

that light and be sure that I shall have to use while working?" God has taken care that the sun itself should provide you with light without your care. Has God arranged that the light of the sun which will one day be burned up, can come to me unconsciously, and abide blessedly and mightily; and is God not willing or not able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God for the assurance; God can do it. Why, then, does he do it so seldom and in such feeble measure? There is but one answer; you do not permit it. You are so occupied and filled with other things, religious things, preaching and praying, studying and working, so occupied with your religion that you do not give God time to make himself known, and to enter and take possession. Listen to the word of the man who knew God so well, and say, "My soul, wait thou only upon God."

This life of dependence on the Father is the very glory of the Creator, the very life Christ brought into the world, and to which he wants to lift us. The secret of the Christ-life is this: such a consciousness of God's presence that whether Judas came to betray him, or Caiaphas condemned him unjustly, or Pilate gave him up to be crucified, the presence of the Father was upon him, and within him, and around him, and man could not touch his spirit. That is what God wants to be to us. God first says to Moses, "I will bring you out," and then, "I will bring you in." Ah, God be praised! He has brought many of us out of the unconverted state, but has he brought us into the life of abiding communion? I fear not. Does not all that anxious restlessness, and all that futile effort prove that we have not let God do his work? Do not think that this desire is the stirring of your own heart; that everlasting Divine Magnet is drawing you. These restless yearnings and thirstings, remember, are the work of God; come, be still, and wait upon God; he will reveal himself.

How am I to wait upon God? First of all, in your times of prayer; you must take more time to be still before God, without saying one word. In prayer, the most important thing is to catch the ear of him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God. You need to have your heart filled by the Spirit, with the holy consciousness that the everlasting, Almighty God is indeed come very near you. Be still before God; wait, and say, "Oh, God, take possession. Reveal thyself, not to my thoughts, or imaginations, but by the solemn, awe-inspiring soul-subduing consciousness that thou art shining upon me. Bring me to the place of dependence and humility."

Prayer may be indeed waiting upon God, but there is a great deal of prayer that is not. Waiting upon God is the first and the best beginning for prayer, when we just all bow in the humble, silent acknowledgement of God's glory and nearness. Then, ere we begin to pray, there will be the very blessing that we often only get at the end. From the very beginning I come face to face with God; I am in touch with the everlasting omnipotence of love, and I know my God will bless me. God help us, that nothing may stand between us and God; that we may never be so occupied with hearing and listening that we forget the presence of God.

Cape Town, Africa.

—The Temperance Chronicle says: "Owing to the increase of drunkenness in Jerusalem the Church Missionary Society have decided to start a special temperance mission in the holy city."

A Bit of Japanese History.

BY REV. H. ALLEN TUPPER, JR., D.D.

The history of Japan falls naturally into four great periods. The first three comprise the history of Old Japan; the last one that of New Japan.

Four great waves of foreign influence have swept over the country; the first two Oriental, the last two Occidental in character.

OLD JAPAN.

First Period.—660 B. C.—700 A. D. This was the time during which the emperors held supreme political as well as spiritual power. Two important events mark this period.

First: In the year 286 A. D. Chinese literature, art, science, and Confucian philosophy were introduced.

Second: In the year 552 A. D. Buddhism was first proclaimed. It took a thousand years for Buddhism to become firmly established, but finally its victory was complete. It had transformed the nation. Professor Chamberlain says: "Buddhism introduced arts, sciences, medicine, moulded the folk-lore, created dramatic poetry, and greatly influenced every department of social and intellectual life. In a word Buddhism was the tutor under whose instruction the Japanese nation grew up." It reached its golden age in the thirteenth and fourteenth century, when it embraced the mass of the people, and the land was filled with splendid temples and monasteries.

Second Period.—700 A. D.—1100 A. D. Fujiwara family. This was a literary family which had gradually gained supreme power over the nation. From this time one powerful family after another held political power. The emperor was only the religious head of the nation until the Restoration of 1867.

Third Period.—1100 A. D.—1853 A. D. Rise of the military power. Beginning of the feudal system under the Taira family.

1141. Yoritomo Minamoto consolidated the feudal system and became the first Shogun or Tycoon. The life time of this great man was a brilliant period in Japanese history.

1549. In this year Catholic mission work was introduced by Francis Xavier, bringing in the first wave of influence from the Occident. For nearly a hundred years the Roman Catholic religion flourished. In the latter part of the sixteenth century three great men were raised up, each to have a part in accomplishing a great work for Japan. Ota Nobunaga made a wise plan for consolidating the whole of Japan under one ruler, for up to this time the conquest of Japan had only been partial. Just on the eve of accomplishing his purpose Nobunaga was slain. Hideyoshi, a great warrior and statesman, carried on to completion the work so well begun. But a greater than he was to enjoy the fruits of his labor. Tokugawa Iyeyasu, the greatest man in Japanese history, was the first to rule over the entire empire. He founded the city of Tokio, making it the capital of the Shogunate, framed many wise laws, and fostered art, science and literature. Under him the feudal system reached the zenith of its power and glory. The one blot upon his fame was the persecution of the Catholics, the expulsion of foreigners, and closing of the country to the outside world. His death occurred in 1616. After his death no events of importance occurred until the coming period.

Fourth Period.—1853-1895. This period of history, as is well known, is contemporaneous with the force-wave of foreign influence. It is marked by the coming of Perry in 1853, the destruction of the feudal system, the restoration of the emperor, and the ascension to the throne of the present emperor, Mutsuhito, in 1877. Pro-

testant mission work began in 1859. The first church was formed in 1872. Time would fail us to tell the rapid transformation of the country. Suffice it to say that it is a New Japan toward which we are hastening, the Land of the Rising Sun, because the Sun of Righteousness has risen over this people with healing in his wings. Yokohama, Japan.

Costumes.

BY REV. A. B. CABANIES.

NUMBER IX.

I have in my library "The Book of Costumes" of all ages and all lands; from the earliest times down to 1847, when it was published in London by Henry Colburn. It is a curiosity shop, a museum of pictures and descriptions of the evolutions of the fickle goddess of fashion through all the ages—from the fig leaves of Adam and Eve down to the foppery and finery of the beaux and belles of modern times. Woman is described by an ancient writer as an "animal that delights in finery." But a perusal of this book of costumes will convince the most skeptical that man is also an animal that delights much in pompous show, with gewgaws, feathers, gold lace and shining buttons. In the ages of the past he has worn ribbons and laces, ruffs and ruffles, ear-rings and finger-rings, embroidered gowns, stockings and garters, long flowing or plaited hair, powdered wigs with bushy curled hair down his back and over his shoulders. But the delight of the gallant's soul at one age was his cherished and much matured "lovelocks," to attract the admiring gaze of the fair sex, just as a peacock would spread his many gaudy lovelocks to attract the admiration of the fair sex of his tribe. Cosmetics and perfumes were as much used by the men as by the women. In fine, men have worn nearly every kind of garment worn by women, and, in the East, stockings and garters, with richly embroidered mother-hubbard gowns is his favorite and distinctive costume. Even our great Washington wore a long pigtail plaited down his back and nicely tied with a bow of ribbon, like any girl of the period. Yet men of the present age, in ignorance of these facts, ridicule the Chinese as "a pig-tail race," thus throwing contempt upon Washington and his patriotic soldiers—all of whom wore pigtails, or queues, as they were called.

But, to come to proofs and particulars as to men's love of finery, here is Holmes'—the historian of dress in the seventeenth century—description of a fashionable gentleman's dress of that age: "A short waisted doublet and petticoat breeches. The lining being lower than the breeches (the breeches did not come down to the knees), is tied above the knees. The breeches are ornamented with ribbons up to the pocket and half their breadth upon the thigh. The waistband is set about with ribbons, and the shirt hanging out over them. The shirt sleeves terminated with ruffles."

As breeches, at first, only came half way down the thigh, they called them petticoat breeches, because of their shortness, I suppose. Instead of extending them at once down to the knees, they only extended the lining from these petticoat breeches and fastened it at the knees. But by the time of our revolutionary war, they had extended the breeches themselves down to the knees. Then, instead of petticoat breeches, they were called knee breeches, and had knee buckles to fasten them tight around the knees and top of the stockings. Our boys are now wearing the same kind of breeches and stockings minus the knee buckles.

The men's love of ribbon adornments in that era was certainly excessive, and a little ahead of the women at the present day. Why they should wear

their shirts outside of their waistbands I cannot imagine. But there is no disputing about tastes, says an old Latin proverb. This is especially true of dress. I remember the rich Parsee merchants, from India, residing in Shanghai, China, usually wore a fine white muslin shirt or petticoat reaching to the thighs and outside of their long gown, just as our women wear white aprons over their dresses.

Since writing the above I remember that the hunters on our Western borders used to wear a colored hunting shirt outside, something similar to the shirt described above. I also remember when gentlemen of the highest standing in society in old Virginia wore broad linen cambric ruffles in their shirt bosoms, sometimes ornamented with a fine gold breast pin set with diamonds.

I stopped to dine with the widow of the Hon. Mr. Golladay of Logan County, Kentucky, a short time since, and, looking at the portrait of Gen. Washington, hanging in her parlor, I noticed that the father of his country wore these broad cambric ruffles in his shirt bosom. His full-sized portraits all show that Washington's shirt sleeves terminated in ruffles, just as Holmes described the Englishman's in "ye olden times."

In Dr. N. Drake's work, "Shakespeare and His Times," he says: "The account given of the male fashionable dress has sufficiently made out the assertion, which we made in the commencement, that in extravagance and frivolity it surpassed the expenditure and caprice of the females."

Burton, at the close of this era, repeats the charge against the men, saying, "Women are bad and men are worse. So ridiculous are we in our attitudes and for cost so excessive."

These specimens of men's fashionable follies are as much as you can probably endure at one reading. So I will reserve the rest for other numbers.

"Tell It All."

During my recent stay at Nashville, Tenn., my beloved brother, Dr. J. M. Frost, related a story of his little son which is so exponential of "what is in man" that it served to point the sermon I preached that night. The little fellow of only five years had become highly incensed at his nurse, and gave expression to his ire by uttering ugly words, and even spitting in the servant's face. After the subsidence of the storm he approached his father to make confession of his wrong-doing. "Now," said his father, "kneel down and tell God all about it." After a partial confession he was about to rise from his knees. "Go on, my son," said the doctor. "Tell God all." "Pa, I don't like to tell God I spit in her face," was the naive reply.

My application was as follows: I was speaking that night of Christ as our Advocate with the Father. To Him it behooves us to make a full confession of all our sins—sins that we might not care to disclose to any but our Advocate.

A lawyer loses many a case simply because his client fails to acquaint him with all the adverse facts involved. When the trial comes off the most damaging evidence emerges, which, being concealed till then, nonpluses the lawyer, who, had his client put him in possession of all the facts beforehand, might have brought the suit to a favorable issue. The sinner must tell it all—even the worst—to Jesus. He must not shrink from confessing even that "he spit in her face."

"I'll tell Him I'm a wretched undone, Without His sovereign grace." "He that cloaks his sin shall not prosper." GEO. VANDEN. Paris, Ky.

We Know Not Where Our Boats Will Land.

Sailor, whither saith thy boat?

Shall it float

To sunny ports beyond the seas?

Art thou bound for islands lone

In tropic zone,

To rest beneath their drooping trees?

O sailor, tell me if thy boat

To lands remote

Or near-by harbor shall be steered?

"I'm bound for the port of Happy-hours;

Far-floating flows

Shall tell me when that port I've neared."

That very hour, with mighty sound,

The winds leaped down

From th' cliffs of heav'n, to gambol free

In a wild, fierce race o'er th' created deep.

O sailor! keep

Vain watch for a port that is far from thee!

For winds shall drive thee, drive thee fast

To a port afloat—

But not to th' port thou blindly sought;

And thou shalt find in the harbor, Duty,

Richer beauty

Than a flow'ry port could e'er have brought.

Give thanks for stormy winds that blew

Thy life's boat thro'

The seas to a place unsought, but best;

Give thanks for storms that changed thy way;

His hand doth sway

The storms that drive thee into rest.

MAGGIE BELLE BARTON.

A Horseback Ride Through the Holy Land.

BY REV. F. T. HALE, D.D.

At Shunem we read the interesting story of "the great woman" who built the chamber-jin her home for the prophet Elisha, who afterwards raised her son from the dead, as narrated in the 4th chapter of 2nd Kings.

In Nain we were shown the traditional spot where the Lord Jesus raised the widow's son from the dead as they were carrying him forth to the grave, as described by Luke in the 7th chapter. The night was spent at Jenin, and a more glorious night I have never seen than that whose moon shone upon ancient En Gannin. The air cooled by the rain of yesterday, and the dust settled, made traveling charming today.

Pretty soon we passed Dothan, situated on the plain; it was here Joseph was put in the pit by his brethren: Genesis, 37th chapter. Here, also, Elisha was surrounded by the Syrian soldiers, whom he smote with blindness and led captive into Samaria.

We reached Samaria for lunch. Micah had foretold in the 1st chapter and 6th verse that this proud capital should become an utter desolation, and the prophecy is fulfilled with terrible faithfulness. We rode entirely around the hill of Samaria. The ruins are so vast as to astonish the traveller. There are hundreds of splendid granite columns, burnished and beautiful, that stand as if in silent sorrow over the desolation of this once splendid city of King Herod. It was here that the kings of the ten northern tribes began to reign about 900 years B. C. when King Omri bought this hill for two talents of silver from Shemai.

Ben-hadad and thirty-two other kings unsuccessfully besieged the city in 901, as the historian tells us in 1st Kings, 20th chapter, the four lepers, discovering that the Syrians had fled during the great famine. It was in a second siege nine years later, as recorded in the 6th and 7th chapters of 2nd Kings. Looking from the summit of the hills from the southeast one sees the ruins of the ancient Caesarea. It was from the latter city that Philip came and preached Christ to the Samaritans.

