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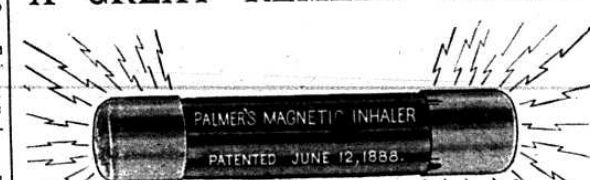
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OLD SERIES, VOL. LIX.

NASHVILLE, TENN., JANUARY 17, 1895.

NEW SERIES, VOL. VI. No. 23

CURRENT TOPICS.

—The French Cabinet has resigned again. The cause for this action was somewhat complicated, but was not a matter of any special importance. No other Cabinet but one composed of volatile and impulsive Frenchmen would have thought of resigning, but they seem to do so upon the slightest pretext, and their resignation hardly occasions any surprise.

—It is stated in the papers that a number of cotton mills are leaving New England, and moving to the South. This is as it should be. We do not know why it was that it was ever deemed necessary to ship cotton from the South to New England to have it manufactured into goods to be returned to the South for use. Let the mills be as near to the fields as practicable, and thus save the expense of transportation. This movement, we believe, heralds the dawn of a brighter day for the South.

—A bill having been introduced into the present Legislature to repeal the law closing the barber shops on Sunday, the barbers of this city and Memphis have met and earnestly protested against it, claiming that they have the right to rest one day in seven as others do. We hope very much that their protests will be heeded. Why should they be compelled to work on Sunday against their earnest desires simply to accommodate a few men who are either too much engrossed in business or too lazy to get shaved on Saturday?

—In connection with the Armenian outrages, of which so much has been written recently, Rev. C. A. Savage, of Orange, N. J., recalls, in the Independent, a similar outbreak on the part of the Turks against the Christians in Bulgaria, in the year 1876, when the Christians of Bulgaria suffered persecutions at the hands of the Turkish Bashibazouks similar to those which the Christians of Armenia have just suffered at the hands of the Turkish Kurds. Indeed, so very much alike are the stories that letters from Bulgaria in 1876 might readily be substituted for letters from Armenia in 1894, with the simple change of names of persons and places. The two stories put together show the deep-seated animosity of the Turks against their Christian subjects, and their readiness to do anything they can to subdue them, no matter to what lengths they may be driven. They emphasize also all the more the necessity of something being done by the Christian nations of the world to put an end to these outrages against Christian people. It is to be regretted that the Government of the United States did not insist upon having a representative upon the commission to investigate the Armenian outrages.

The Christ Life.

BY JOHN H. BOYNTON, D.D.

A revelation of the Christ is the ultimate end of all inspiration. Two great thoughts are being projected into human consciousness, and the end of either is the displacement of the other. We teach our children that all evil suggestion is of the devil, and that he is ever seeking immance in human experience and life, through the flesh. Why should we stagger, then, at the idea of the immanence of the Christ in human experience and life, through the Spirit?

That process of reflective thought by which the mind analyzes its own operations and discovers itself in its true life and being, discovers also those projections from the pure world of mind into its own conscious being as differentiated from its own selfhood. Thus abstracting ourselves, for a time, from the world of matter, and living, as it were, in the pure world of mind, we become conscious, not only that we exist independent of matter, but that there are other personalities in this world of mind. Who has not been conscious of these projections into conscious selfhood, of unearthy thoughts, when uninfluenced by material surroundings? They are contradictory of all that belongs to our depraved nature, besides the consciousness we have of their being from without us. They are exalted, and exalting, above measure. From whence did they come, and from whom? "Behold I stand at the door and knock."

The Bible is not given to tell us of a new Christ; but to reveal to our understanding the Christ, who said, "Before Abraham was, I am." "That was the true Light, which lighteth every man that cometh into the world." "There was a man sent from God whose name was John. The same came to bear witness of the Light, that all men through him might be saved. He was not that Light, but was sent to bear witness of that Light." "And ye also shall bear witness, because ye have been with me from the beginning."

The Bible is the perfect Word of God, given us by the Holy Spirit, who works through that Word, revealing the world of sin, of righteousness and of judgment; and revealing the ever-living Christ. The duty of a living ministry, then, is to identify Him with Christ of Galilee, and show His perfect worth to a lost world; "how that Christ died according to the Scriptures; and how that he was buried and rose again, the third day, according to the Scriptures."

As to the prophecies, He was the one that was to come. As to His es-

sential being, He is one with the Father. As to the New Testament and the living ministry, He is the one who died on the cross and rose again. As to the lost men, He is the one who knocks at the door of the heart, seeking to project himself into human thought, for the regeneration of the earth. The gospel declares the basis upon which the sinner can be saved, while the living Christ seeks the formation of a new life within, and to conform the life which we live in this world to the image which he discovers to the mind. How far He will carry on the work of conforming this life to His will, depends on how we receive Him. Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." We may receive Christ for more or less, so far as this life is concerned, and, "According to your faith, so be it unto you." "If thou wilt be perfect go sell what thou hast and give to the poor, and come and follow me." If a man has faith enough in Christ to lose his life for Christ's sake, and the kingdom's, he will find it in the reproduction of the Christ life which is unto life eternal. If one is willing to possess nothing but the kingdom, and go from house to house, and from city to city, and be called a crank, for the sake of Christ and others; forgetting self, with not where to lay his head; if he has faith enough to glory in strifes and imprisonments for the cross of Christ; if he can wish himself accursed from Christ for his countrymen, as Paul could; and if he could endure the withdrawal of the Father, as Christ did, the Christ life would be perfected in him, positively and absolutely.

But is there not a perfection that is relative, and one that is possible to every child of God? It may not be the same in every person in all its details. But Christ immanent in human life will make it what he wants it to be. No man living under and with respect to the law can ever satisfy either the law or himself. But he who lives under grace and with respect to the internal Christ, will find himself crucified with Christ and living by the faith of the Son of God. The old man will be incarcerated, not purified; the tiger will be chained and he will find himself, in poverty and persecution, possibly, walking in the light of His countenance.

