS	3 " "	12 " "	
BIBLE LESSONS	1 " "	4 " "	10 "

ABOUT THE INDUCTIVE SERIES.

The two years' course, *Senior* and *Junior*, now completed, has been rearranged so that schools can begin at any time, the lessons not being dated. A *Teacher's Edition* is now added, which contains the suggestions furnished in *The Baptist Teacher* during the two years.

TWO YEARS WITH JESUS.

The same course has been taken as with the Inductive series.

INDUCTIVE SERIES.

	Club prices of five or more copies to one address.		Single copies per year.
SENIOR INDUCTIVE STUDIES	5 cents per quarter	20 cents per year	30 cents.
" " (Teacher's Edition)	8 " "	32 " "	40 "
JUNIOR INDUCTIVE STUDIES	2½ " "	10 " "	15 "
TWO YEARS WITH JESUS	2¼ " "	9 " "	15 "
" " (Teacher's Edition)	5 " "	20 " "	25 "

ILLUSTRATED PAPERS.

OUR YOUNG PEOPLE	10 cents per quarter	40 cents per year	50 cents.
YOUNG REAPER, MONTHLY	2½ " "	10 " "	
" FORTNIGHTLY	5 " "	20 " "	30 cents.
SUNLIGHT, MONTHLY	2½ " "	10 " "	
" FORTNIGHTLY	5 " "	20 " "	30 cents.
OUR LITTLE ONES	6¼ " "	25 " "	30 "
BIBLE LESSON PICTURES	$1.00 "	$4.00 "	$4.00

AMERICAN BAPTIST PUBLICATION SOCIETY.
PHILADELPHIA. BOSTON. NEW YORK. CHICAGO. ST. LOUIS. DALLAS. ATLANTA.

DR. W. J. MORRISON, DENTIST
392 318½ Union Street, Nashville, Tenn
Telephone 392

Established 1857.
The Great CHURCH LIGHT. Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I. P. FRINK, 551 Pearl St., N.Y.

WRITE Dr. W. H. MILHOLLAND, 1531 Prytania St., NEW ORLEANS, LA. SPECIALIST: Catarrh, Consumption, Rheumatism, Malarial Diseases, Blood & Skin Affections. Sole Owner of the Great "CHAMBERS-HULL" Catarrh Cure. Used early will prevent CONSUMPTION. Patients cured at their homes as successfully as in New Orleans. Write for full particulars in any case. Free

Are You Going NORTH, SOUTH, EAST, WEST? —IF SO TAKE THE—

L. & N.

(Louisville & Nashville Rail Road.)

AND YOU WILL BE CARRIED THROUGH WITH
The Maximum of Speed,
The Maximum of Comfort,
The Maximnm of Safety,
—AND—
The Minimum of Rates.

C. P. ATMORE, Gen Pass Agt

Baptist and Reflector

THE BAPTIST, Established 1835. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889.

SPEAKING THE TRUTH IN LOVE.

Published every Thursday. Entered at the postoffice at Nashville, Tenn., as second-class matter.

Old Series, Vol. LIX. NASHVILLE, TENN., DECEMBER 19, 1895. New Series, Vol. VII., No. 18

CURRENT TOPICS.

HARRY HAYWARD, as he was called, was hanged in Minneapolis early Wednesday morning of last week. The crime for which he was punished was procuring through another the murder of Miss Ging about a year ago. The other man turned State's evidence and confessed the crime and was sent to the penitentiary for life. The conviction of such murderers as Hayward in Minneapolis, Holmes in Philadelphia and Durant in San Francisco is a healthy sign of the times. Now let Holmes and Durant meet the fate of Hayward, and the world will be better off.