At night we pitched our tents at the base of Mt. Gerizim, outside the walls of Nablous, ancient Shechem. Modern Nablous is quite an important city, being the residence of the Turkish Governor for this district, and has a population of 24,000. A number of us climbed to the heights of Gerizim, where the blessings were read, and

looked over to Mt. Ebal, where the curses were announced.

One can understand how there all the multitudes of Israel could hear distinctly all that was said. On the top of Gerizim we were surprised at the extent of the ruins of the ancient temple of the Samaritans. It must have been a magnificent building, judging from the large stones to be seen in the walls of the structure. Near the ancient temple we saw the pit in which the paschal lambs are sacrificed and cooked at each annual celebration of the passover. This is the only place where the passover is observed. On the side of Gerizim Abraham built his first altar. This city of Shechem was the scene of the slaughter by Jacob's sons, Simeon and Levi, as recorded in Genesis, 34th and 35th. Rehoboam here met the leaders of Israel after the death of Solomon, and foolishly refused to grant them any redress of grievances, thus causing the loss of the ten tribes to the kingdom of Judah.

It was after dark when we reached the synagogue of the Samaritans, but we finally secured admittance, and succeeded in getting sight of the famous Samaritan manuscript. This is a very ancient parchment, containing the Pentateuch, one of the oldest manuscripts in existence.

Our missionary, Brother El Karey, was still absent on his vacation, but we made a very friendly call on Mrs. El Karey, who spoke hopefully of the Baptist Church in the city. It is wonderful how the same characteristics will attach to a town here in the East through long centuries. In ancient times Shechem was a place of robbers, and that unsavory record still attaches to the place. Three days before our arrival a man encamped near the city had been robbed and murdered. We had an unusually strong force to guard us during our stay here.

A short distance from the city we visited Joseph's tomb; it is covered now by a Mohammedan mosque, and the grave within is hidden with flowers and elaborately wrought cloths and carpets. A little further on we came to Jacob's well, which is now entirely dry. The custodian attributed this fact to the large number of stones that have been thrown into it by those curious to sound its depths. He lighted a candle and let it down to the bottom. Upon this well Jesus sat and rested and talked with the woman of Samaria, as John tells us in the 4th chapter. As we sat upon the curbing of rock, we knew that we were in one spot where there was no doubt that Jesus had been, and opening the New Testament I read the account which John gives of his visit to the spot. In a little while we passed on our left ancient Shiloh. This place was of deep interest because it was here the tabernacle was set up. Here Elkanah and Hannah, the parents of Samuel, came to worship. It was in the gate of Shiloh that the old priest Eli sat waiting for tidings from the battle with the Philistines, and on hearing that the sacred ark was captured he fell backward and broke his neck: 1st Samuel, 1st to 4th chapters. It is now a heap of ruins, as Jeremiah, in the 7th chapter and 12th verse, prophesied it should become. We stopped for a few minutes at the Fountain of the Thieves, keeping a sharp lookout for these bandits. As we rested in the cool shadows of the precipice near the fountain, we thought of the Scripture, "the shadow of a great rock in a weary land."

It was growing dark when we came in sight of our tents at Bethel. This is one of the most interesting places we have yet visited. We found Mr. Rolla Floyd had reached the place before us, bringing with him the famous robber, Sheikh, Raschad Aref, who was to be our guide in our trip to the Jordan.

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It is a dangerous thing to go down to Jericho without the presence of the Sheikh, or a guard from him. We felt somewhat indignant that we had to pay a large sum and place ourselves under the care of this robber, but this is the wise thing to do. The country is exceedingly rough and swarms with bandits, of whom this man is the prince and leader. He is responsible for your safety if you place yourselves in his hands, and in that event the Turkish Government holds him rigidly responsible for your life and property, and our Government holds the Turkish Government responsible. This is according to the treaty between the United States and the Sublime Porte. Some years ago a party of Englishmen, some of whom had seen service in the army, went down to the Jordan without an escort from Sheikh Raschad; they were warned not to do so, but replied that they were well armed, and being quite a large number, they said nothing would please them any better than a brush with the robbers; indeed, they would like to teach these bandits a lesson, and show them that there were men that they could not frighten, and that they would be glad to rid the road of their tyrannical presence. They thus proceeded from Jerusalem down to Jericho. They had not gone two-thirds of the way when, passing through a long defile of the mountains, they were attacked by the robbers in a large force and robbed of their valuables, and even clothing, and sent back in humiliation to Jerusalem. The robbers seized their dragoman and pulled him from his horse and, putting a sword to his throat, said that his head would come off the first shot that was fired. El Raschad confidentially told us that he never accompanied any one himself except princes and lords, but as our party was a large one, he had himself come to escort us while in his territory. I asked him, through Saleh, what would become of us if we should come without an escort from him down to the Jordan. He smiled knowingly, and replied simply, "That would be dangerous." The Sheikh is said to be the best horseman in Palestine.

At Bethel, which is a considerable village, we camped near the fountain where Jacob must have slept on that night memorable in his history, when he fled from Esau to Padan Aram, and lying down here, oppressed with weariness and sorrow, he beheld the vision of the ladder reaching from earth to heaven as recorded in the 28th and 35th chapters of Genesis. I lay down upon a great stone and placed a small stone for my pillow, and was so weary even with riding all day that I could have gone to sleep in a few moments. It would be hard indeed to sleep on the ground anywhere around Bethel without having a stone for one's pillow, so thickly is the ground covered with them. Abraham pitched his tent between Bethel and Ai.

Jeroboam set up at this place one of the two calves for idolatrous worship, as the historian relates in the 12th chapter of 1st Kings. It was to this town that the old prophet came and cursed the altar as Jeroboam sacrificed to the idol. The king in trying to arrest him had his hand withered, and afterwards restored by the prayers of the prophet. The curse of this prophecy was fulfilled, as recorded in the 23rd chapter of 2nd Kings.

On leaving Bethel, a large town upon the hill to our right came in plain view. This was the ancient Ophrah, and the birth-place of the mighty Gideon, and the scene of his testing the Lord by means of the fleece. A little way further south was Gibeon of Saul. Here it was that Saul hewed the yoke of oxen in pieces and sent them to all Israel as an illustration of what he

would do to any man who would refuse to follow him in rescuing the people of Jabesh Gilead. Here the seven descendants of Saul were hung, as seen in 2nd Samuel, 21st chapter. A short distance is the town of Gibeon. It was here the Lord appeared unto Solomon in a dream, as recorded in the 3rd chapter of 1st Kings.

A little south of us is the city of Ramah, where Samuel was born, and also where he was buried. It was to this village that Saul came while searching for the stock of his father, when Samuel anointed him king.

Has it ever occurred to you, brother, that we Baptist folk have too many members? You know we are given somewhat to boasting of our numbers, but when we consider the large number of our members who seem to be dead or absent without leave, is it not unfair to those who work to bear the reproach of those who don't?

A church is reported to have a hundred members on her roll. Yet but a small amount is paid the pastor, and still smaller amounts given to other objects. The total is but a slender showing for a church of a hundred members.

Our good pastors would testify, they would tell us that just a "faithful few" give what is given and do what is done. Is it an unfair estimate to say that fully one-half of all the members whose names are on our rolls in Tennessee are—well, silent members? It is this way over at our church, brother. Our excellent pastor tells us that we have some members in Mexico, or somewhere else under the sun. Their names never seen at church and their names never appear among our workers.

What shall we do about it? Our good pastors are wrestling with this problem. Let us hope for a speedy solution. Meanwhile, instead of 120,000 white Baptists in Tennessee, let us calculate that about 60,000 of them have departed for parts unknown.

TOO MANY CHURCHES. Does this strike you as an extravagant statement? Well, let us see. Look at the minutes of the State Convention; turn to page 43. Take the first Association entered on the list: Fifteen churches have contributed something; not one of the 15 contributed to anything; the entire 15 contributed \$126.94 to all benevolent purposes. Now look on page 60: That same Association is down as having 28 churches with 1,449 members; then 13 churches in that one Association did nothing toward the spread of the gospel beyond their own church, and nothing for anything else. This is a fair specimen of all our Associations. With a few noble exceptions, almost half the churches in our Associations are inactive.

Have we not too many? If these churches which are not reported as having contributed a cent to the dissemination of the gospel at home, or abroad are really Missionary Baptist Churches, their sister churches have no means of knowing it. Their light must be under a bushel. What is the remedy? Poor Pickwick cannot say. Let our noble pastors wrestle with this problem likewise, and give us the solution.

PICKWICK. —South Africa has a village on the Great Brak River, owned by Messrs. Searle Sons, who operate several small factories in which nearly 100 hands are employed, all of whom are abstainers. The village has no liquor, no policemen, and so evenly and smoothly do all the inhabitants live and work together that it is a model village.

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CORRESPONDENCE.

Notes From South Carolina.

Your kind reference in the BAPTIST AND REFLECTOR of Dec. 12th to the recent meeting of the Convention of Baptists in this State leads me to say a few things on lines that will be of interest to brethren outside of our State.

The meeting was, from the beginning to the end, one of great, but quiet, power; earnest, business-like and devotional. The various subjects were discussed, when discussion was necessary, with unrestrained frankness, but with unflinching courtesy and Christian spirit. On some matters of detail there were differences of opinion clearly and strongly expressed; but as soon as decisions were duly reached the whole body went on to the next matter of business with undivided interest and feeling. This feature of the meeting was especially marked by brethren who were visiting us from other States.

In several particulars there was unmistakable progress in matters of feeling and work. Conspicuous among these was the hearty unanimity with which it was decided to enter into co-operation, through our State Mission Board, with the Home Mission Society and the State Convention of Colored Baptists in educational and missionary work among the negroes of our State. This important result was doubtless brought about in part through the clear and wise presentation of the whole subject by Dr. Morehouse; but it may be well questioned whether it could have been secured, even a year ago, under any influence. And in this meeting, when the matter was first considered, those most favorable to it could scarcely have hoped that it be adopted, if at all, without some earnest dissent. But, behold, when it came to be actually discussed the expressions in favor of co-operation were so earnest and yet so free from any kind of extravagance that the whole Convention was agreeably surprised; and when the vote was taken and found to be unanimously favorable there were as many glad tears seen all over the house as I have noticed in many a day. No wonder that the whole assembly heartily joined in praise and prayer to God. Is it indeed to be that the negro, about whom there came division between our people North and South, is to be the means of bringing together in genuine, united, Christian work the long-separated portions of our country? That would accord entirely with God's way of doing things.

In our educational work, too, there is progress to be noted:

1. The admission into the college classes of Furman University of young women prepared for these classes was indorsed without a dissenting vote. There are seven women now attending the institution, and all of them are doing excellent work. The faculty reported to the trustees that they see no objection to the plan in its practical working, after more than two years experience.

2. Steps were taken to secure organic connection or affiliation, as may be deemed desirable, between Furman University and the high schools in the State under Baptist control. Of such schools there are several, and in a meeting of representatives from most of them a strong desire for as close connection as possible was expressed. This will doubtless be brought about at no distant day. The action taken with this in view is especially significant, in view of the fact that in the late Convention which made a new Constitution for our State some of its members, in their zeal to provide for the State educational institutions, showed

a spirit quite hostile to the success and influence of the denominational colleges. We shall not, however, be hurt by this demonstration of waywardness which sought recognition, as it often does, as a patriotic love of the State.

3. A vigorous and encouraging effort was begun to increase the endowment of Furman University. The new financial agent, Rev. R. N. Pratt, will now prosecute this important enterprise under most favorable auspices.

It may be added that in connection with this movement, which takes in the whole State, a number of the citizens of Greenville have since undertaken to improve and beautify the large and admirable campus on which the University is situated, so that it is expected that before long this spot, naturally beautiful, will be made very attractive.

More attention than usual was given to providing for the needs of aged and infirm ministers and their families; and in hopes of awakening increased interest in this subject a new Board was appointed, having as its President Bro. C. C. Brown, who has already done much valuable work in securing funds that have been wise and efficiently used. This same brother, who is tireless in doing good to others, along with Dr. T. M. Bailey as a fellow-helper, is keeping up a "Mutual Benefit Association," from which comes a sum of money to the family of a member on his death. The members are preachers and membership is secured by the payment of one dollar upon the death of any one who has gone into the organization. There are about sixty members and within the past year three calls have been made. The amount thus contributed is in no case large, but it may be questioned whether so little has been so usefully employed in any other direction.

Speaking of the death of ministers leads me to refer to the departure of Bro. Marion Gassaway, a few days since, from his field as a missionary in Mexico—a noble, consecrated man, whose death is a great loss to the work in which he was engaged. As a graduate of Furman University and sustained by special contribution from the Saluda Association in this State, he was widely known and honored among us. Some one is to take his place and carry on his work; who is it to be?

Greenville, S. C.

C. M.

From Virginia.

My third year as pastor of the Lexington Baptist Church has just ended. Surely the Lord has done great things for us, whereof we are glad. He hath visited and redeemed his people, and our hearts daily chant the Doxology for his wonderful goodness to the children of men, and for our recent season of refreshing from the presence of the Lord.

The past month has been one of special grace, not only to our church, but to the entire community. Up to date 64 have been added to the Presbyterian Church, 21 to the Methodist, 14 to the Episcopal, and 64 to the Baptist. There have been about 170 professions of faith in Christ. This is recognized as the most signally gracious meeting ever held in Lexington. Though the meeting was under Baptist auspices, still it was essentially union in character, as Christians of every name entered heartily into the work of the Lord, and blessed have been the results.

For two weeks Evangelist W. R. Gales, a layman of the reformed Episcopal Church, gave Bible readings in the Sunday-school room of the Presbyterian Church, and at night conducted evangelistic services in the Baptist Church. Up to the time of his departure there were 120 professions and more than a score of backsliders re-

claimed and a number of Christians induced to do personal work for Christ. After he left we carried on the meeting a week, being assisted by the local pastors. The fear of the Lord still rests on the community, and there are frequent professions both in the church and at home. We are holding evangelistic services every Sunday and Wednesday night with openly good results. We have baptized 44 recently and still there are more to follow.