It is not necessary to adopt the "Modern Holiness Theory" to believe and teach the possibility of Christian perfection. Nor should their foolish talk about second blessings drive us to the extreme of licensing church

members to live in sin. The tongue is an unruly member and cannot be tamed, but it can be bridled, and so may every other member. What we need is to make Christ real to us, as he seeks to commune with us, and let him bind the strong man, and cast him out, and spoil his goods, that He may enthroned Himself in our conscious being and become immanent in our lives.

Theaters and Theater Going.

[A sermon by John T. Christian, D.D., pastor of the East Baptist Church, Louisville, Ky.]

"Prove all things; hold fast that which is good." 1 Thes. v. 21.

This text is the spirit of Christianity. We are to prove or test all things. The good we are to retain, the bad we are to reject. If theaters are for the elevation of mankind, if they make men wiser, healthier and better, then by all means they should be encouraged and patronized. I believe in innocent amusements. I know that the mind needs relaxation, and I praise the benevolent Creator that he has opened on every side inexhaustible sources of pure enjoyment. I am not insensible to the genius which has been displayed by many dramatic writers; nor do I deny that painting, music and eloquence have often united to adorn the stage with many fascinations. I am a friend to the fine arts, and wish them to be fostered, not only as innocent in themselves, but as capable of adding to the happiness of man and of contributing to advance the glory of God. While I believe all of that, I am led to oppose the theater, because it is unwholesome and poisonous in its effects.

I hear it said that the theater is an institution, and that it has come to stay. The defenders of the theater put forth that claim in the strongest words. A writer in a Chicago paper says: "The stage is a serious affair. It is an institution. For good or for bad it must stand. It will live with civilization. It is a great popular pulpit. To the great mass of men and women it is, perhaps, the prominent social instructor. Theologians cannot destroy the stage, but their mad controversies with it have often buoyed up its prurience. And this fact adroit purveyors very well understand. It is only necessary for a licentious and brazen playwright to put filth on the boards, that critics and the pulpit shall denounce it into pecuniary success. In this way the stage has reached that point of degradation which Dr. Johnson deprecated and Byron deplored, and which Mr. Boucicault and the manager of Drury Lane have so lately avowed and indorsed in the columns of the London Times; yes, shamefully and defiantly indorsed; their logic being that as the standard drama will not draw something else must. And the mountebanks are not very particular what that 'something else' shall be provided always that the public and the laws of the land will tolerate their disgraceful descent into the darkest ages of the drama, when the stage was a place for the orgies of satyrs, and its songs were the music of infernal sirens. Two leading facts are deducible from these premises: First—Religionists and moralists, who cannot destroy the stage, must go about to reform and sustain it with zeal and sense. These persons, to be

dutiful, must admit what is true and denounce what is false about the drama, in a spirit of serious, moderate, judicial criticism. As a public institution the stage demands a cultivated and stern and liberal guardianship, and the fostering care of all whose posts are in the lines of education of any sort, whether religious or secular."

This is my reason for opposing the theater. The "house of the strange woman" is an institution. The saloon is an institution. Well nigh everything that is bad is an institution. Must I, therefore, defend them? Must I close my mouth for fear that sin may take an advantage of it and advertise sin into a success? If theaters are run on the line that its defenders claim, it is well nigh time that we were opposing it on every side.

I give some reasons for not endorsing the theater.

1. It is corrupt in its origin and debasing in its history. I can dwell at no great length on this phase of the subject, but such is the history of the theater that nothing more than a brief statement is needed to prove my point. The theater originated in Athens among the lowest and most corrupt of men. The drama was in honor of Bacchus, the god of drunkenness, and was carried on in the most boisterous songs and licentious behavior. It was soon afterwards introduced in Rome with the same surroundings. It was so degrading that it was opposed by all the leading citizens of those countries. Plato said of these plays: "Plays raise the passions and pervert the use of them, and of consequence are dangerous to morality." Aristotle also says: "The seeing of plays ought to be forbidden to young people until age and discipline have made them proof against debauchery." Tacitus explains the purity of the German women on the ground that there were no theaters among them. Ovid calls on the Government to suppress the stage as a source of great corruption. Seneca says, "Nothing is so destructive to good manners or morals as attendance upon the stage." Cæsar, wishing to disgrace a Roman knight, Laberius, could think of nothing more humiliating, and so compelled him to appear on the stage and make a recitation. Smarting under his disgrace, Laberius said, "After having lived sixty years with honor, I left my house this morning a Roman knight, but shall return to it this evening an infamous stage-player. Alas! I have lived a day too long."

These are not the words of some preacher or prejudiced layman, but heathens who saw the debasing effects of the theater. And yet the theater of that time was not half so corrupt as the theater of to-day. No woman was allowed to take part in the play, and if she attended such an exhibition she must sit in a part of the house separated from the men.

Neither is its history in Europe and in our own land more encouraging. The stage was corrupt in England from the very first, and it has never been elevated. Macaulay says: "Nothing is more characteristic of the times than the care with which poets contrived to put all of their loosest verses into the mouths of women. The compositions in which the greatest license was taken were the apologies. They

were almost always recited by favorite actresses; and nothing charmed the depraved audience so much as to hear lines grossly indecent repeated by a beautiful girl who was supposed to have not yet lost her innocence. Our theaters were indebted in that age for many plots and characters to Spain, to France, and to the old English masters; but whatever our dramatists touched they tainted. In their imitations the houses of Calderon's stately and high spirited Castilian gentlemen became sties of vice, Shakespeare's Viola a procuress, Moliere's misanthrope a ravisier, Moliere's Agnes an adulteress. Nothing could be so pure or so heroic but that it became foul and ignoble by transference through those foul and ignoble minds."

Esen, the infidel Rousseau, was led to speak of the theater in the strongest terms. He said: "I observe in general that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder, that the women lead a scandalous life. . . . In all countries their profession is dishonorable; those who exercise it are everywhere contemned. . . . This contempt is strongest wherever the manners are most pure, and there are countries of innocence and simplicity where the trade of an actor is held almost in horror. These are incontestable facts. You will say they result only from prejudices. I agree to it, but these prejudices being universal, we must seek for a universal cause, and I do not see where we can find it except in the profession itself."

A committee appointed by the English Parliament on the theater reported that the only way to reform it was to burn it down.