"IN a recent treaty with Japan that country stipulated that Japanese subjects should have the right to pursue industrial occupations, including the management of railroads, within the limits of China. With fear that the Japanese would avail themselves of this privilege, and with great jealousy against such ownership of their lines of travel, the Chinese themselves are now hastening to construct such railroads into the interior." It is proposed to build such a road from Shanghai to Soochow and on to Changchow and Nankin, with a branch to Hangchow. It is also announced that the Chinese government has granted a concession to an American syndicate to build a road about 200 miles long from the tide water up to the capital city, Pekin. These are certainly wonderful concessions for the Chinese government. We believe that God's hand is in it all, as we predicted at the beginning of the war between China and Japan, and that these roads shall become the highways for our God along which missionaries may travel, carrying the story of the gospel more rapidly and more efficiently into the very heart of China.

THERE was quite an exciting episode in the House of Representatives last week. Congressman Barrett of Massachusetts introduced a resolution calling for the impeachment of Mr. Bayard, our ambassador and minister plenipotentiary to England, on account of some recent speeches delivered in Scotland in which he took the position that the protection of our industries by law, such as we had in this country, and still have to a large extent, is a form of paternalism. This the Republicans of the House resented as a reflection upon their policy, and they thought that it was inappropriate for an ambassador representing the United States government to deliberately reflect upon the policy of one-half the people of the government. After a sharp discussion the resolution was adopted. We hope, however, that it will be dropped where it is. While Mr. Bayard may have been guilty of some indiscretion, it was not of sufficient magnitude, it seems to us, to call for his impeachment. At any rate, we should be sorry to have our family quarrels advertised to the world in any such public manner as an impeachment trial would do

THE PARIS correspondent of the *Pall Mall Gazette* of London telegraphed to his paper on December 16th that M. Faure, President of the French Republic, would resign before next March, on account of a family scandal which has been unearthed in connection with the President's family. Poor France! She certainly has a hard time. It seems that the characters of all of her men in public life have been or are about to be besmirched. Has she no men of sufficient moral force, and at the same time of sufficient backbone, to rule her? We believe, however, that she is simply reaping the seed which she sowed long ago of adherence to the Roman Catholic religion. That religion will undermine the moral character of any nation, sooner or later, which accepts it. As an evidence witness, for instance, Italy, Spain, Ireland, Mexico, Brazil, and last but not least, France. True, the French have been breaking away from this religion of late, as have also the people of Italy and of Mexico and Brazil, but the seeds of moral corruption and decay had already been implanted in their system by the pernicious church at whose shrine they worshipped so long.

IN writing about the present Turkish situation, Mr. Alexander Jureidini says in the *Central Baptist* of last week: "All the troubles are caused by the riots of the sects; and the powers would not give an opportunity for the Sultan to manage the affairs of his empire in his own way. The crossing of the Dardanelles will probably cause general excitement of El-Islam, and destruction will be the result. The present Turkish Sultan in this political war has proven himself to be a man of extraordinary political power. His personal character and his kindness of heart he has shown during his reign, have given him the pre-eminence over his ancestors." This is rather a different phase of the Turkish question, especially with reference to the character of the Sultan, from that which has usually been presented in the papers. But who is Mr. Alexander Jureidini? We judge from his name that he is a Syrian. Is he a Christian, or is he a Mohammedan? He writes like the latter, but appearing in a Christian paper, we thought perhaps he is the former. The views here expressed by him are certainly very different from those expressed by Dr. Hale in our columns last week, and different from those which have been previously expressed by Dr. Smith, of St. Louis, in the columns of the *Central Baptist*. Which is correct? There is one thing about Mr. Jureidini, however. Evidently he is not a prophet. The Dardanelles have already been crossed by some of the guard ships, to which the Sultan was compelled, after much pressure from the powers, to give permission for entering the Bosphorus, and destruction has not yet resulted. What may come in the future, though, no one can tell. Meanwhile the slaughter of Armenians still continues.

THE ENEMIES OF THE HOME.

Some Thoughts For Christmastide.

BY REV. THEODORE L. CUYLER, D.D.