Bro. Gales is a man of faith, a man of prayer, and a man of God. He knows the gospel of grace and preaches it with simplicity and power. Let none of my ultra-orthodox brethren in Middle Tennessee criticize me too severely for having a lay Episcopal evangelist to conduct our meeting. He preached the truth and nothing but the truth, and if he did not preach the whole truth in regard to the ordinance, he certainly did preach the whole truth in regard to the plan of salvation, and the Baptist pastor in due time endeavored to present the Bible doctrine of "following the Lord in baptism." I am fully persuaded that his coming to Lexington was providential, and many a soul will ever thank God for the privilege of hearing Bro. Gales proclaim the unsearchable riches of Christ and urge Christians to a "closer walk with God."

It has been my happy privilege to baptize 136 souls into the fellowship of our little band and to see it grow from 86 members to 240 in the space of three years. We enter a new pastoral year with a brighter face and a more courageous heart.

Mrs. Dement has just gone on a visit to her mother in Nashville, and I hope to spend Christmas with loved ones in Tennessee, and both are to return with the ushering in of the New Year.

B. H. DEMENT.

Lexington, Va.

From Northwest Arkansas.

This is a wonderful country, and has in it many of God's noble men and women. How could it be otherwise when such men as W. E. Penn and Giles Taylor, who have gone to their rest, have lived here?

I am now located in the beautiful little city of Berryville, the county seat of Carroll County. I am giving all of my time to the church here. The Baptist is the strongest denomination in the town. We have the best house in town. When completed it will be worth about \$2,500. It is a brick house, well put up, and very conveniently arranged.

Berryville is a town of about 2,000 inhabitants. It has a good farming country to back it.

I have been in the State about two years. My first pastorate was with the church at Tolu, Washington County. God blessed my labors there in adding about twenty-five to the church, most of them by baptism. The church at Tolu is a band of faithful Christians.

My next work was at Eureka Springs. For the first two months I gave three-fourths of my time to the missionary work of Carroll County Association; the other fourth to the missionary work of the First Baptist Church. After two months I resigned the missionary work of Carroll County Association to accept the work as assistant pastor at Eureka Springs. I labored with the faithful church for six months. The Lord wonderfully blessed my work in this connection. There were about twenty conversions and about twenty additions to the church, most of them by baptism. There were six conversions while I was working under the direction of the Association. When I first went to Eureka Springs the church had for its pastor that faithful man, W. A. McComb, who is now at Plano, Texas. Now the church

has for its pastor H. Beauchamp, a young man of much talent. I want to say that it is an inspiration to work with such men as W. A. McComb and Harry Beauchamp. It was an inspiration to meet W. E. Penn. I had the privilege of meeting him before he died.

We have a few churches in Northwest Arkansas that are without pastors. Rodgers, where Bro. Hall routed the infidel, and Springdale and Huntsville are pastorless. May the Lord soon send them a faithful shepherd, and I would be mighty glad that he would send some of the Tennessee boys.

The BAPTIST AND REFLECTOR is still bright and new. We think it is one of the best papers in the South.

JOHN B. SWANNER.

Berryville, Ark.

Notes On the Way.

"Sing unto the Lord, for he hath done excellent things." He richly blessed us at Beth last week. He begot unto Himself glory in the salvation of souls. He restored the joy of salvation to others. He strengthened the hands of His servant, P. H. C. Hale. This brother is greatly beloved and honored by his people. It was a real joy to me to present to him, in the name of his congregation, a very handsome Holman Bible. How wonderfully true are the words of the Lord Jesus, "It is more blessed to give than to receive." As the gift was presented many of those who had given it wept tears of joy. This little country church did the nice thing for the Sunday-school and Colportage Board. Its Sunday-school will give the first Sunday's collection in each month to this work. I laid the work before the church, and suggested that they give \$50 for it, and they gave \$53.60. Good. This week of service with Pastor Hale and people will long be remembered. He will continue the meeting. Many are asking the way of life.

I drove through the country to Morristown and took the train for Alpha. I was one hour late of the appointed time, but the people heard me gladly. There are some noble saints in this church, and I believe that His Spirit is going to open their hearts to do the handsomest thing for our Sunday-school and Bible work. We need help. Who will help now?

"They" tell me that Pastor Vines is very happy—but wait. This is written on the go, Dec. 23rd.

W. Y. QUISENBERRY.

Seminary Notes.

Rev. B. H. Dement made us a visit while on his way to spend a short vacation with his wife's mother at Nashville, Tenn.

Rev. T. J. Duvall, an old student, dropped in to spend a few days with old friends. It is rumored that the Christmas festivities will have unusual value for him.

Bro. J. W. Vesey of Tennessee has left the Seminary.

Professors Robertson, Kerfoot and McGlothlin visited us during the week.

Bro. J. W. Lee of Georgia has been added to the list of new students.

Although we have only one day for holiday, several of the boys will spend a little time with their home folks.

Bro. J. S. Norris received a telegram calling him home.

The Richmond College boys had a special supper Monday night. Prof. H. H. Harris and two sons, also Prof. Gains of Richmond College, were present.

Supplies: Broadway, morning, Prof. McGlothlin; night, W. O. Carver. First German, night, J. F. Gable; Sabbath, J. S. Norris; Livermore, W. H. Brangle.

BOND.

NEWS NOTES.

PASTORS' CONFERENCE REPORT.

Nashville.

First Church—Pastor Frost preached. Usual services. Morning subject, "Gold, Frankincense, and Myrrh" (Matt. ii. 11). Evening subject, "Life and Lips Discordant" (Luke vi. 46). 201 in S. S.

Central—Rev. B. H. Dement preached in the morning and the pastor at night. Two fine congregations. Two received by letter and one baptized. 220 in S. S. Delightful young people's meeting.

Edgeland—Pastor Rust preached at both hours. Splendid day. Good Sunday-school.

Third—Pastor Golden preached at both hours. Two good audiences. 212 in S. S. One received by letter.

Seventh—Pastor Wright preached at both hours. One received for baptism and two baptized. 245 in S. S. Good day.

N. Edgeland—Pastor Barton preached at both hours. Splendid day. One received for baptism. 122 in S. S.

Centennial—Pastor Cleveland preached at both hours. Good day.

Howell Memorial—Pastor Strother preached at both hours. Good day. Pastor just back from a ten days meeting at Martin.

Mill Creek—Pastor Frice reported: Bro. S. M. Gupton preached in the morning to good congregation. Good collection. 71 in S. S. 97 in S. S. at Una Mission.

Anson Nelson Mission—173 in S. S. Bro. Ed Trice reported 66 in S. S. at Fessler's Lane Mission.

Knoxville.

First Church—Pastor preached in the morning. Sick at night. Two received by letter.

Third—Pastor McPherson preached at both hours to good congregations. 150 in S. S.

East Knoxville—Pastor preached at both hours to unusually large congregations. Two received by letter and one for baptism.

Centennial—Pastor preached at both hours. One received by letter. 415 in S. S. Good interest in after-meeting.

Central (Bearden)—Pastor preached. Received one and baptized two. 100 in S. S.

Second—Pastor preached at both hours to good congregations. Four received by letter. 391 in S. S. Good session of Sunday-school Association in the afternoon. Discussed "The Government of the Sunday-school."

Memphis. Central Avenue Church—Preaching at both hours by Bro. L. J. Leland of Jackson. Morning subject, "The man that had not on a wedding garment." Evening subject, "Sheltered by the blood of Christ." One addition, one conversion, and one asked for prayer. The largest congregations we ever had. 91 in S. S.

Park Avenue—Preaching at 3 p. m. by Bro. Leland. Good Sunday-school; a good collection for missions. The church is going to call a pastor soon.

Good day at Smith's Fork; a purse for the Orphans' Home; large congregations both days. Prospect good for a grand move upward and onward. I am remembered in much kindness by this church.

G. A. OGLE.

Milton, Tenn.

Large Sunday-school at the First Baptist Church at 9 a. m. Preaching at 10:30 a. m. and at 6:30 p. m. by the pastor, Rev. R. M. Murrell. Subject in the morning, "Missions." Evening subject, "The Ministry." Both were very able and strong sermons. Two received by letter. Good congre-

gations at both services. Our church is constantly improving along all the lines.

JOHN M. MCKEE, C. C. Greeneville, Tenn., Dec. 23rd.

—Your regular weekly visits are a great pleasure to myself and family. May God give you grace to continue to "speak the truth in love," and wisdom and understanding to rightly divide the word of truth, and may He bless you in all things.

J. T. MARTIN, Thompson Station, Tenn.

—Bro. I. S. Baker gave us two very able sermons to-day from Jno. xv. 1 and Matt. ii. 1. Our Sunday-school will have a Christmas tree on Christmas eve, and the pupils are looking forward to the time with much pleasure. Mr. Baker will spend next Sunday with his parents near Nashville.

W. McMinville, Tenn., Dec. 22nd.

—Good day yesterday; excellent congregations both morning and evening; one baptized at evening service. Sunday-school committees preparing for Christmas exercises. Ladies' Missionary Society forwarded a box to a frontier missionary last week. Prayer-meetings are well attended and spiritual. The parsonage has been finished at last; all upper rooms are plastered.

W. C. GRACE, Sweetwater, Tenn., Dec. 16th.

—I have just closed a sixteen days meeting with Valley Grove Church, where 31 souls were happily converted, 30 joined the church and more yet to follow. I buried 20 of these in baptism in the presence of about 400 people who came to witness the scene. These were a kind-hearted people, but very wicked, it was told me. About twenty decks of cards were consumed by fire during the meeting. These kind people showed their appreciation by giving me \$21. I did all the preaching.

B. L. STANFILL, Pedigo, Tenn., Dec. 20th.

—The invincible Cabanis was with us this week and gave us a stirring sermon on missions. To see his energy and cheerfulness at the age of 75 is enough to put new life into those who grow old before they are 60, and conclude that there is nothing more that they can do. His visit helped us by bringing the standard paper of the South into the homes of some who have not been taking it. If every preacher in this Association could be induced to take it there would be less opposition to missions and more work for the Master.

JOHN H. HELM, Clinton, Tenn., Dec. 21st.

—One can easily perceive that the spiritual life of the Martin Church has been quickened, as a consequence of the meetings conducted last week by Bro. I. N. Strother. The meeting was a success. The gospel as preached and lived by him makes us love one another more and worldly things less. The Martin Church is one of the few that contribute impartially to all the purposes set before the Convention. The partaking of the members last night was as affectionate as any I ever had. The Clarksville Church comes again this week with a contribution for the support of ministerial education. How much this church has helped forward the work here! The Board, though, is still owing borrowed money.

G. M. S.

—I would like to report a few items from this remote corner of East Tennessee. Last Spring I distributed twelve copper cents among a Sunday-school class of twelve boys and girls, and after reading and explaining to them the Parable of the Pounds, I advised them to invest in something to see how much they could gain. (I suggested that each one buy a pound

of corn, plant and cultivate it). According to previous announcements, we gathered in the proceeds to-day; eleven of them reported amounts ranging from five cents to \$1.25. When footed up, it amounted to \$2.70, which they all agreed to send to the Baptist Orphanage at Nashville to help make a merry Christmas for the little waifs. We have an evergreen Sunday-school, three years old. This is from Providence Church, Holston Valley Association. G. W. MORRISON, Diaz, Tenn.

—I know it will be sad news to many of our brethren in the State to learn that our much beloved pastor, N. R. Sanborn, who has served us so efficiently and acceptably for the past four years, is now in San Antonio, Texas, on account of ill health. His lungs are thought to be seriously affected, and therefore his physician not only advised, but urged him to go to that point at once. So the indications are that we will be for a time without regular preaching, for we still recognize him as our pastor, and propose to pay him his salary and to stand by him until he gets better or worse. We hope and pray that he may soon be able to serve us again; and while we entertain the faintest hope in this direction, we will call no one else, as we feel that no one we could get would fill his place so acceptably in the pulpit, and especially in the hearts and affections of our people. Therefore we shall wait, hope and pray for his early recovery.

J. C. AKIN, Shelbyville, Tenn.

—Our pastor, Bro. M. M. Buckner, preached us two excellent sermons yesterday and to-day to large and attentive audiences. Bro. Faubion, our tireless colporteur, was with us and made us a talk on Sunday-schools which was greatly enjoyed. We have a first-class Sunday-school here. Interest good and attendance on the increase. Until last September we had never had any Baptist preaching in this section, and very little preaching of any kind. Bro. Faubion brought Bro. N. R. Sanborn of Shelbyville here, who preached the old gospel of salvation by grace through faith for six days and eight nights to very large and attentive audiences. On the last Sunday of the meeting they organized us into a Missionary Baptist Church. We organized a Sunday-school, purchased a house, have it almost seated, and have moved into it. We want to start a prayer-meeting soon. Our prospects are very bright for a strong church here.

NANNIE DURHAM, Lexie, Tenn., Dec. 22nd.

The Crisis of the Home.

I mean the Tennessee Baptist Orphans' Home. Its financial agent is nearing the end of his work. Bro. T. T. Thompson, on whose heart the Home has been pressing for four long years, will soon lay it down. By the time this notice has been read by the Baptists of the State Bro. Thompson will have completed the pledges to meet every dollar of the debt on the Home. He is so near it at this writing that he insures the remainder, and will be ready the last day of December, 1895, to lay down the pledges to cover the debt, the largest burden of the State work. He has done his part, if any man in Tennessee has, of hard work for the Home. He goes the first of January to one of the large destitute fields of this State as missionary. He has secured the pledges. Now will the people redeem the pledges made to him. All money should be sent to the treasurer, A. J. Wheeler, and all supplies to C. T. Cheek, both of Nashville. As fast as your money is sent in your pledges will be receipted and sent you. Now let us clear away the

debt of the Tennessee Baptist Orphans' Home.