Our forefathers were stoutly opposed to the theater. They believed that it was opposed to liberty and American institutions. The Continental Congress (Oct. 12, 1778), passed the following resolutions: "Whereas, True religion and good morals are the only foundation of liberty and happiness, Resolved, That it is hereby recommended to the several States to take the most effectual means for the encouragement thereof, and for the suppressing of theatrical entertainments, horse racing, gaming, and such other diversions as are productive of idleness, dissipation, and general depravity of principles and manners."

I think I have made out the point that in origin and history the theater is a corrupt institution.

2. The whole Christian Church is opposed to the theater. The early writers of the Church are bitter against the theater. Tertullian declared that they were the offspring of hell, and the stage a part of the devil's pomp which candidates for baptism must renounce forever. He says: "The heathen did chiefly discern who were Christians and who were infidels by the former abandoning all such plays." Origen says: "Christians must not lift up their eyes to stage plays, the pleasurable delights of the polluted eyes." Augustine, before his conversion to Christianity, was a lover of the stage, and when he was converted he was led to say: "Stage plays are the subverters of goodness and honesty; the destroyers of all modesty and chastity; the arts of the mischievous villainies which even

modest pagans did blush to behold; the cages of uncleanness; the public profession of wickedness." Dr. Johnson, who has gathered much information on this subject, says: "An English writer in the time of Charles I. made 'a catalogue of authorities against the stage,' which contains almost every name of eminence in the heathen and Christian world. It comprehends the united testimony of the Jewish and Christian Churches; the deliberate acts of fifty-four ancient and modern general, national and provincial councils and synods, both of the Eastern and Western Churches; the condemnatory sentence of seventy-one ancient fathers and 150 modern Catholic and Protestant writers. Since that time the Christian Church has been just as clear and decisive in her convictions concerning the evils of the stage. Conferences and assemblies, and synods, and associations, have alike, and successively, and with one voice, pronounced against the theater."

For one I propose to stand with the Christian world against the theater.

3. I oppose the theater because of its murderous assault upon morals. The following indictment has been made against the theater, and I adopt it as my own:

I charge that the theater is often "a murderous assault upon all that the family circle holds most holy and sacred."

I charge that it strips young women of their ordinary attire, and exhibits them to the public gaze so clad that to the eye of the audience they seem, and are meant to seem, almost naked! You do not need to be told why that is done.

I charge that the shafts of wit flung across the stage are often feathered from very obscene fowl. I charge that the theater is the channel through which the filth and pollution of lewd and lascivious playwrights is poured into the minds of young men and young women, thus poisoning the very springs of our social life.

I charge that the great mass of what has been put upon the boards of Louisville's theaters the last year has been trash of the most unadulterated description, often passing into the realm of the filthy and the vicious.

My proof in support of these charges can be produced from almost every quarter. I can prove every one of them in a month's time from the bill posters in this city. There are pictures put up every week in this city that are a corruption of morals and a disgrace to civilization. You cannot go into any part of the city that these pictures do not stare you in the face. It is no uncommon thing to see children from two to ten years of age studying these pictures and drinking in their suggestions of filth.

I can prove this murderous assault upon morals from actors themselves. They surely know what they are talking about. I do not say that all actors and actresses are vile, but I do say the most of them are, and that the tendency of the stage is in that direction.

Macready, one of the most celebrated tragedians, would not allow his daughters to attend the theaters.

L. F. Southern says: "In these

times entertainments in theaters are so indiscriminate, even in our most reputable play-houses, that I have known some of our best performers who have found it necessary to first attend and see the performance before they would allow their wives and daughters to go. Why was this necessary? Why, because they knew there was very little of cleanness in those places; and who better than they should know?"

Edwin Booth says: "I would not be willing for my wife and daughters to attend the theater unless I had first ascertained the name of the play and the actors."

Modjeska has recently said: "There is no art which is so much abused. Controlled by sordid influences, it descends slowly but surely to a degraded position. Its influence certainly grows, but not for good. Instead of being itself a guide in matters of refinement and art, the stage to-day is guided merely by the question of attractiveness, and knows no higher aim than the receipts of the box-office. Instead of trying to improve the public taste, it panders to the taste of the majority. And who can deny that the lower the taste the more general it is? Is there anything more noticeable than the increasing vulgarity, falsely called realism, of the plays that now-a-days achieve the greatest success?"

Who ought to know more about the stage than these actors? If they will not allow their wives and daughters to attend, why should we allow ours? They declare that the theater is corrupt, and I believe them.

I present the theatrical critics of some of the foremost secular newspapers in the United States. These papers uphold the stage and appear to be ready to defend corruption, and you may be sure that their condemnation of the theater has truth in it.

The New York Evening Post says: "There has probably been a greater mass of meretricious rubbish set on the New York stage during the last ten years than during the whole of its existence. We do not, of course, refer solely to pieces that appeal to the baser instincts, but to the whole body of sensational or emotional products to the feverish slop of a French melodrama, etc."

The Philadelphia Press says: "The stage has reached that point of degradation which Dr. Johnson deprecated and Byron deplored." And it speaks of "the mountebanks" of the play-houses, and "their disgraceful descent into the darkest ages of the drama." Yet "every man at all familiar with the subject knows," etc. See above.

The Chicago Times says: "Twenty-five years ago, such an exhibition as is now-a-days nightly made in this class of amusements (modern comic opera) in the most matter-of-fact way, would have come nigh landing the whole party in the police station." Now read this from a recent issue of the Louisville Times: "The production of a new 'Kentucky' play at Macaulay's last night was sufficient to bring out a large audience. The Kentucky field is one which playwrights have found profitable of cultivation. Young Mr. Dazey some time ago evolved a thrilling drama of life in what is affectionately known as God's country, in which he saw fit to include a number of long pistols,

a mountain girl, a thrilling chasm leap and other supposed accessories of his subject. With the addition of a pickaninny band and a horse race, the production was a success."