Christmas time is the season of family festivities—the time when we especially prize the joys and the sanctity of home. God meant, when He made us, that we should live in families; it is the only way that the two sexes can come together without impairing virtue and purity. There is no such school of true religion on the globe as a well-governed, God-honoring home; it underlies both the church and the commonwealth. The most primitive of all churches is "the church in the house." There stands the domestic altar; there is felt a Christian culture which molds character from the cradle clear on to the Judgment Seat. It is the nursery of the noblest lives. It is the earliest and the surest preparation for the Home not made with hands, eternal in the heavens. Out from many an humble farmhouse which had only a calico curtain in the window and a rag-carpet on the floor, has graduated the noblest manhood which has ruled in Church and State and gone on foreign missions to the heathen world.

Our business men, both in great cities and in villages, ought to feel more the claims of home and household. Many of them live in an atmosphere of excitement, and bake their daily bread in a pretty hot oven. They need the cooling-down which a quiet home can give; and there is the place to spend not only time but a good portion of honest gains. To every man of business I would say: Make your home attractive in every way possible. If you economize in other things, indulge in the wise luxury of cheerful, open fires; a glowing fire kindles cheerfulness, and is often a "means of grace" to the children. It warms the affections and creates a bright heart-shrine. At that fireside spend as many evenings as you can, if you want to keep your children from dangerous amusements or places of evil resort. If you come back from business worried or despondent, let your daughter's piano be to your ruffled spirits what David's harp was to the distempered mind of Saul. A good romp with your children, or an hour spent with them over their lessons, will make them love you more, and will expel the "blue devils" of worldly care. To anchor a child to home is often a first step toward anchoring him or her to Jesus Christ.

To have such a home, you must make it. To keep it what it ought to be, you must set your face against the many enemies to a pure and happy home. One of these is the club-house, which is becoming an increasingly and dangerously popular institution in our land. There are some exceptional specimens, but in the great majority of clubs, wine-bottles, cigars, cards and convivial suppers are too prominent attractions. A friend of mine, who lived opposite to a club-house of rather high social grade, told me that it made him heart-sick to see the number of gentlemen who made it their constant evening resort, and the late hours at which all the windows were in full blaze. According to the official report of that club, several thousands of dollars were spent annually in intoxicating drinks. Whatever may be said for those unfortunates who have no home or household, yet a club is no place for a man of family. It is the rival and often the fatal antagonist of his home. Every sensible wife hates the very name of "club," and is jealous of such a rival with a righteous jealousy. She has a right as a true, loving wife, to her husband's evening hours, and the children have a right to their father's sympathetic attentions; if the club robs them, it is the enemy of their home. I sometimes think that if an indignant uprising of neglected wives could make a clean conflagration of most of the club-houses and the drinking haunts, it would be an exercise of "women's rights" that ought not to provoke the interference of the fire department.

It goes without saying that the saloon is a most deadly enemy of the home; the more it is decorated, the more dangerous. To multitudes of our young men, and to a vast number of the humbler laboring classes, the saloon becomes a chandeliered and crimsoned gateway to hell! But all the drinking habits are not *formed* in the dram-shop or the billiard-room or the club-house. A vast many take their first drink at their parents' table or at social parties in private houses. I once officiated at a wedding where there was a popping of champagne-corks like a discharge of musketry. Not long afterward I was called on to labor for the reformation of a drunken son in that very family. His parents had been his tempters. The father who puts a wine-bottle on his table and the lady of the house who provides—from false slavery to fashion—intoxicating beverages for her guests are *playing with fire.* If any one forms the drinking habit or is strengthened in such habit through their temptation, they are before God responsible for the fatal mischief wrought. As the total abstinence societies have declined and pledges to abstain have been too much abandoned, there is a perceptible increase of social drinking. Liquor on the table or the sideboard is often the first step to liquor in the club or the saloon or the restaurant. A family teetotal pledge hung on the wall would be about the most ornamental piece of furniture in many a dwelling.

The enemies of which I have spoken are outside of our doors; but very often a man's foes, and sometimes a wife's foes, are "they of his or her own household." Where do most men find their greatest help or their greatest hindrance to success in their business? I confidently answer—*at home.* Good management and frugality there are apt to mean prosperity. Extravagance there means vexation, temptation to recklessness and business gambling and eventual ruin. Half the married men who practice swindling are pushed