W. C. GOLDEN, President, Nashville, Tenn.

Carson and Newman College.

Our church extended a unanimous and hearty call on yesterday to Rev. J. M. Phillips, D.D., of Pembroke, Ky. It is hoped that he will accept and enter upon the pastorate the first of February next. He is expected to give his undivided attention to the interests of the church, that it may be able to discharge the heavy responsibility that rests upon it as the church home of the students.

On the 30th inst., at 7 p. m., a reception will be given the new students in the halls of the college. Besides a brief musical and literary program, a short address will be made by Rev. W. M. Vines of Morristown on this occasion.

The school re-assembles on Tuesday, 31st, when a great many new students are expected.

It is hoped that the brethren will heed the earnest appeal of Dr. Acree, chairman of the Ministerial Educational Board, and that the Board may be remembered at the fifth Sunday meeting this week. If we don't bestir ourselves some of the preachers will be compelled to leave college.

J. T. HENDERSON.

Sunday-school Convention.

The Sunday-school Convention of the Sweetwater Association met with Hopewell Springs Baptist Church Nov. 29, 30 and Dec. 1, 1895, to hold its first session.

The introductory sermon was preached by Rev. H. E. Parsons of Mouse Creek, Tenn., after which the body proceeded to organization.

Rev. J. N. McDonald of Sweetwater, Tenn., was elected president and J. L. Haun clerk.

The Convention was a success. Two-thirds of the Sunday-schools of the Association were represented. Our people are realizing that the Sunday-school idea is Scriptural, and that our Savior commands this great work of teaching the way of Salvation to each of his children.

Our colporteur, J. N. McDonald, is doing a great work for our Association in Sunday-school work, visiting the houses of the people and doing personal work. He has organized four new schools since October, and has carried the blessed word of God into fifteen homes that had no Bible. His influence has been felt throughout our Association where he has been. May God continue to bless his labors in the prayer of his many friends.

We earnestly hope to have every church in our bounds with a Sunday-school by the next Convention, which will meet at Shady Grove Baptist Church, Jalapa, Tenn. We would be glad to have Rev. W. Y. Quisenberry to visit our Convention at that time. May God bless the means set forward for the salvation of souls.

Success to the BAPTIST AND REFLECTOR.

R. W. GRAY.

Vonnore, Tenn.

The usually accurate pen of Dr. J. M. Robertson was allowed to slip in the East Tennessee Baptist of last week. He stated that we had been elected Secretary of the B. Y. P. U., recently organized in Atlanta, Ga. We suppose he confused the Young People's Union with the Southern Baptist Press Association, which was also organized in Atlanta about the same time. It was of the Press Association, not the Union, that we were elected Secretary.

—I want to congratulate you on the most excellent paper you are making. May the rich blessings of our Heavenly Father continue upon you and yours in your prayer for your brother in Christ.

W. P. HILL.

Greenville, Texas.

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. WILLIAMS, 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. ACHER, 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.

—Program for woman's missionary meeting for January, 1896.—Subject, China.

1. Consecration service, with renewed dedication for the New Year.
2. Bible reading, Spiritual Growth. Jno. iii. 3; Jno. vi. 63; 1 Cor. iii. 1; 1 Pet. ii. 2; 2 Pet. iii. 18; Isa. lxi. 3; Eph. iii. 17; Psa. lxxxiv. 11; Hos. xiv. 5; Mark iv. 23; Psa. xcii. 12, 13, 14; Job xviii. 16; Luke xlii. 7; Phil. iv. 13.
3. Hymn—"One More Day's Work for Jesus."
4. Items—"What shall I do for Christ?" asked a young disciple. "Go where He is not and take Him with you," was the reply. China's Need.—In 11 of the 19 provinces there are over 900 walled cities without one witness for Christ. There is not one foreign worker for every 500 towns and villages for northern and western China. To supply one missionary to every 50,000 people in the empire would require 6,400 more men and women.
5. Prayers for more workers, for those already on the field, and for money to send those who are willing to go.
6. Hymn—"Sow in the Morn Thy Seed."
7. What hindrances prevent the Gospel in China? Appoint two beforehand to answer this question.
8. Selected music. Secure subscriptions to *Mission Journal*, price 50 cents.
9. Item.—China's Curse.—Every "good" opium year 82,000 chests of opium—enough poison to depopulate the globe twelve times over if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England!
10. Leaflet (read in selections by several persons) "China, To-day and To-morrow," by Rev. D. M. Ramsay.
11. Business. Collection. (Special W. M. U. Program prepared for ingathering of Christmas Envelopes).
12. Select a motto for the year. Closing hymn.

Note.—For missionary information for each month see *Mission Journal* and *Young People's Leader*.

—The Cleveland, Howell Memorial, Mt. Moriah and Truitt's X Roads Churches are preparing Christmas boxes for the frontier missionaries.

TREASURER'S REPORT.

Mission collections of the Tennessee Baptist Convention for the month of October, 1895.

ASSOCIATION.	Ministerial Relief	Ministerial Education	Orphans' Home	S. S. and Colportage	Home Missions	Foreign Missions	State Missions
Beulah.							
Martin B. Y. P. U.				\$ 3.00		\$ 2.50	
Big Emory.							\$ 1.25
Bethlehem ch.							2.50
Crossville ch.							2.10
Springs City W. M. U.							
Beulah ch.							
Miss Sallie Wiseman							
Rockwood S. S.							
W. T. Johnson.							
Big Hatchie.							
Edward Bourne, Sr.							
Liberty ch.							
Rev. I. P. Trotter.							
Cornwall.							
Poplar Grove ch.							
Oak Grove ch.							
Sprague Hill ch.							
Center ch. Hen Mission							
Humboldt ch.							
Humboldt L. M. C.							
Rev. S. C. Hearn.							
McKenzie ch.							
Trenton S. S., Miss Fly's class.							
Dr. T. R. Wingo.							
L. M. and J. D. Taylor.							
Trenton ch.							
Chilhowie.							
Boyd's Creek ch.							
Cornwall.							
New Hopewell ch.							
New Hope ch.							
Mt. Hermon ch.							
Fellowship ch.							
Nashville Central W. M. S.							
W. J. Knox.							
Baker's Grove ch.							
Miss Bertha Riddle.							
C. W. Carney.							
Cumberland.							
Reuben Ross ch.							
Center Point ch.							
Nashville Emmanuel L. M. S.							
Little Hope L. M. S.							
Gallatin ch.							
Nashville Edgefield ch.							
Nashville 3rd S. S.							
Clarksville ch.							
Alva ch.							
Erin S. S.							
Pleasant View ch.							
L. M. and J. D. Taylor.							
Magpie Proctor.							
Oak Grove S. S.							
Sprague Hill ch.							
Nashville Howell Memorial ch.							
Nashville 1st ch.							
Cumberland Gap.							
Sprague Hill ch.							
Duck River.							
Maxwell ch.							
Tullahoma ch.							
Springfield ch.							
Miss Kate Thwait.							
J. T. Richardson.							
East Tennessee.							
Miss Sallie McKnight.							
John Glenn.							
A. C. Huff.							
Egmont.							
J. F. McDonald.							
Ebenezer.							
Rev. Lizzie Walker.							
Columbia ch.							
Dr. M. F. Walker.							
Santa Fe S. S.							
Friedrich ch.							
Holston.							
Johnson City ch.							
Johnson City Little Workers.							
Holston Valley.							
Rogersville ch.							

(Concluded next week.)

Can't others follow this noble example?

—Humboldt and Trezevant Churches have sent gladness and comfort into two homes by sending boxes. Value, \$43 and \$30.

—The Corresponding Secretary has sent out the blanks for quarterly reports. It is hoped that the societies will be prompt in returning them.

—The Central Committee will hold an open session on the first Monday in January. All the ladies of the various churches are cordially invited and specially urged to attend, as it is also intended to be a union prayer-meeting, the first of the week of prayer.

"Inasmuch."

A short while ago a brother belonging to a Missionary Baptist Church published an article in one of our denominational papers attacking the idea that when we give to the support of missions we give to Christ. He wrote vigorously, and there was no room to mistake his meaning. It was a pointed attack against all our missionary work; and in the opinion of this writer he who attacks the missionary work attacks Christ, who is its author.

It has become quite common in these

days for some men to attack any institution, human or divine, that requires money for its maintenance. So churches, preachers who receive salaries, Boards, Conventions and Secretaries are all classed with corporations, trusts, combines and all other institutions that handle money, and each and all of these institutions are indiscriminately anathematized. This mania for attacking everybody and everything that handles or holds money has completely unbalanced the minds of some men, who have become assassins and incendiaries, and who have had to be held in by the strong arm of the law or incarcerated in dungeons with the demented.

This attack on the work of missions is of the same character. He is a moral assassin, stabbing the very body of Christ (1 Cor. xii. 27); an incendiary, seeking to destroy that which he has not helped to build.

It is passing strange that a man will voluntarily retain membership with Missionary Baptists while antagonizing every step they take to preach the gospel in all the world and to every creature. This ridiculing the idea that what we give for Christ's cause is given to Himself is Simon-pure anti-missionism. It is on a par with the statement of the anti-missionary preacher, that he "had heard of a sister who was knitting a pair of socks for the Lord; he would like to see those

socks; as the earth was the Lord's footstool they must be mighty big."

It may not be out of place to examine a few passages of Scripture on this subject.

Ex. xxxv. 29: "They brought a willing offering unto the Lord." What were they doing? They were building the Tabernacle. They brought all sorts of things—gold, silver, wood, iron, brass, badger skins, goat's hair, etc., anything that they could spare—and when they contributed it to the Tabernacle they gave it to the Lord. What use had the Lord for badger skins? Did he want goat's hair? Yet here is the unvarnished statement that whoso gave these things to the cause of God gave them to God.

Prov. xiv. 31; xvii. 5: "Whoso mocketh the poor reproacheth his maker." Here God makes common cause with the poor, of whom it is said again that he that helps the poor "lendeth to the Lord."

Zech. ii. 8: "He that toucheth you, toucheth the apple of His eye." Here again the Lord makes his people a part of himself, even the "apple of his eye."

Our Savior set this matter forever at rest with all who accept his testimony in Matt. xxv. 34-45. Here the great judgment day is described. Christ himself as king is judging from his throne: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Is it possible to misunderstand the meaning of our Lord here? Does he not plainly state that when we give to his people we give to him? In this sense Jesus Christ himself walks our streets, enters our homes, lives a neighbor to us, and we may serve him if we will.

A young man has just left my office. He came from England expecting work. He gives evidence that he is a child of God. He was destitute. I gave him a dollar. I gave it to Christ. Christ stood in my door, sat beside me, looked into my eyes, received from my hand one dollar. If this brother was what he appeared to be, Jesus Christ made common cause with him. A woman came in just after the brother had gone. She keeps boarders for a living. She tithes her income. She gave me 75 cents for State Missions. Who is State Missions? It is B. F. Bartles. Who is he? A noble minister of Jesus Christ, preaching every day, living for Christ. So this 75 cents is for B. F. Bartles. He is needy. This gives him food and clothes. Then Sister Coker gave Christ 75 cents. "Ye did it unto Me." These are His words. Bro. Bartles is one among forty who receive. Sister Coker is one among ten thousand who give. The number does not dilute the fact. Saul was intent on killing Christians. Armed with authority, he was approaching Damascus to carry Christians into captivity. Jesus met him in the road, flung him from his horse and arraigned him for persecution. "Who art thou, Lord?" faltered the trembling persecutor. "I am Jesus whom thou persecutest." Was Saul

persecuting Jesus? Had Saul done Jesus harm? Had he laid hands on the Nazarene? Yea, verily. Hear the charge of the Lord: "Saul, Saul, why persecutest thou me?"

Nothing is truer, plainer than that Christ is one with his people and his cause. When we help his cause, his people, we help him. Would you deny your Lord a shelter were he to come to you in need? Would you deny him food were he hungry at your door? His missionaries are at your door hungry, thirsty, needing clothing this very day. Will you help them? If so, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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

From Kentucky.

I very much enjoy reading the BAPTIST AND REFLECTOR, and especially am I pleased with your frequent references to the Catholic and the liquor questions. These are burning issues in this section of the country. Owensboro, the capital of Daviess County, is one of the strongholds of whiskey and Catholicism in Kentucky. It has a population of some 15,000, and a bright future is before it; but it is dominated by Catholics and liquor dealers. The old First Church has the unenviable reputation of being a liquor church—retaining in its membership both wholesale and retail liquor dealers.

I was warned on coming here three years ago not to touch the liquor and Catholic questions (for they are one and the same) on pain of losing my pastorate, which would be brought about by the friends of the saloon and the Catholic Church. I immediately stripped for the fight; and though not neglecting the gospel along other lines, I have frequently had to preach anti-liquor sermons and to deliver anti-Catholic lectures. Two of our daily papers, under Catholic and liquor control, have done all in their power to break me down. To counteract their influence I had to establish a paper of my own, as I could not always say what I wanted to say through their columns. The *Owensboro Baptist*, a little weekly paper which circulates in this city and throughout the bounds of the Daviess County Association, has been quite a help to me in getting some facts before the people that I could not well put before them all from my pulpit. It has been running now nearly a year and is growing in favor among the people.

Our Association was held with the First Church this year, and two unprecedented and ringing resolutions were adopted—one against the Catholics and the other against the liquor traffic. The sentiment against Catholicism as a political organization is still growing; and in the late election our heretofore invincible politicians, who this time did not run as anti-Catholic candidates, were snowed under. The anti-liquor sentiment is also growing in our church and Association, as well as in the city and county. From the resolution adopted by our Association at its recent session, I quote:

"While our churches retain dram-drinkers and dealers in their membership, we cannot expect the fullness of God's blessings to rest upon us. But when these evils are eliminated from our churches, more souls will be saved and multitudes of sin will be covered. Therefore we, your committee, recommend that this Association affirm the following that has passed at the late General Association of Kentucky, namely: 'It is the sense of this body that none of our churches should retain in their membership any persons who are engaged in the retail or wholesale liquor business.'"