I make good my charges from the character of the plays presented. Now and then there is what is called a high-class drama. I believe the drama is an important part of literature and very valuable as literature. I should not care to dispense with the writings of Shakespeare and some other dramatic authors. "No question could be more easily decided," says Foster, "than whether it is lawful to write and to read useful and ingenious things in a dramatic form; but it is an altogether different question whether the stage is a useful means of entertainment and moral instruction. So different a question is it, that the stage may be as injurious as the drama is beneficial. A young man may wisely and consistently value the drama, reading it and studying it with discriminating criticism, and yet wisely and righteously denounce the theater."

There are the excitement of scenic effects; the evil associations; the overwhelming appeals to the sense; the gloss put upon impurities, and very much else, making up the difference. The study of anatomical plates, for scientific purposes, is quite another thing from the exhibition of those plates to a mixed assembly, some of whom may find in them a stimulus to the basest passions."

But there are parts of Shakespeare that no man would care to read in his family. And when these are put on the stage with their accessories, by the same managers that place the lowest down comedies, I fail to see the elevating effects of the drama.

But ordinarily these are not the plays presented. The drama is only thrown in once in a while to tone up things, and catch foolish church members. The ordinary cast is the negro minstrel, low comedy or some debauching play. There is a long list of them. Take *Olivette*, which is described as "fascinating, demoralizing and leggy." Mr. Henry Boynton, the actor, said in a newspaper over his own signature, that "it required two managers, one on each side of the stage, to keep the excessively lively company within bounds; that the theater had a contract that if the company did not keep in bounds the curtain would be rung down."

Take *Camille*, which is foully filthy and very popular. A press writer says of it: "It is an objectionable play, not merely because of its assumed indecency, but for the greater reason that it parades the indecent without justification; giving us 'Only a Farmer's Daughter,' whose 'dialogue and incidents,' according to a dramatic critic, 'are disgusting when not ridiculous,' and whose leading character is 'handed with a coarseness that degrades the actress, and should shock an audience.'"

I could go on and mention a *Jansen's* and a hundred other debasing ones.

The misfortune is that these are not given at a low dive like a *Buckingham's*, but at a *Macaulay's* and other first-class theaters. The play is bound to be one of morals and immorals. It is necessarily corrupt. "You can't make a play strong," says Mr. Golden, the actor, "without introducing all sides and phases of the questions and mo-

tives and the elements of character and life." "The play would be worthless," says another actor, "if it did not depict the very features condemned."

"The most popular plays," says the *Inter Ocean*, "take life as it is seen about us. Men and women are portrayed as nearly like what they are in the social conditions of real life as the requirements of the stage and the ability of the author will allow." This is the very difficulty. The mirror ought not to be "held up to nature." Some "sides and phases" of life ought not to be reproduced on the stage before a promiscuous assemblage of decent men and women. That which is vile and vicious gets publicity enough without being flung with scenic attraction and sensuous music into the face of a great audience.

A writer in the London *Contemporary Review* says that the first-class theaters make more suggestions of evil and tend more toward vice than those on the Bowery. I doubt not that the same may be said of the Louisville theaters.

I think I have proved from all of these sources—the bill posters, the actors and newspaper critics, and the plays themselves—that they are corrupt and ought not to be patronized. I am, therefore, led to the next proposition—

4. That the effects of the theater are for evil.

It leads to the waste of money. I believe I am safe in saying that the theaters in Louisville cost our people more money than all of our churches and schools and the police system. Much of the money comes out of the pockets of those who can ill afford to waste it. All one needs to do to be convinced of these facts is to stand on Market street or Fourth Avenue any afternoon and night and watch the immense crowds which attend the theaters.

The theater leads to wrong views of life. The passions are inflamed, false standards of honor are inculcated, vice is delineated and religion is dishonored. It can but work harm to young people and old.

The *Courier Journal* said of a recent play: "It may be remembered that the opening of Mr. Camp's theater was attended by a remarkably large audience; those who saw 'Jane' last evening and remember the first night this season of 'The Lost Paradise,' say the attendance at this theater has certainly not fallen off in point of numbers. The difference appeared to be chiefly in the marked predominance of the more juvenile section of society, as might have been expected, at the production of the lighter and more laughter-moving piece. Neither was there any appearance of disappointment among those who came to be amused by this delightful bit of nonsense." There is no good to the "juvenile" in such a representation of "nonsense" as this.

Mrs. More, who was herself a writer of plays, says: "It is generally the leading object of the poet to erect a standard of honor in direct opposition to the standard of Christianity; and this is not done subordinately, incidentally, occasionally, but worldly honor is the very soul and spirit and life-giving principle of the drama. Honor is the religion of tragedy. It is her moral and political law. Her dictates form its institutes. Fear and shame are the capital crimes in her

code. Against these all the eloquence of her most powerful pleaders, against these her penal statutes—pistol, sword and poison—are in full force. Injured honor can only be vindicated at the point of the sword; the stains of injured reputation can only be washed out in blood. Love, jealousy, ambition, pride, revenge, are too often elevated into the rank of splendid virtues, and form a dazzling system of worldly morality in direct contradiction to the spirit of that religion whose characteristics are charity, meekness, peaceableness, long-suffering, gentleness and forgiveness."

The tendency of the theater is toward the violation of law, the saloon, the brothel and crime in general. I know that this is a terrible indictment, but it is easily proved. The theaters are open every Sunday night, in season, contrary to the law of God and man. Sunday night is one of their principal nights.

That it leads to crime cannot be doubted. M. Bequerel, the director of the City Prison, Paris, says: "If a new play of a vicious character has been put on the boards, I very soon find it out by the number of young fellows who come into my custody." "I believe," says Sir Walter Scott, "that more of the youths among the lower orders in London begin their career as thieves in order that they may have the means of gratifying their penchant for theatricals than from any other cause that could be named."

At a place of confinement for juvenile offenders in one of our American cities it was found, on examination, that a large proportion of the boys began their course of crime by stealing money that they might buy tickets for the theater. How strange that society will tolerate and encourage such a place! I do not say that all who attend theaters are corrupt, but I do say that the corrupt attend. The patrons of the saloon are there. The patrons of the strange, woman and the strange woman herself are there. The libertine is there. The patrons of the gambling hall are there. They find what they want and so they attend. I do not say that the theater is a brothel, but I do affirm that there are suggestions and positions which will make patrons for such places. It leads to intemperance. A bar-room is nearly always an accessory for such a place. It leads to loss of time and purpose. Sir Walter Scott used these strong words: "No man of delicacy would wish the female part of his family to be exposed to such scenes; no man of sense would wish to put youth of the male sex in the way of such temptation." And he continues: "Unless in the case of strong attractions upon the stage, prostitutes and their admirers usually form the principal part of the audiences."

I think I have proved conclusively that the theater is not the place for old or young.

Elder John Leland wrote in his diary, as quoted by the *Religious Herald*: "I reached Richmond Va., March 5, 1814. The Sunday before that Elder Courtney had baptized seventy-five persons in the basin of the canal, and he performed the whole service in seventeen minutes, notwithstanding he was seventy years old." The *Herald* well asks, "How long would it have taken Father Courtney to baptize 3,000 at that rate?"

CORRESPONDENCE.

From Our Georgia Correspondent.

Dear Bro. Folk:—I do this day remember that I am to give you occasional letters from the Empire State, and so I hasten to extend to you the compliments of the season, and to add a few items which may be of interest to your readers.

MERCER UNIVERSITY

seems now to be on the heart of at least one man in the State, and that man is Dr. J. D. Chapman, the financial agent. He is making a desperate effort to raise, during the month of January, a deficit in the current expenses of \$6,000 or more, which was caused by the failure of invested funds of the University to declare dividends. The task is a great one, when the stringency of the times is taken into consideration, but if every pastor in the State had one-half of the interest in the matter that Bro. Chapman has the money would come promptly and the work would be done. He is now sending out envelopes to the churches asking every Baptist in the State to give \$1, more or less, upon the third Sunday in this month. It is to be hoped that the response will be general and liberal, and that the University will be freed from this debt.

THE GOSPEL MISSION.

Just at this time the sisters in our State seem to be in great trouble over this subject. Resignations and reorganizations have been the result, and we know not what all. The brethren who represent the Boards have taken a hand in the matter and labored to straighten out all kinks, but to one who is not at the seat of war it is difficult to understand just where the sisters are, and to comprehend what the brethren are likely to accomplish by the part they have taken. We now have two sets of officers, each claiming to be the Central Committee, and the probabilities are that the women of our State will be greatly confused, as each side is distributing literature pretty freely. I believe that the BAPTIST and REFLECTOR's position upon this subject is the correct one. We are to stand by the Boards and do all in our power to strengthen them, but at the same time it is useless for us to wage war upon our brethren who may choose to carry the gospel to the heathen and while doing so look to some other source for support. If I have read the paper correctly, I take this to be the position which it occupies. I know that you have given a kind and respectful hearing to the missionaries who chose to advocate the Gospel Mission Methods, and at the same time you presented clearly and forcibly your own views in favor of the Boards. This was right. We never lose anything by fair and open discussion. If I have made any mistakes as to the condition of affairs among our sisters I hereby beg pardon in advance, and am more than willing to be corrected.

OUR CHURCHES

as a general thing are supplied with pastors and they all seem to be getting along smoothly and well. Some of them are rejoicing in the fact that they have closed the year free of debt,

while others are not so fortunate, but by exercising strong faith in God and putting forth their best efforts they, too, may soon rejoice in feeling that all is well with them. Often the very best thing that can befall a church is to have to face an emergency which calls for the very best efforts of her members, and so what for a time seemed misfortune, proves a blessing in disguise. May this ever be true of all our churches.

G. W. GARDNER.

Jackson, Ga.

From Louisiana.

AN OPEN LETTER TO DR. T. P. BELL.

When returning from our Southern Baptist Convention and our State Convention, for some years past it has been a real pleasure to me to tell my people, and particularly my wife and children, that Bro. T. P. Bell is one of the most lovable of men, and now what shall I say after he has gone and announced that the next Southern Baptist Convention is to be held in Washington City on the "pay plan"? Everybody pay for his own victuals except "officers and returned missionaries!" That leaves us nearly all out. I was appointed missionary once for a few months in Louisiana and have "returned," but it don't include me I know. The Savior told us not to invite the "rich people when we make a feast," but the feast is spread in Washington City and the poor are left out.

For years we have been discussing plans to reduce the number in attendance, and now the matter is settled. If there is a big attendance in May it will be a select crowd of rich folks; the rest of us can't go. Hundreds of us have no hope of getting there. If our church members were to get their heads set that way they would make up a purse and send some of us, but the distance is too much and then we have no kin there except "poor kin," and we are rapidly making up our minds not to go.

After attending so many of the good meetings it will go right hard with us, but we will have to endure it. About the best we can do will be to take a big daily for a week, and by that means we will find out, maybe, more than if we were to go, for you know a good many are off "sight seeing" a good part of the time anyway; and especially if Congress is in session and the President of the United States is at home, there will be a day appointed for a general hand-shaking with him. We will miss that. It would be worth a good deal to us to be able to tell our wives and grand-children that we saw a live President of the United States. There is some comfort in the thought that Dr. Eaton says the next session will be in Louisville, Ky., and will be free for the poor and the rich.

Our State Conventions will be kept up on the good old plan, and I now, in common with all the Louisiana brethren, cordially invite Dr. Bell to come to Monroe, La., in August and share our hospitality free of charge.

I see Dr. Pickard has been giving his experience in entertaining the Southern Baptist Convention in Birmingham, Ala. That city spread their free hospitality out about right. Dr. Pickard's committee sent me, I remember, to a "vacant lot." A kind boy (everybody was kind) helped me to find it, and I'll never forget the looks of the little fellow when he said, "Why,

there is no house on this lot." The committee made the mistake by telling me to go North instead of South, in the city, and I am afraid Dr. Bell's committee is making the same mistake now in saying go "North." It will be hard on some of us, but others will enjoy it, and we will all try to be content with our lot. The years are passing very rapidly of late, and it won't be long till next year.

I wish Bro. Bell and all the good people and the bad ones a happy New Year.

G. W. HARTSFIELD.

Acadia, La.

P. S.—If you see any way for me to get to Washington City, except the way Mr. Coxey's army got there, please drop me a line.

G. W. H.

Unparalleled.