Since my return from Europe our

wholesale liquor dealer has given up the business, and our church has excluded one of its saloon keepers, and a committee is after the other. Our grocers who sell liquor, and other brethren who rent their property for saloon-purposes, are beginning to feel uncomfortable. My church's standing nobly by me in the fight—our congregations being larger than ever before. One of our non-sympathizing dailies, in an editorial this week about the city churches, felt constrained to say this: "Rev. Hale's church at morning services was filled to seating capacity and the aisles had to be brought into requisition and filled with chairs. The same thing occurred at night." This, notwithstanding our large auditorium, and a gallery which seats 250 people.

During the past associational year the contributions for the First Church to all purposes were more than \$6,000 in excess of our gifts the previous year. During my pastorate of three years the net increase in numerical strength has been 400, so that we now number above 1,200 members. In addition to the regular contribution for missions, we sustain our missionary, Miss Mackenzie, in Chinkiang, China. Walnut-street Church, this city, served by a Tennessee man, Bro. J. T. Barrow, has taken on new life, and is now a growing organization of more than 400 members. Bro. Barrow is also a great power in the Association.

FRED. D. HALE.

Owensboro, Ky.

On the Line.

The BAPTIST AND REFLECTOR has been of great help to me this year. It has grown into one of the leading papers of the South. With the BAPTIST AND REFLECTOR, *Western Recorder* and *The Baptist*, any pastor of these parts is well supplied with religious news, exegetical, historical, homiletical information. Every pastor should read these papers and have them read in every Baptist home of their charges.

My home and church membership are in Kentucky, while my work is in Tennessee. I am excusable for feeling so great an interest in the Master's cause in both States. Just fifteen years ago I begged the Lord for a work in and around McKenzie, but he would not do it. Now I have a work in my old home country unsought or unasked for. I am serving the church into which I was baptized October, 1873.

The cause is looking up in West Tennessee, and with an increased zeal upon the part of our pastors the results this conventional year will be exceedingly gratifying.

All missions should be clearly understood, and the Scriptural and kindred facts set before every church several times each year. I honestly believe the great object of the State Convention this year should be to convert Tennessee Baptist preachers to the doctrine of missions. Some time in 1895 a brother fairly took my breath when he said there were more anti-missionary than missionary Baptists. "True," he said, "we outnumber them, but we have them in our churches, that is all." Now, this may seem a little strong, but there is too much truth in it to be really comfortable. Take the average country church of 100 members, and twenty-five do all the paying to the pastors, missions and incidentals. Where lies the fault? In their early teaching by pastor and parents. This great fault overcome and we have largely solved an aggravated problem. This done, and we can plant a church in every destitute point in the State without stint or fear. If some one would write a tract giving the results of our missionary labors with the Scriptural quotation on the subject, and give one to every pastor in the State, it doubtless would bear

much fruit. Give an outline of say two sermons with Scriptural references, and it would help.

The Orphans' Home must be pressed home to every Baptist heart in the State. How dare any one be indifferent to the cries of orphan children, children of our departed brethren? Baptists of Tennessee, awaken unto the work. Rest not, but fight a good fight. The time is short with some of us. Send a box of clothes, a box of fruits, meats, etc., so the orphans will be made happy during the holidays. Do you want to be happy? Do you wish a ray of sunshine in your heart? Go to-day, brothers and sisters, and send a hearty contribution to the Home and get others to do likewise. Then put in a box, pay the freight, and speed it on its way. You will be happy. Try it.

W. S. RONEY.

How to Run a Fifth Sunday Meeting.

I notice some suggestions by our brethren as to the best way to make these meetings accomplish the most good. Having been a constant attendant at these meetings since 1882, and for the last few years serving as chairman, I presume I may, as a layman, offer some suggestions for consideration.

Every Association in the States should elect an Executive Board of not less than seven active Christians. The chairman of this board should be an active, energetic worker, well versed in the Scriptures and capable of preparing a suitable program, whether the Executive Board helps or not. This chairman should never fail to be present at the meeting, and proceed with the discussion at the hour appointed, even if it be to empty benches. His zeal and punctuality will soon bear fruit.

Now, as to the program. I once lived in an Association that had just three standing questions: Temperance, Sunday-schools, Missions; next time, Missions, Temperance, and Sunday-schools. The result was the people and the brethren expressed their disapproval by their absence. A new chairman was elected. He came to see me and desired my assistance in formulating a program. I said, "The people are striving for good, sound doctrine. Paul said to Timothy, 'Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.'"

Every program after that was so arranged as to make our doctrines prominent, with a missionary and Sunday-school mass meeting on Sunday. Result: the churches in good weather were too small to hold the congregations. I have pursued the same course in this Association, with same results for several years. Our old ministers are passing away. The churches need instruction in our doctrines. I find out what particular troubles the church is afflicted with and frame the questions so as to bring out the truth. Some of our churches are disturbed over the second blessing, sinless perfection mania that is being propagated by a lot of peripatetic evangelists.

The light of God's truth brought out in one discussion at the Fifth Sunday meeting, buries this unscrupulous doctrine most effectually. A church thoroughly armed with the truth is easily

persuaded to discharge her duty as to missions. In these degenerate days and perilous times the Fifth Sunday meeting can be made a power in contending earnestly for the faith once for all delivered to the saints.

C. G. SAMUEL.

A Glorious Meeting.

Our series of meetings, lasting just two weeks, closed yesterday evening, and the Lord has done "great things for us, whereof we are glad." Bro. W. Y. Quisenberry—the hustling Quisenberry, full of zeal and push and snap for the salvation of souls—did all the preaching, two sermons every day, most efficiently assisted by our devoted young pastor. The preaching was supplemented by prayer-meetings in the afternoon, visiting, and personal work among the unsaved.

Bro. Quisenberry is a wonderful man, and the amount of work he gets in for the Master is amazing. His methods, though sometimes criticised, are in touch with the gospel, and he tells the "old, old story" with wonderful power. His presence among us was a gracious benediction, and now that he is gone we can't help feeling a little sad, though rejoicing greatly over the blessed results of his visit. About twenty-five or thirty conversions are reported, a number of them having joined the church and are now awaiting baptism.

The church has been greatly strengthened and solidified, and we all feel stimulated—feel that we are better men and women, in closer touch with each other and in closer touch with the Master. Our noble women, always ready for every good word and work, met every afternoon for prayer and consultation, and did much in their gentle ministrations for the success of the meetings.

About \$100 was contributed in cash and pledges for the Sunday-school and Colportage work.

Now, with our talented young pastor, whose heart and soul and brain and muscle are all enlisted in the work, a united church, and the blessings of God, we hope to do more for the Master's cause than ever before.

J. B. JONES.

Morristown, Tenn., Dec. 18th.

A Fifty-Cent Calendar Free.

The publishers of *The Youth's Companion* are sending free to the subscribers to the paper a handsome four-page Calendar, 7 x 10 in., lithographed in nine colors. It is made up of four charming pictures, each pleasing in design, under each of which are the monthly Calendars for the year 1896. The retail price of this Calendar is 50 cents. New subscribers to *The Companion* will receive this beautiful Calendar free and besides, *The Companion* free every week until January 1, 1896. Also the Thanksgiving, Christmas and New Year's double numbers free, and *The Companion* fifty-two weeks, a full year to January 1, 1897. Address, *The Youth's Companion*, 195 Columbus Avenue, Boston.

—H. L. Hastings, who delivered the opening address at the Christian Endeavor Convention in Boston recently, is the author of the well-known hymn, "Say, Brother, Shall We Meet?" It was written by him in 1858, and set to music by his wife in 1867.

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Nashville, Tenn., Dec. 26, 1895.

EDGAR E. FOLK, EDITOR
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THE VENEZUELAN TROUBLE.

During the past week quite a war cloud has gathered upon our eastern horizon, and there is serious threat of war between the two great English speaking nations of the world, Great Britain and the United States. The papers on both sides of the Atlantic have been full of it; not only the papers in these two countries, but in all of the civilized countries of the world. What is it all about? Well, let us go back a little and explain. Venezuela is a republic in the northern part of South America. In 1821 she was liberated from the thralldom of Spain by Simon Bolivar. Her government is modeled after our own. She is one of the richest of South American countries.

About 1840 England purchased from Holland the territory known as British-Guiana, adjoining Venezuela on the east and Dutch Guiana on the west. The question of how much territory was included in this tract of land seems never to have been definitely settled. At the time of the purchase England was content with only a small piece of territory, but it is stated by a writer in the *Nashville American*, from whom we take many of the facts in this article, that since that time she has edged her boundary forward some 40,000 square miles, taking in a plot of land about the size of France, Portugal and Spain. This land is said to be undeveloped and sparsely settled, but is believed to be enormously rich. Venezuela naturally objected to England seizing this territory and has offered to submit the matter to arbitration, but England has paid no attention to her.

Well, what has the United States

got to do with it? Here comes in the famous

MONROE DOCTRINE

which has acquired fresh prominence during the past week. In 1823 President James Monroe sent a message to Congress in which was contained the following paragraph:

He said that he should "consider any attempt on the part of foreign powers to extend their system to any portion of this hemisphere as dangerous to our peace and safety, and that we could not view any interposition for the purpose of opposing these governments that had declared their independence, or controlling in any other manner their destiny by European powers, in any other light than as a manifestation of an unfriendly disposition to the United States."

The occasion of this message was the fact that the United States had recognized the South American countries which had constituted themselves into republics about that time, and this recognition had created a considerable flurry in the nations of Europe, which did not like to see these countries that had been formerly under their dominion become independent republics. Russia, Austria and Prussia formed themselves into a "Holy Alliance" based upon the divine right of kings. They induced Louis VIII., the Bourbon King of France, to join them, and hoped also to get England and Spain to do so, expecting by this "Alliance" to offset the influence of the United States, and to prevent the loss of these South American countries to the European powers, especially Spain, whose provinces most of them had been. While England, under Minister of Foreign Affairs Canning, refused to join the "Alliance," still the fact that the other powers had done so constituted a serious menace. It seemed to be a question of the old world against the new world, the old form of government against the new form of government, monarchy against republicanism.

President Monroe realized the gravity of the situation. He wrote to Thomas Jefferson and asked his advice. His answer will be found of interest just now: "The question presented by the letters you have sent me is the most momentous which has ever been offered to my contemplation since that of Independence. That made us a nation; this sets our compass and points our course which we are to steer through the ocean of time opening upon us. And never could we embark upon it under circumstances more auspicious. Our first and fundamental maxim should be never to entangle ourselves in the broils of Europe. Our second, never to suffer Europe to meddle in cis-Atlantic affairs. America, North and South, has a set of interests distinct from those of Europe, and peculiarly her own. She should, therefore, have a system separate and apart from those of Europe. While the last is laboring to become the domicile of despotism, our endeavor should be to make our hemisphere that of freedom." Ex-President Madison also gave similar advice. It was then that President Monroe sent his famous message to Congress. He said that it was dangerous to our peace and safety for the "Holy Alliance" or

any European power to endeavor to extend their system to any portion of this hemisphere, and again he stated that "the American continents, by the free and independent position which they have assumed and maintained, are henceforth not to be considered as subjects for future colonization by any European power."

In accordance with this doctrine, President Cleveland some six months ago wrote a note to the English Government, protesting against England's taking an unfair advantage of Venezuela, and proposing that the matter should be submitted to arbitration. In his regular message to Congress at the opening of the present session he expressed himself pretty strongly upon the subject. Since then a note has been received from Lord Salisbury, Prime Minister of England, replying to President Cleveland's note of some six months ago, declining to submit the matter to arbitration for the reason that, as he stated, there was nothing to arbitrate. He also objected to the Monroe doctrine as not being a recognized principle of international law, and besides insisted that it would not apply in this case anyhow, for the reason that England was doing no injustice to Venezuela.

In reply to this, President Cleveland on Tuesday of last week, as previously stated, sent a ringing message to Congress urging the importance of sustaining the Monroe doctrine and asking that he be given the authority to appoint a commission to investigate the boundary line between Venezuela and British Guiana which was in dispute, and closing with these brave words: "I am nevertheless firm in my conviction that while it is a grievous thing to contemplate the two great English-speaking people of the world as being otherwise than friendly in the onward march of civilization and strenuous and worthy rivals in all of the arts of peace, there is no calamity which a great nation can invite which equals that which follows a supine submission to wrong and injustice and the consequent loss of national self-respect and honor, beneath which is shielded and defended a people's safety and greatness."

The message was like an electric shock. It created the greatest sensation throughout the civilized world. The English people and papers all, of course, sustained Lord Salisbury in his position. Naturally, also the other monarchical governments of the old world are in sympathy with England. They have never yet recognized the Monroe doctrine as a part of international law, and do not care to be forced to do so. In the Western Hemisphere, however, the effect was quite different. Practically, all of the governments both of North and South America with the exception, of course, of Canada, which is a province of England, have indorsed President Cleveland's position. Here in the United States the message aroused the intensest enthusiasm. Both branches of Congress passed the bill granting the President the desired authority to appoint a commission to investigate the disputed boundary line. This was done in both houses without a dissenting vote. Every member, irrespective of party, stood squarely by

the President, showing that patriotism was above party.

Some of the English papers have said that England "would have the sympathy of the South in this quarrel with the United States Government, but they are mistaken about it. There are no more loyal adherents to this government than the people of the South. They tried to get out of the Union once, but failing they are in it to stay, and they are ready to fight as hard for the old flag now as they once fought against it. When Gen. J. B. Gordon, Commander-in-Chief of the Army of the Confederate Veterans, made a statement of this kind the other night in Chicago it was greeted with enthusiastic applause. But it was true.