I refer to the evangelistic and pastoral work of some five or six of our ministerial students since the close of the term 1894. There have been nearly 900 professions of religion through their labors. One brother reports over 500 of these. Now is not this a plea for interest in our college; a plea for continued and increasing contributions to Ministerial Education? What a power our rising ministry are destined to become! When it is remembered that there are now in actual attendance about 30 of these, and only their tuition is provided for during the year, with few exceptions, and that a number of these must leave unless helped, our East Tennessee brethren who can ought to come to their support. We must have over \$300 to get through, and that is a small sum for 60,000 Baptists.

It is objected by some that our young preachers do not preach enough in the country. That does not apply to our students. The sentiment, too, is rapidly growing that our country churches must have the very best and strongest men. We never can make the city churches what they ought to be until we put more thoroughly equipped men in the country pastorates. The most important pastorates are country ones. Happy is the man who directs, in Jesus' name, the destinies of our country churches. The *staple* of the future, as in the past, must come from the country.

WE ARE HAPPY,

for we are to have some of our brightest and best men with us in February and March to lecture before the Berean Society. Among others, Dr. Gambrell of Mercer is to be with us three days in March. Home talent has good things in store for us also—the inimitable Acres, the indomitable Jeffries, the mighty Snow, all of Knoxville. Nashville, too, will spare one of its accomplished editors, Bro. Folk, to radiate light on the Atonement.

THE BEREAN SOCIETY

has some very talented young preachers. There have already been delivered sermons by some of its members before the Society, for criticism, which could not do the printer's ink any discredit.

Send any funds to R. A. Henderson, Mossy Creek, Tenn. More anon. S. E. JONES. Carson and Newman, Mossy Creek, Tenn.

Alarming.

The indifference with which some Baptists in Tennessee regard our State Mission work is alarming. Is it possible that a Tennessee Baptist cares little as to what becomes of his fellow countrymen? "Lives there a man with soul so dead" who would now offer to Jehovah Cain's excuse, "Am I my brother's keeper?" Who can contemplate with comfort the fact that there are a million souls lost in Tennessee!

Our State Board is now occupying over 100 stations. At each of these stations the missionaries have access to an average of 500 unconverted people, so the gospel under the auspices of the State Board is reaching at least 50,000 people out of Christ in the course of a year. Is this a work to be regarded with indifference? The Secretary has himself preached, within sixty days, to 2,000 unconverted people, and has witnessed over a hundred professions of faith. Is this a work that merits the unconcern of God's people? The State Board is to-day maintaining preaching at a dozen points where new church houses are being built, and these could not be built without the assistance we render. Ought not this to cause the lovers of the Lord to rally to our support? Little by little we are swinging the Light out into the darkness, and little by little the darkness is melting away.

Is it a matter of indifference to a single Missionary Baptist in Tennessee as to whether truth or error prevail; as to whether darkness or light abound; whether Christ or Satan shall reign? A few are bearing the brunt of this great State Mission work. Will you not, if you be a servant of Christ, interest yourself in this matter, and see to it that your church shall help to bear this burden?

It is the indifference of 85,000 Baptists of Tennessee that so circumscribes our work that we can barely pay 40 missionaries when we need 500, and could pay them more easily than we now pay 40 were this indifference removed. Will you help us to remove it? Talk for State Missions. Preach for State Missions. Sing for State Missions. Pray for State Missions. Think for State Missions. Contribute to State Missions, and soon new life will thrill all through the State of Tennessee.

A. J. HOLZ, Cor. Sec.

Baptist Co-Operative School.

I wish again to call attention to the fact that the Baptist Co-Operative School Board of Trustees meets at Decatur, Tenn., Thursday, Jan. 31, 1894. The school has not yet been located. Do you wish the location? If so, you have until the 31st inst. to get in your bid. The Board will deal impartially with all bidders. One school may be established or several. The thing that is best for the cause and for Baptist interests is what we want.

As President of the Board and as an individual I want a copy of your Associational minutes, Bro. Clerk. Personally I want to say good to Prof. J. T. Henderson's suggestion. Our school will be owned and controlled by the Associations. Why not all our schools and colleges be under such a management?

LUIGUS ROBERTSON.

Decatur, Tenn.

NEWS NOTES.

NASHVILLE.

First Church—Usual services. Morning text, Col. iii. 11. Bro. W. C. Cleveland, of Kentucky, preached at night; text, Rom. v. 10.

Central—Meeting closed; pastor preached.

Third—Pastor improved; fair congregations; 106 in Sunday-school. Morning subject, "Christ going before his own." (Jno. x. 4). Evening subject, "God's address to the prisoners of hope." (2 Jch. ix. 12).

Immanuel—Dr. Denny preached in the morning; no service at night. Pastor Van Ness is taking up his work again, and will preach to his people next Sunday.

North Edgefield—Fairly good week; regular services.

Centennial—Good congregations; 68 in Sunday-school; pastor preached. Well attended teachers' meeting Friday night.

Howell Memorial—Good congregations. Preaching every night this week by Elders Thompson, Holt and Strother alternately.

Seventh—Good day; 90 in Sunday-school. Great deal of sickness.

Edgefield—Bro. Cleveland preached in the morning. Church called Rev. J. O. Rust, of Bardstown, Ky.

First Edgefield (col)—Rev. F. P. Fuimk preached in the morning; received two by letter.

Bro. Thompson was present and reported the Orphanage doing well.

KNOXVILLE.

East Knoxville Church—Preaching by pastor at both hours; good service; encouraging annual report for the Sunday-school; contracts ready to let for house.

Centennial—Pastor preached; 201 in Sunday-school; good meeting of Young People's Union; annual church meeting; \$2,600 raised during the year; out of debt; a building fund begun.

Second—Pastor preached; 137 in Sunday-school; good annual report of the school; pastor and family liberally remembered Christmas; splendid entertainment given by friends of the Centennial Church on Friday night for the benefit of the church, raising \$1,000 on debt.

First—Pastor preached in the morning on giving; at night, blasphemy against the Holy Spirit.

MEMPHIS.

First Church—Severe weather cut down the congregations, but did not decrease the interest. Seven asked for prayer at the evening service; one conversion and one addition. Big day at Rudy Chapel.