Is there going to be a war, though? We believe not. We believe that the calm judgment of both nations will unite to prevent such a calamity. As a matter of fact neither side wants to fight, though neither side cares to back down from its position. But, as an English paper said, the weakness of Lord Salisbury's position consists in his refusal to submit the matter to arbitration. That really is all that President Cleveland has asked and that, we think, Lord Salisbury will be compelled to do by the force of public opinion on both sides of the water. Speaking for ourselves, we may say we do not want to fight. We do not want to fight anybody. Certainly if we do have to fight we do not want to fight England. We should very much prefer to fight Spain about Cuba, or Turkey about Armenia, than England about Venezuela. The English are our kinfolks. We came from them. True, we had to fight to get away from our mother's apron-strings and set up housekeeping for ourselves, but we broke away pretty effectually, and even gave the old woman a second whipping when she refused to recognize our thorough independence. But that was a long time ago, and we have got over all that. We are united with the English by common ties of ancestry, of language, of literature and of commercial interests, and it will be a calamity to both sides if the alliance should be broken. It would be very much like a family quarrel, which is always the bitterest of all quarrels. But we do not propose to be run over by anybody, and we do not intend to let an old lady jump on one of our little sisters and take everything she has away from her without a protest on our part.

War is a terrible thing. We do not believe in it. It should be avoided if possible, and should be only the last resort of any Christian nation; and especially such a war as this would be, between two such countries as England and America in this closing part of the 19th century, would certainly be no child's play. It would be a terrible calamity which cannot even be contemplated calmly. But at the same time there is no disaster so great as national dishonor, and no calamity so much to be dreaded as a supine submission to wrong. Patriotism is more to be valued than commerce, and honor more than life.

As we said, we do not believe that there will be any war. Certainly there should be no such thing as war between two Christian nations like England and the United States.

All disputes between them should be submitted to arbitration. And that is exactly what the United States proposes in the present instance.

THE TURKISH SITUATION.

As we stated last week, the Sultan at last yielded to the pressure brought to bear upon him by the powers and granted the desired (or perhaps we had better say required) permission for the extra guard ships to enter the Bosphorus. This two of them did last week, and their presence seems to have had a quieting effect upon the population of Constantinople. Meanwhile, however, every mail brings fresh news of continued rioting in Asia Minor, and of the continued slaughter of the Armenians. The powers have won an important preliminary victory after much delay. But this was only a slight skirmish, and does not in itself settle the Armenian question. The reforms in Armenia previously demanded by the powers must now be insisted upon more earnestly than ever. It is openly charged that the Sultan is in reality at the bottom of these riots in Armenia, and that he is encouraging the Kurds to slaughter the Armenians and restraining his soldiers from interference, for the reason that he desires all of his Armenian subjects destroyed and thinks that in this way the Armenian question will be settled. We do not know about that, except we know that the circumstances are such as to lend a strong suspicion to this charge.

There are two facts which prevent the powers from insisting as urgently upon these reforms as they would otherwise do. One is the question of the division of the Turkish Empire in case it should become necessary for the European powers to drive the Sultan from Chaitian soil and to partition his empire among themselves. Russia, of course, would want control of Constantinople and the Dardanelles, so as to give her an unfrozen outlet to the sea. This, however, would give her too great an influence in the East and England objects to it. She fears the Turk less than she does the Russian. The Dardanelles on the eastern part of the Mediterranean Sea correspond to Gibraltar on the west. It is her possession of Gibraltar which gives England her preponderating influence upon the seas. The fleets of Europe cannot reach her except by passing through the Straits of Gibraltar, and as she controls these straits she feels quite secure in her island home. France and Spain both, at different times, have attempted to construct fleets upon their western shores and send them across the British channel against England, but each time, once in the case of the Spanish Armada, and another time under Napoleon Bonaparte, Providence was on the side of England, and the fleets were wrecked by storms. England now does not want to give Russia the same advantage in the East which she herself has always possessed in the West. Ever since the Crimean war England has had a moral domination over Turkey and consequently has had virtual control over the Dardanelles. This control she does not care to yield without a struggle to Russia. And thus, be-

tween the quarrel of the lion and the bear, the "sick man of the East" continues on his throne.

There is another fact also which makes England hesitate to take any decisive steps against the Turks. The Sultan is not only at the head of the Turkish Empire, but of the Mohammedan religion. England controls India. Many of the inhabitants of India are Mohammedans. If England should provoke the Sultan too much he might give the word and his Mohammedan subjects in India might revolt against the rule of England. It was far less occasion than this which provoked the Sepoy rebellion in 1857. This is said to have been due to the fact that the cartridges furnished to the soldiers by the English Government were greased with lard and the Mohammedans, like the Jews, have so great an antipathy to hogs that they resented having to use this hog grease as an interference with their religion. At any rate, England does not want another Sepoy rebellion on her hands, and it is this fact largely which makes her hesitate in the present instance. England is a Christian government, but, we regret to say, at the same time she seems to be first of all a commercial government, and the chief thing which she seems to consider is always her own commercial interests. This was true when she forced the opium trade upon China, and it seems to be true now. We hope, however, that she will in the present instance have the moral courage to rise above selfish considerations and to act for humanity and for Christ.

This was written for last week's issue, but was crowded out. The situation remains practically the same, however, except as it may have been affected by the Venezuelan complication. We should be sorry if this should have any influence towards checking the arm of England and preventing her from affording the needed protection and relief to Armenia. It would be doubly unfortunate if so.

LONG PASTORATES.

On the second Sunday in December, Dr. J. H. Hall, of Newnan, Ga., celebrated the twenty-first anniversary of his pastorate in Newnan. In reply to his question as to whether there was any such pastorate in Virginia running back a quarter of a century, the *Religious Herald* said: "We haven't many twenty-five-year pastorates. Dr. Moses D. Hoge has been pastor of the Second Presbyterian Church in this city just about fifty-one years; Dr. Thomas S. Dunaway has been at Fredericksburg about twenty-seven years, we think; Brethren Hutson and Hatcher, of this city, are on the way to the twenty-fifth year of continuous service with the same church, and there are others in Virginia candidates for the distinction of long-term pastorates. The brethren named, together with our honored friend at Newnan, are stronger than ever in the affections of their people and are doing their work with admirable wisdom and zeal. A long pastorate is indeed honorable when it steadily grows in power; but all long pastorates do not necessarily thus grow."

We wish we had some pastorates in Tennessee of that duration. Unfortunately, however, our pastorates

have been quite changing for some years. We hope that they will be more stable in the future. Long pastorates make strong churches.

PERSONAL AND PRACTICAL.

We trust you had a happy Christmas, and that there are none but pleasant memories left.

A JOYOUS New Year to you. May it be the happiest and sweetest and most useful year of your life so far.

It is the custom in some quarters to speak of the members of our Mission Boards as "bosses." But they are not bosses; they are servants. They are among the noblest and truest men we have, and are selected for that very purpose. They have no disposition to boss, but only to serve.

The editor of the *Baptist Helper* complains that we did not publish in full his card to us with reference to the article copied in his columns from the *Missionary Helper*. Really, we understood that the card was intended for us personally, and supposed that if we gave the substance of it, as we did, that was all that was expected. As to the other part of the article in the *Helper*, we do not care to notice it.

We learned with deep regret of the recent death at his home in Zacatecas, Mex., of Rev. Marion Gassaway, the missionary of our Foreign Mission Board at that point. He was a zealous, consecrated minister of the gospel, and was doing efficient work as missionary in Zacatecas. His death is a great loss to our cause at that point. We cannot understand why he should have been taken now; but the Lord knows best. "He doeth all things well."

We congratulate our friend, Mr. Will Thomas, of Brownsville, Tenn., upon his marriage on Dec. 26th (the date of this issue) to Miss Irma Allen, daughter of Colonel W. A. Allen of Brownsville. Mr. Thomas is one of the cleverest and most promising young men in Brownsville, and is a prominent member of the Baptist Church at that place. His bride is spoken of as beautiful and cultured. We wish them many years of happy married life.

It is announced that Rev. R. A. Venable, D.D., becomes co-editor of the *Baptist Record of Meridian*, Miss. Dr. Venable is well known to Tennesseans as having been for ten years the able pastor of the First Baptist Church, Memphis. Later he was for several years president of Mississippi College, and more recently has been pastor of the First Baptist Church, Meridian, Miss., which position he will continue to hold in connection with his editorial duties. We are glad to welcome him to our fraternity, and shall hope to have him in some of the meetings of our Press Association.

We regret to learn that Rev. A. E. Baten, pastor at Brownwood, Tex., was compelled recently to shoot a man in self-defense. The trouble arose over a misunderstanding by the man of a remark made by Bro. Baten in a sermon. The man assaulted him, striking him a stinging blow in the face. Bro. Baten made no resistance at the time, but when the assault was afterwards renewed, he shot the man in the wrist, having prepared himself, we presume, for such an assault. Bro. Baten is himself a quiet, peaceable man, and we are sure that no one regrets the unfortunate occurrence more than he.

Is it not a pity that just at this time when the glad refrain, "Glory to God in the highest, peace on earth, good will toward men," is the keynote of the hour

and is being sung by angels and by people in all Christian lands—is it not a pity that just at this season any harsh, discordant note of war should mar the harmony of that sweet refrain? We trust, however, that the peaceful influences of this Christmas time may have a softening effect upon the hearts on both sides of the waters, and that the "wrinkled front" of "stern visaged war" may be soothed into a sweet composure.

DURING this season when you are celebrating the birthday of Christ, be sure that you celebrate it in a proper manner. Try to carry into it with you the Christ-spirit. That Christ-spirit does not consist in fun and frolic and feasting, and certainly not in getting drunk, nor does it consist in giving presents to those from whom you expect a return. It is rather a spirit of sympathy for the poor and helpless; of love for all mankind, and especially for those who are in need of assistance; of self-sacrifice in being willing to deny yourself for the sake of others. Can you not carry this Christ-spirit with you through this Christmas-tide? And then why not have it at all times?

We stated some time ago that Bob Ingersoll had been invited to deliver the literary address next June at the University of Missouri. We are glad to see the announcement now that the officials of the University have decided that he shall not be permitted to deliver the address. That is good. In this connection we take the following from the *Religious Herald*: "Mr. Ingersoll cancels an engagement to deliver his new infidel lecture in Richmond. The reason seems to be that the comments of the daily press on his last visit to this city were offensive to him, and he takes his revenge in this manner. There does not seem to be any good reason why the city should be draped because Mr. Ingersoll will not come. There is no demand in this Christian city for his blasphemy. When he comes people go to hear him just as they go to see some curious, abnormal object." For our part we do not believe that anybody should go to hear him even out of curiosity. We have always refused to do so, though we have had more than one opportunity to do it.

MISS HELEN CULVER has recently contributed \$1,000,000 to the University of Chicago for founding and endowing a biological department to include all studies relating to the origin, development and manifestations of life in the universe. This generous gift is made doubly valuable from the fact that it is in response to a proposition of Mr. Rockefeller to give \$2,000,000 to the University, in addition to the \$1,000,000 which he recently gave outright, on condition that a like amount should be raised from other sources by the close of the century, or to give one dollar for every dollar thus raised to the amount of \$2,000,000. Thus the University has secured within the last few weeks \$3,000,000. Think of it! \$3,000,000! And this is in addition to the \$5,000,000 or \$6,000,000 which it already had. Oh! if the Southwestern Baptist University or Carson and Newman College could only get one-tenth even of \$3,000,000, what a grand work they could accomplish for the Master. It is stated also that this is not all of the luck which has befallen the University of Chicago. Mt. Carroll Seminary has been turned over to the University, conveying in property valued at \$100,000, and in addition an endowment of \$150,000. Verily the Scripture seems to be verified in the case of the University of Chicago, "To him that hath shall be given." We confess, however, that when we hear of such gifts coming to our eyes turn green with envy and our mouth waters to receive such juicy plums for some of our struggling Southern institutions.

THE HOME.

The Christ Has Come.

BY MARY G. LINCOLN.

"Where is the Christ?" The wise men's question comes anew Each Christmas tide; this from the few Who wait the guidance of the Star, Eager to follow from afar And find the Christ.

"The Christ has come!" Some merry hearts shout back reply, And Christmas joy and cheer are high In happy, care-free homes to-day, Where feasting children heedless say "The Christ has come!"

But is Christ come While any children still must cry For bread, and thousands only vie In giving gifts to those who make Rich gifts, and never for the sake Of Him who came?

Ah, Christ has come Only to those who choose to share His mission to the world, who bear The gifts He brings to all who need; And such may gladly sing, indeed, "The Christ has come!"

When Christ shall come To all, no manger can contain The King whose mighty, loving train Shall fill the earth. Then shall woe cease And mirth give way to heavenly peace, For Christ has come!

Miss Barbara's Christmas.

BY MARY L. BLANCHARD.

Dot, does it ever strike you that Christmas is dreadfully tiresome? We paint and embroider for six or eight weeks and then exchange gifts, and that's the end of it."

Dot looked troubled. She was sitting at the window, her pretty head bent low over her embroidery. Dot was somewhat conventional. It was the proper thing to believe in the joyfulness of the Christmas season, so Dot did it as a matter of course. Kitty was more independent in her views.

Presently Dot asked, "Don't you like to get presents?"

"Yes," said Kitty hesitatingly, "but I think I'd rather select them myself. It would cost less, too. For my part I'm sick of the whole business," and Kitty pushed away her easel and leaned back in her chair looking exceedingly bored.

"There comes Lou!" cried Dot, glad to change the subject. "Where have you been?" she asked as her sister entered. Lou cast her wraps on the floor with a tragic gesture and sank into an easy chair.

"To a prayer-meeting!" she exclaimed in a thrilling whisper.

"Why, Lou Talbot," cried Kitty and Dot in one breath.

"I have. I didn't stay long, however."

"Where was it?"

"How did it happen?"

"Well, it was at the Y. M. C. A. rooms. I was going by and heard them singing—and you know I'm always doing things suddenly—before I knew it I was in that room, and a pale girl with freckles and a shabby cloak was offering me a hymn-book. Well, I was just thinking of leaving when I noticed they were talking of Christmas, and she of the hymn-book and freckles jumped up and said that at her house they weren't giving any Christmas presents this year, but instead would use the money for the poor—as though she wasn't poor enough! Then she said of course they'd be in the spirit of Christmas and have a 'real good time!'"

"What did she mean?" queried

Dot, "I don't see how they could without presents."

"We don't have a good time with them, I'm sure of that," said Kitty.

"Well—I don't know—exactly," said Lou, "I came away then—but I've been thinking—Kitty is right, we don't have good times. I think—perhaps—she meant—to help one another, and all that sort of thing, you know. And I believe—maybe—don't you think we could do something different this year?"

The room was very still. Lou's cheeks were red. Kitty was nervously fingering her palette. Dot's eyes were fixed on the bent figure of old Miss Barbara Pritchard across the street, as she laboriously carried in a meagre armful of wood.

"What could we do?" asked Kitty at last.

"Oh, I don't know; give something away, or have some poor children here, or—make somebody happy."

"There's old Miss Barbara," said Dot.

"She's crosser than two sticks," said Kitty.

"But she's poor, and old, and half sick; I'm sure she must be unhappy enough."

"And she's so near," said Lou.

"Isn't there something about helping your neighbor? Girls, let's do it!"

It was Christmas Eve, cold and stormy. The bitter cold wind came in at many a chink and crevice in Miss Barbara's cottage till she must needs draw her scanty shawl about her and huddle closer to her tiny stove.

"Dear, dear," she said to herself. "It's going to be an awful cold winter, I'm afraid. The land knows whatever'll become of me!"

Just then there came a knock at her door.

"Sakes alive, who can that be?" said the old woman. "Some o' them pesky boys, more'n like, tryin' to torment me," and she hurried to the door.

Three bright faces smiled up at her through the falling snow.

"Good-evening, Miss Barbara," began Lou in a cheerful voice, though her heart beat fast.

Miss Barbara did not answer. What could these girls want? Kitty and Lou she had caught laughing at her more than once. None of them had ever been to see her before. So she stood staring at them, her wrinkled face almost ghastly in the candle light. Kitty was getting angry, Lou was just ready to retreat, when Dot in her sweet way spoke.

"Good-evening, Miss Barbara," she said, "we've come to see you," and she stepped into the room.

Then Lou regained her courage.

"It's a Christmas call, Miss Barbara," she cried, "and we are going to spend the evening. What a cozy room and what a dear little stove, but you must let me fix your fire," and she piled on wood, much to poor Miss Barbara's dismay.

"You see," she went on eagerly, "we want to warm the oysters. You aren't afraid to eat oysters in the evening are you, Miss Barbara?"

You know it's a surprise party, so we brought our supper. Let's have it right away girls." And in a moment Kitty and Lou were unpacking

their baskets, while Dot had led the utterly amazed Miss Barbara to a chair and was saying, as she undid a little parcel:

"I've brought you a new cap for Christmas. You'll let me put it on, won't you, dear Miss Barbara?" and Miss Barbara could have refused the sun the privilege of shining on her as easily as refuse this winsome girl the thing she asked.

So busy were they over the cap that Miss Barbara never noticed Lou and Kitty till they announced that the table was ready.

What a gay supper they had, to be sure! And how Miss Barbara enjoyed it! She said she'd "clean forgot 'twas Christmas," but she laughed over Lou's nonsense, and even told them a story of her own girlhood long ago, and the party broke up merrily.

The next morning Miss Barbara was up early. There were strange noises about the house. A heavily loaded wagon stood near her woodshed and two men were busy stowing away wood.

"Land o' liberty," she cried, going to the door, "what be you doin'?"

"Somebody sent you a Christmas present, that's all," said one of the men.

Miss Barbara went in and shut the door. She sat down hard in her rocking chair.

"Well, I'm beat," she exclaimed. When she opened the cupboard door a new surprise was in store for her. On the shelf were a loaf of bread, a pie, a cake, a glass of jelly and a nicely roasted chicken. Pinned to the bread was a tiny note. Miss Barbara put on her glasses, and read:

"Dear Miss Barbara:—Dot (the pretty one) made the cake and the pie; Lou (the silly one) made the bread; and Kitty (the bad one) roasted the chicken. Please eat them for your Christmas dinner, and vote us all good cooks."

Miss Barbara said, "Well, I'm beat," again, and her face wore a dazed look all that day which was not lessened by the arrival, toward noon, of a goodly store of potatoes and apples.

Just at dusk a solitary figure stole up the steps of the Talbot house. Presently the door-bell rang and the young ladies were called for. They had been fearing all day some resentful message in return for their Christmas gift. What was their amazement when Miss Barbara seized Dot in her arms and kissed her.

"If you ain't the blessedest girls," she sobbed, "and I've been thinkin' hard things of ye this long while. I was too proud to own it before, but I'll tell ye now, that I didn't know how I ever wuz agoin' to get through the winter. There now, I didn't mean to cry."

But Miss Barbara was not the only one who was crying. When the old woman had gone the girls wiped their eyes and looked at each other. "How nice it was," said Dot, "let's do it again."

"She shall never want for anything again," cried Lou, "from this moment I adopt her, wrinkles and all."

"It's been the very best Christmas we ever had," said Kitty.—The Housekeeper.

A Curious Coincidence.

"What day does Christmas come on?" asked Bertie.

"Wednesday," replied his Cousin Will, without raising his head from his book.

"How do you know?" asked Bertie, suspiciously. "Been looking it up?"

"No," answered Will, with a smile, "I know from my birthday."

"That's more mysterious than ever," replied Bertie. "Your birthday was in May, and what that has to do with Christmas I don't see."

"Don't you?" queried Will, with a laugh this time. "Then I'll puzzle you some more. Have you any old calendars?"

"Yes," answered Bertie. "I have a book giving calendars for a hundred years, beginning at 1800."

"Well, then," said Will, "cover up all the calendar except the month of May; let me see that, and I will tell you on what day of the week Christmas came, or will come, if it is a future year."

"You mean to count the weeks from the twenty-fifth of May."

"No; I will tell you instantly without any calculation."

"You can't do it."

"Try me, and see."

Bertie couldn't get the book quick enough. The first year he tried was 1808. He carefully covered with his hands all the pages except the month of May; but Will called out "Sunday!"

"So it is," said Bertie wonderingly. "I'll try you again. Here's the year 1823."

"Christmas came on Thursday," said Will, after a single glance.

Bertie tried him again and again, and Will never failed, until Bertie was fairly amazed.

"Tell me how to do it," he pleaded, finally.

"All right," said Will good naturedly, "and I'll tell you what my birthday has to do with it. You see I was born on the first of May, and it so happens that Christmas always falls on the same day of the week as the first of May."

"Not every year."

"Yes, sir; every year. If the first of May is Sunday, Monday, Tuesday—no matter what day—Christmas will fall on the same day."

"Sure?"

"Yes, sure."

"How do you account for it?"

"I never could explain it, although I suppose there is no mystery about it."

"Then Bertie went over his calendar and tested it until he was tired, of course always with the same result. But he couldn't explain it.

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.
201 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vestigia Reformationis.

My Father's House.

My Father's house that I have not seen! Little I care what its beauties are—Whether its fields are always green, Or the hills are golden that gleam afar. Only I know One waiteth there Whom mine eyes have wearied long to see; And the country must needs be wondrous fair, Where Christ the Lord shall welcome me.

"Thy kingdom come."—The Lord's Prayer.

Young South Correspondence.

You pray that prayer every day, do you not? But do you do all you can to answer it? How can we hasten the coming of Christ's kingdom? That ought to be the aim of all aims to the Christian. That is what the ministers preach for, and your teachers gather you in Sabbath-school for. That is why the missionaries cross the seas. Is it not what the Young South is doing, this helping on the coming of the Savior's reign? How blessed are we to be allowed a part in this holy service! Whatever makes us or the world wiser and better, more patient, more forbearing, whatever spreads the glad news of the Christ-child's birth, is answering this prayer. Let us pray it continually, earnestly, and never relax our efforts for one moment, aiding each in his own small way to bring about the happy day when all shall know the Lord.

I had such a lovely visit to Atlanta last week, spending two whole days in the great Exposition, but I could only see a tithe of the interesting exhibits. I enjoyed the Japanese village so much, because I was thinking all the while of our dear Mrs. Maynard. There were such cunning little Japs in their native costumes, and such elegantly gowned ladies served us tea, but I did not like mine very much without any cream. But what struck me most was the wonderful physical development of the acrobats. If only their mental and spiritual training could keep pace with their bodies!

I must not keep you longer from the letters. There is a tall stack of them this morning. Let us read them together.

The first comes from Mt. Juliet, and is most brief:

"Enclosed please find \$1. Divide it equally between Mrs. Maynard and the Orphanage."

A good beginning! Thanks.

The next letter is from Jackson, and the quarter enclosed had almost worked out of the envelope. It is better to wrap silver always. The amount sent is not mentioned, but I hope none was lost. It says:

"I am a little girl twelve years old. I made some sugar candy and sold it to earn this money for the Orphanage. Mamma wanted me to take what I was going to expend for her Christmas gift and send it, but I could not quite do that. So I decided to try some other way."

Let me commend Patty's way. The home-made candy is so much better for the children than the cheap stuff of the stores. I should have grieved if the dear mother had lost her gift. To earn the offering for the orphans was so much better. Go on, Patty. We want to hear often from you.

And here is one not dated, but the envelope says Chestnut Bluff:

"You will find enclosed \$1.50 to help meet the pledge made for the Young South at the Convention. I got my money selling chickens. Mamma gave

me a hen, and she raised twelve chicks. This is my first letter to you, but I have sent money before by my sister, and I hope to send more soon."

SALLIE BETTIS.

I credit this amount on our \$100 so gratefully. May that hen beat even this fine record another season.

Here are some other little poultry raisers, who write from Dare:

"Enclosed you will find a postal money order, the proceeds of our missionary hens, half for the Orphanage and half for Mrs. Maynard."

D. R. AND LILLIAN BACON, WILLIE CRAVER.

Don't you all say, "Hurrah for the hens?" What would we do without them? Let us hear again from Bradley County. We are so much obliged for this liberal offering.

Here's still another of the same kind:

"Enclosed you will find 15 cents that I received for my eggs. Please send it to the Orphanage. I am a little girl of ten, and I would like a pyramid. Will you accept me as one of your band?"

LILLIAN GIBSON.

Most certainly. You shall have the pyramid, and I hope you can interest others in filling it. Pass the leaflets around and do your best for the Young South. Thank you for this.

Then comes the postoffice with the funny name, Choccolocco, Ala.:

"Please find enclosed \$1.21 to be equally divided between the Orphanage and our missionary. I hope to send more soon."

LOLA MORRIS.

That's well for Alabama. Thank you. Come often next year.

The next is a tithe. I like that. I wish more of us remembered the tithes. It comes from Prospect:

"Enclosed find 50 cents, one-tenth of our cotton money. We wish you great success in your noble work."

DELMA AND ALVA KINCAID.

It is your work, too, and you will help it succeed if you continue in this good way.

Then Rossville has this to say:

"I am a little boy eight years old. I have been going to Sunday-school two years and have never missed my lesson. I enclose 10 cents for the Orphanage, and my mamma sends \$1 to be equally divided between the Orphanage and Mrs. Maynard."

FAIR BRANCH TOWLES.

What a lovely record! Two years, and not a lesson unlearned! What a wealth of helpful thought this little lad possesses! Nothing can take this blessed promise from him. Thanks to him and his mother.

The next is from an entirely new place to me, Kangaroo. I am always glad when we spread out:

"Papa has been taking the BAPTIST AND REFLECTOR about a year, and I love to hear mamma read the Young South page. I have been going to Sunday-school for over a year. My aunt teaches me my lesson. I am four and a half years old, and my little sister Zelma is nineteen months. I enclose 40 cents for the Orphanage. My uncle gave it to me."

NELLIE LEE NAIL.

We shall be glad to count both the little girls in our band. Let us hear again from them.

Then you must listen to a duet:

"It has been a long time since I last wrote, but I read our page every week. I have a missionary basket, and I put an egg in it every day; and as eggs are 10 cents a dozen, it is not such slow work after all. I send the price of a dozen to Mrs. Maynard."

ROSALIA T. NEWSON.

"I am fourteen months old and I want to join the 'Baby Brigade.' I send 25 cents to the little orphans. I have a good mamma and papa and I am sorry for those who have not."

GERTRUDE FORD.

Eurekaton has made a good begin-

IVORY SOAP
IT FLOATS

High priced toilet soaps cost more than the Ivory, not because the soap itself is any better, but by reason of the expensive wrappings, boxes and perfume. Then the profit on toilet soaps is much greater.

THE PROCTOR & GAMBLE CO., CHICAGO.

ning. Let these two now bring two more.

Let's hear now from Mercer:

"Enclosed you will find \$1 that I collected in my pyramid for Mrs. Maynard. My little brother sends 25 cents for the orphans. We feel for them because we are orphans ourselves."

ROBERT HAILEY.

Go right to work to refill that pyramid, won't you? So much obliged for this. You have done well.

Here's a new member from a new place:

"I send you \$1 to be equally divided between Mrs. Maynard and the Orphanage, the proceeds of my missionary hen. I hope to send more next time."

LILLIE MURRAY.

I think that hen has done nobly. We are very grateful. Put her to work again.

Do you remember the little baby who joined the Shiloh Band when she was ten days old? You will read this with sad interest:

"Since our last letter the angels have come and carried away our little missionary, Winnie Fletcher. She was the youngest of our band, just three months old, and while we miss her we know she is safe in that bright land where there is neither death nor parting. Our Sunday-school has closed for the winter, but we will continue to work for the Young South, and we hope there will be many White Rose Bands organized. There are so many ways by which we can earn pennies and dimes for the Master. The enclosed \$4 you can use for missions, and we will send our Christmas offering direct to the Home in Nashville."

SHILOH WHITE ROSE BAND.