—I began my pastorate at Spring Creek last Saturday. You have a good list of subscribers there and I shall try to increase it. You are giving us an excellent paper. Many thanks for Dr. Hatcher's sermon. May the Lord abundantly bless you in your able and brave advocacy of Baptist polity and doctrine. Our motto should be: The BAPTIST and REFLECTOR in every home in Tennessee. J. H. BURNETT.

Auburn, Ky.

—The Newbern Baptist Church extended a call to Bro. I. N. Penick of Jackson, which was responded to favorably.

He took charge in December and was here again yesterday. He is strongly entrencing himself in the affections of his flock, and is already greatly beloved. We hope and pray for a prosperous year for Newbern church. May the Lord bless the union as we work together for His glory.

W. M. PRICE.

Newbern, Tenn., Jan. 14th.

Collections for last week were as follows:

H. A. Sizer, Mossy Creek	\$1.25
L. W. Davis, Knoxville	37.00
Newport Sunday-school	1.00
Stock Creek Church, French	2.40
R. J. White, Swanee	10.00
W. A. Atchley, Farmington, Mo.	30.00
Girls' Aid Society of First Baptist Church, Knoxville	38.00
Total	\$100.25

Twenty five dollars of this amount was given for ministerial education.

J. T. HENDERSON.

—We now have a librarian, and we wish to make a heroic effort to fill the library shelves with good books. Remember that our students go into all the avocations of life, and every good book has a mission of usefulness with us. Will you not look through your shelves and see what books you can place with us in the University library, where hundreds of young people can read them? If you cannot fill a large box, fill a small one; and send by freight, not by express, at our charges. G. M. SAVAGE.

—The First Baptist Church of this city makes a remarkable showing of work done during the year 1894. In addition to other work they have organized two mission stations; built a splendid chapel at one of these stations; received 70 new members without a protracted meeting; paid \$4,000 on account of current expenses, missions, etc., and \$25,000 to the Southwest Virginia Institute. During the four years of Rev. Granville S. Williams' pastorate this church has contributed for all purposes the enormous sum of \$80,000. This may be called princely giving when we consider that the actual membership of the church does not exceed 300, and that the members are not wealthy. The church is thoroughly united and greatly prospered in all departments.

SUBSCRIBERS.

Bristol, Tenn.

—I write you to say that I have just closed one of the most successful meetings of my year's work. The meeting was held twelve miles south of Pikeville. We had 22 conversions with 20 additions to the church, 18 of whom were baptized on last Sunday; the other two, with others to follow, will be baptized in the near future. Among the number converted and baptized was my niece, the only daughter of my only sister. She and her husband were both converted and baptized. My sister has been dead some twenty years. I wish to say that my work through the entire year has been encouraging, as you know. Bro. Editor, I have had an appointment this year from the State Board. I have organized three new churches, quite a number of Sunday schools and prayer-meetings (I never feel that a revival is completed until it is organized into a Sunday-school and prayer-meeting); baptized 90 persons and 20 others received for baptism and witnessed nearly 100 conversions. The churches in our valley are in a more prosperous condition than I have ever seen them at any time in the past. We are do-

ing less in Pikeville than any part of the field. We have no house of worship, hence our lethargy. Pray for our success in the future.

T. F. HALE, Missionary.

Pikeville, Tenn.

—The new year opened with the blessing of the Master upon me and my work. Praise to his excellent Name. He continues to give me heart to do his will. I've preached 26 times this year; there have been 22 professions of faith in Christ. I've received \$235.56 for Sunday-school and Colportage. I've sold 168 volumes of books and 24 copies of God's Word; visited 21 families; made three Sunday school addresses and got three yearly subscribers to the BAPTIST and REFLECTOR. The fourteen days of this year have been cold and bad, but God has given me warmth from his great heart so that I've enjoyed my work. Bro. S. C. Hearn is one of the noblest brothers to work with. He is the best listener I've ever had, and what a joy to hear him pray! God bless him and his faithful little band at McKenzie. The popular tide does not run the Baptist route in that town, but God and truth are on Bro. Hearn's side. On yesterday he took me to both of his country churches and gave me the strongest introduction possible to his people. The weather was intensely cold, but those present gave me a warm welcome. Last week I received the names of 18 women and children who will each give me one hen for the Master's work. Who next? Next week I go to Ripley. W. Y. QUISENBERRY.

Gibson, Tenn., Jan. 16th.

Seminary Notes.

The brethren have been enjoying themselves with snowballs for several days, though the cold weather put a stop to it. Bro. Harker is just recovering from a severe attack of tonsillitis. Dr. Sampey's baby has been very low, but is better. Prof. McGlothlin spoke to the Missionary Band Monday night on Fonnosa. Sunday was a rough day on us unfortunately who had to go the country to preach. Six to ten miles through snow and ice with mercury 10 below is too much. ROBT. N. BARRETT.

What a Woman is Doing.

I have just received an appeal for help from the church at Tracy City, and as a number of brethren over the State have been appealed to, I feel it my duty to say a few things in regard to it. Last July a year ago Sister J. L. Parker, of Tracy City, was the first person to send me a contribution to aid in procuring a gospel tent, and insisted that it be brought to that place for a meeting during the summer. When we reached there we found a little band of 13 Baptists and a small but interesting Sunday-school conducted by Mrs. Parker and her three noble daughters. They had no house of their own, consequently they were forced to meet wherever they could—sometimes, in summer, in the groves, and sometimes in the N. M. E. Church. In spite of all obstacles they pressed on and allowed nothing to daunt them. They worked faithfully during the meeting and the Lord greatly blessed their prayers and efforts. They were renewed and more than 39 souls were added unto them. They have called

a pastor and are now building a house of worship. They are not beneficiaries of the State Board; no Baptist Church is nearer than twenty miles, and in my humble opinion Tracy City is one of the most important fields in our State. Brethren, do not treat this appeal lightly, but tell these facts to your people and send a contribution at once to Mrs. I. L. Parker, Tracy City, Tenn.

JOE JACOBS.

Pastor Centennial Baptist Church, Nashville, Tenn.

Hill City Items.