Our hearts go out in sympathy to this little circle. Even a tiny baby makes a great gap. May her going make heaven more real to the rest. This is a grand contribution, and helps us on wonderfully. We are so glad we can in some slight measure take the place of the Sunday-school. It is such a sad pity one must ever close. We shall hope to hear often next year from these tried, true friends.

The last letter is from Grand Junction Church, and sets a noble example:

"Enclosed please find \$2 contributed by the sisters of Grand Junction Church for the Orphanage. May God bless the Young South in my earnest prayer."

(MRS.) N. Z. SMARTT.

In the name of the Orphanage we thank this band of praying women. We hope many more hearts will be opened to the needs of these thirty little ones, and the Christmas-tide will bring with it great joy. We have half of our \$100 on the debt. Let us work hard on the rest.

Ethel Park sends her birthday offering of 12 cents. She gave it to me at Sunday-school last Sunday.

I thank you every one for these sweet letters. I hope there will be as many more this week, as I am anxious to make a brave beginning in 1896. The New Year seems always so full of glorious possibilities to me. I want to go far, far beyond this year's record, good as it has been. Let us all make a silent pledge to work more faithfully, to pray more earnestly, to live closer to Jesus.

May yours be a happy Christmas!

LAURA DAYTON EAKIN.

Receipts.

First half year's collection	\$205 65
October gatherings	\$4 55
November gatherings	\$7 42
First week in December	\$1 01
Second week in December	\$1 54

JAPAN.

No Name, Mt. Juliet	\$0 50
W. Craver, D. R. and Lillian Bacon, Dare	\$0 50
Lola Morris, Ala.	\$1 21
Delma Kincaid, Prospect	\$0 50
Mrs. Towles, Rossville	\$0 50
Rosalie Newson, Eurekaton	\$1 00
Nellie Lee Nail, Kangaroo	\$0 40
Tillie Murray, Tulsa	\$0 50
Shiloh White Rose Band	\$4 00
Ethel Park, Chattanooga	\$1 12

Grand Junction Church, by Mrs. Smartt	\$2 00
Tillie Murray	\$0 50
Robert Hailey's brother, Mercer	\$0 25
Gertrude Ford, Eurekaton	\$0 25
Nellie Lee Nail, Kangaroo	\$0 10
Fair Branch Towles, Rossville	\$0 10
Mrs. Towles	\$0 50
Alva Kincaid, Prospect	\$0 50
Lola Morris	\$0 50
Lillian Gibson, Oullocks	\$0 15
W. Craver, D. R. and Lillian Bacon	\$1 50
Sallie Bettis, Chattanooga	\$1 00
Patty Crook, Jackson	\$0 25
No Name, Mt. Juliet	\$0 50

Total	\$244 00
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Since Sept. 30, 1895:	\$20 16
Japan	\$0 10
Orphanage	\$0 50
Cuba	\$0 25
Merico	\$0 25
Sunday-school Board	\$1 00
Book Fund	\$2 75
Frontier	\$0 50
Postage	\$0 09

Total	\$137 30
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The First Saw.

"What a funny thing!" said little Tom, taking up brother John's saw.

"But who made it?" persisted Tom, as the funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife could cut.

"O, all carpenters have it," said John disdainfully.

LIQUIDS can't cure Dyspepsia, neither will drastic gripping pills of mercury.

Dr. Deane's Dyspepsia Pills

will and do. You can get a sample sent you, free for the asking, to prove it. They contain no mercury nor opium. If you have dyspepsia, better send for them.

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

RECENT EVENTS.

THE Baptist Reapers states that Rev. W. S. Roney is preparing to publish a Baptist paper at Fulton, Ky., soon.

THE Commonwealth is the name of a new paper just started at Philadelphia, Pa. It has a neat appearance. We wish it much success.

REV. S. C. CLOPTON, D.D., of Annapolis, Md., has accepted the call to the Fulton Memorial Church, Baltimore, Md. He is a strong man.

THE meeting recently held in Wilson, N. C., by Evangelist Fife resulted, it is stated, in 900 professions of faith. A large per cent. of the conversions were men.

REV. W. S. LEAKE, pastor of the Grace Church, Norfolk, Va., has been called to be city missionary of Richmond, Va. The Atlantic Baptist says of him, "He is a fine pastor and an able preacher."

REV. M. L. WOOD of Newport News, Va., has been called to the pastorate of the Baptist Church at Staunton, Va., to succeed Rev. W. J. E. Cox, who recently accepted the pastorate of the Seventh Baptist Church, Baltimore, Md.

DR. S. GIFFARD NELSON closed his pastorate of three years at Mt. Holly, N. J., on the last Sunday in November. During his pastorate there were sixty-three received into the membership of the church, of whom forty-one were baptized.

WE stated sometime ago that Pres. D. J. Hill, of Rochester University, had tendered his resignation. It is now announced that the Board of Trustees of the University have requested him to withdraw his resignation, as have also the faculty.

MR. A. D. FOREMAN and Miss Grace Adams were married December 16th at the residence of the bride's mother, Mrs. Adams, 312 Treutland St., this city, by Rev. A. J. Barton, pastor of the North Edgfield Baptist Church. They are both valuable members of this church, and we hope for them a bright and useful life.

WE learn with much regret of the recent death of Rev. E. L. Compere at his home in Dallas, Ark. He has been for a long time connected with the work of the Southern Baptist Convention in the Indian Territory, and has been a source of great strength to our cause in that part of the country. He will be sadly missed.

DR. A. E. OWEN announces in the Atlantic Baptist of last week his retirement from editorial connection with that paper on account of ill-health. We are sorry to lose him from our editorial fraternity, and we especially regret the reason which compels his retirement. We hope he may soon be fully restored to health and strength.

BARLEY CRYSTALS

How Dyspepsia, Indigestion, Acid Stomach, Glue Stomach, Flatulence, and Diarrhea are cured. Prepared and Sold Everywhere. Write for Free Sample.

ON Friday, Dec. 20th, a terrible disaster occurred at a mine near Dayton, in this State, through which some thirty or more men lost their lives. The cause of the disaster has not yet been definitely determined. We tender our deep sympathy to the friends of the victims. Every precaution should be taken to see that those who go down into the bowels of the earth to dig for coal and iron that the rest of us may be warm and made comfortable should be thoroughly protected in their undertaking.

BY A recent decision of what is known as the Cheney will case by Judge Lumpkin of Georgia, Mercer University will get between \$40,000 and \$50,000. This is gratifying. We are glad to see that some of our Southern Institutions are receiving money even if they have to get it by process of law. Why cannot some of our rich men give their money to these Institutions now while they are living, and thus save the probable expense of a lawsuit over their will after they are gone, and the possible breaking of that will at last?

THERE are some who imagine that the life of an editor is one of constant ease and pleasure, and that an editor's chair is cushioned with feathers. For the benefit of such we copy the following paragraph from the Sandusky (Arizona) Miner and Prospector, in which the acting editor makes the following announcement: "Our silence for the last two weeks we must attribute to the fact that our junior partner has taken a lay-off and we were compelled to hie ourselves to the bad lands to secure our usual supply of venison for the winter. We were also fortunate enough to secure a few wolf hides. The bounty on the latter will enable us to purchase paper, ink and other material necessary to run a newspaper with. Our tattered garments float humbly and boldly out to the breezes and the gentle zephyrs, but we will be in it all the same." The editor of the BAPTIST AND REFLECTOR has hardly had quite as rough an experience as that, but it is not the fault perhaps of some of his subscribers.

A WRITER in the Examiner, in telling about the Baptist State Convention in New York several weeks ago, has this to say in closing: "Somehow, with the development of platform features, the participation of the floor sinks into insignificance. We must all see it and see it everywhere. The deliberative side of our denominational meetings is getting to be more and more obscured. And it is very often in spite of the best efforts of those in charge. The weightiest matters of business, resolutions, grave charges of procedure, hurried, belated, are thrust in at all times between prepared addresses, themselves strong and practical, but quite general in their scope. Can we, as Baptists, safely wink at this tendency?" This is a timely word of warning, we think, for our Northern brethren, who are disposed to do things, in their annual gatherings, according to a pre-arranged and fixed program. While it is well to have a program so that you may be able to give each subject its portion in due season, at the same time we believe that it ought to be made sufficiently flexible to allow of deliberation upon every subject which may come under consideration. A Baptist meeting is deliberative if it is anything at all. It has no legislative authority. Every man in it should have the right to speak.

TWO years ago meetings were held at noon in Niblo's Garden, New York City, and at 3:30 p. m. in Cooper Union on week days, and thousands of people heard the gospel preached and sung. It was almost a startling revelation to many that more non-Christians, men and women, could be

induced to go to these meetings during the busy week than could be drawn into any one church in New York City on Sunday. Hundreds became Christians and through the daily press the influence of these meetings was felt all over the country. It has been decided, therefore, to rent Cooper Union for a mass meeting of religious workers and all others who will come on every Monday at 3:30 p. m. Rev. A. C. Dixon of Brooklyn will speak at that hour Monday afternoon, January 6th, and the best singers that can be secured will give the people the gospel in song. Mr. Dixon's subject will be, "Eternal Life and Death." The prayers of the Christian people everywhere are requested for God's blessing upon this work. Its two-fold aim is to reach non-church goers with the gospel which "is the power of God unto salvation," and to inspire Christians of all evangelical creeds to become "workers together with God" in winning to Christ the lost thousands of this great city.

DR. RUFUS C. BURLESON, President of Baylor University, sent out a circular letter to his old friends, students and relatives upon the occasion of his 72nd birthday, which occurred on Aug. 7, 1895. We have just seen a copy of the letter, and find it quite interesting. Among other statements in it are the following: "I never took but one chew of tobacco in my life, and threw that away in disgust. I never swore but one oath, and that under fearful provocation. I never took a dram of whiskey, never danced a step, never played a game of cards, never was on a race track nor in a theater in my life. In purity my life has been spotless. I have thus reserved all my force and nervous being for the grand duties and battles of life, instead of wasting them, as most boys do, on filthy tobacco, mean whiskey, card playing, ballrooms, horse races, theaters and lewdness. . . I was baptized by the great and good preacher, William Holcomb, when I was 15 years, 9 months and 14 days old. I praise God that he found me worthy to put me in the ministry when I was 17 years old. I was licensed by the First Baptist Church, Nashville, Tenn., and their great and good pastor, R. B. C. Howell. And what shall I render unto the Lord for all of his mercies in so upholding, restraining and guiding me that I have preached the gospel for fifty-five years in Tennessee, Alabama, Mississippi, Kentucky, Ohio, and in every town in Texas from the Sabine to the Rio Grande, from the Red River to the Gulf of Mexico, and from San Antonio, Tex., to Boston, Mass., and

Toronto, Canada. . . I have been President of Baylor University forty years. Only one man in America, Dr. Elphalett Knott, has held the office of College President as long as I have. Forty-four years ago the learned President and faculty of Baylor University all resigned and gave up Baylor University as hopelessly lost. I was induced by the tears and entreaties of the wisest men in Texas to go aboard and save the sinking ship, freighted with the dearest hopes of the Texas Baptists. Oh! what shall I render unto the Lord for all his blessings on my ceaseless toils and sufferings and financial sacrifice and bitter persecutions during the last forty-four years? I have instructed over 8,000 students, male and female. Every college of forty-four years ago has lingered and died, and yet Baylor University, defying the surging billows of opposition, is to-day shining brighter and brighter." Dr. Burleson names a number of prominent men who have been converted and baptized by him, and also a number of his former students who have since become distinguished men and women, 218 of whom have become preachers and nine foreign missionaries. He says that the burning desire of his soul is to raise the endowment of Baylor University to at least \$250,000, and that he desires to matriculate 1,000 students in the University during the fifty-first annual session and the forty-fifth session of his presidency of the University. It is a noble record which he has made. We hope that his ambitions may be fully satisfied before his departure.

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As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surface. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good they can possibly 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. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Daniel Webster in the famous White trial in Salem, Mass., years ago declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. It can't conceal its true nature. The alum bitterness "will out," and because it will, physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. All baking powders sold for twenty-five cents a pound and less contain alum. There is surely no economy in using these cheap powders. For a pure cream of tartar powder, as Dr. Price's was shown to be at the World's Fair, goes so much farther and gives so much better results, there is no doubt of its being more economical in the long run.

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Our Little Ones, issued weekly by the American Baptist Publication Society, appears with an enlarged page for 1896. A new feature is the introduction of the current Sunday-school lesson in each number, very attractive and nicely illustrated, by Miss Juliet E. Dimock. The chromo-lithograph pictures during the past year have been very beautiful, and the promise for 1896 is that they shall be still better. The Society will gladly furnish sample copies to any who are not familiar with this paper. Address 1420 Chestnut Street, Philadelphia, Pa.

The Baptist and Reflector For 1896.

Our readers have noticed, we suppose, the improvements which have been made in the Baptist and Reflector during the past few years, and especially last year. We may say that we hope to be able to make still greater improvements in 1896.

Don't You want to continue with us for at least another year? As a further inducement to you to do so, we offer the following premiums:

1. To any one now on our list who will pay up to date, and in addition will pay us \$2.10, or \$1.60 if a minister, we will advance his subscription one year and besides will send him either a volume of Spurgeon's Twelve Greatest Sermons or a copy of Remarkable Answers to Prayer.
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BAPTIST AND REFLECTOR.

Cameville, Mo., and has quite a number of relatives in this country. Bro. Stewart is quite a young man, a zealous worker, and the Lord has wonderfully blessed some of his labors. Bro. Kerr was raised in this country, is very devoted and conscientious. Pray God to bless them and their labors.

After the ordination services Bro. Fletcher preached a fine discourse from I Peter 1:3-6. A meeting begins to-night at Eaton Institute, conducted by myself and Bro. Oscar Jones. May God do a great work in our neglected place. J. J. McDONALD, Doyle Station, Tenn., Dec. 9th.

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