We had quite a charming Christmas entertainment, consisting of recitations, songs, etc., by the little folks. Santa Claus came down a veritable chimney and distributed his gifts. Notwithstanding the stormy night, all went home happy.

Our little church, as some of you may know, is located a short distance from the bridge which spans the Tennessee River, and also serves as a dividing line between Chattanooga and her lovely suburb, Hill City, which suburb, having two electric car lines and 4,500 inhabitants, is beginning to put on grown-up airs. We are standing upon the threshold of the New Year with willing hearts and hands and strong resolutions to strengthen our stakes and undertake great things for God—greater, indeed, than ever before. And the encouragement to do so is great. The dawn of this year finds more spirituality, more consecration in our church than at any time since its organization. We have two helpful services each Sabbath, a flourishing and growing Sunday-school, a mid-week prayer-meeting, a Ladies' Aid Society and Sunbeam Society for the children. During the past eight and one-half months we have given something to missions, and the Ladies' Aid Society alone has paid \$58 on pastor's salary. Devoted Christian women are a great power for good in any church or community. How great the good accomplished by their earnest, untiring efforts will never be known until revealed by eternity. To be sure the men, the pillar (I) of the church, deserve kindly mention. We have some who are zealous in the cause of the Master, consecrated and self-sacrificing, and some of the other sort.

Mingled with the jingle of sleigh bells came the joyous refrain of wedding bells. Miss Mattie A. Ware of Athens, Tenn., and Mr. J. A. Booker of Hill City were united in marriage Wednesday evening, January 2nd, by Rev. S. H. Johnson.

Two good services by Pastor Johnson on Sunday, January 6th. Morning subject, "Opportunities and privileges;" at night, "Our troubles."

Pastor's Writ.

Appointments.

Brother J. M. Nowlin, of Martin, Tenn., our field agent for West Tennessee, will visit the following churches and preach and work in the interest of the BAPTIST and REFLECTOR: Gleason on the third Sunday at 11 a. m.; McKenzie, Sunday night; Treasvant, Monday; Milan, Tuesday night; Medina, Wednesday night; Jackson and neighboring churches, Thursday night and for one week following, by appointment of Dr. G. M. Savage and the Jackson pastors and preachers. Brethren, meet him, hear him and assist him by renewing, getting new subscribers and forwarding on the good work, and we will thank you and the Lord will bless you.

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. Williamson, 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. L. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. C. G. Jones, Chattanooga, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.
Funds for young ministers to the S. W. B. Union should be sent to G. M. Savage, D.D., Jackson, Tenn.
For young ministers at Carson and Newman College, to J. T. Henderson, Meigs Creek, Tenn.

SUNDAY-SCHOOLS AND COLPORTAGE.
Rev. W. Y. Quisenberry, Corresponding Secretary, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

PRESIDENT—Mrs. R. C. Stockton, Nashville, Tenn.
CORRESPONDING SECRETARY—Mrs. J. T. Paris, Nashville, Tenn.
RECORDING SECRETARY—Mrs. C. H. Strickland, Jr., Nashville, Tenn.
EDITOR—Mrs. Elijah Ford, Nashville, Tenn.

—In this issue all other matter gives place to the address of Mrs. Stockton, delivered at the last annual gathering of the Woman's Missionary Union of Tennessee. It has been necessarily condensed for lack of space. All the women will be glad to have the history of this special work in their own State.

THE BIBLE CLASS.

Monday, Jan. 21st, Matt. xvi.
Tuesday, Jan. 22nd, Matt. xvii.
Wednesday, Jan. 23rd, Matt. xviii.
Thursday, Jan. 24th, Matt. xix.
Friday, Jan. 25th, Matt. xx.
Saturday, Jan. 26th, Matt. xxi.
Sunday, Jan. 27th, Matt. xxii.
The editor's heart is made glad by the addition of two more to our class of Bible readers—Mrs. Katie Bowman and Miss Lizzie Mai Bowman of Nashville. Our class now numbers four. May this class grow in numbers and of whom it may be said, as of the Bereans, they "searched the Scriptures daily, whether these things were so."

ADDRESS OF MRS. R. C. STOCKTON, PRESIDENT OF THE WOMAN'S MISSIONARY UNION.

For encouragement let us look back to May, 1878, when, through the influence of Dr. H. A. Tupper, acting in accordance with a resolution of the Southern Baptist Convention held in Nashville, the Central Committee was first organized. Miss Bettie J. Scovel, its first Corresponding Secretary and Treasurer, served from July, 1882, till December, 1884. The Central Committee's principal work at that time was the securing of subscribers for mission journals and collecting for the support of a pupil in Miss Stein's Chinese school. Like all new enterprises, the progress was slow and difficult, reporting contributions received from only five societies. As a result of continued growth of the work, Mrs. C. S. Gardner, Corresponding Secretary, enrolled twenty societies. After a period of inactivity the Central Committee was reorgan-

TREASURER'S REPORT.

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

ASSOCIATION.	Minister's Salary	Orphan's Home	S. and C. Coverage	Home Missions	Foreign Missions	State Missions
Beech River.		1.00				
J. A. Gooch.	10.00					
Lexington S. S.		2.50				
Mrs. R. H. Pentecost.						
Beulah.		4.27				
Corinth ch.						
Myrtle Underwood.		8.80				
Rev. W. B. Clifton.		5.00				
Union City S. S.		1.96		5.00		10.80
Marion ch.						
Union City ch.						
Big Emory.				3.00	3.00	4.38
Liberty ch.						
Harriman, Trenton St. ch.						
Big Hatchie.		35.00				
Ripley ch.						
Denmark ch.				50	10.50	
Elm ch.				73.91		
Covington A. L. ch.				85		1.70
Woodland ch.		1.00				
Salem ch.		15.00				
Mrs. Fannie Young.		7.50				
J. W. Dillard.		5.00				
Mrs. M. M. Simonson.		5.00				
Willie Simonson.		14.00				
Memphis Central S. S.		19.00				
J. K. McCaughan.		5.00				
Rev. I. P. Trotter.		17.50				
Mrs. M. L. Bacon.		5.00				
Central.						
Jackson 1st ch.		1.00				
McKenzie S. S.		2.50				
Millan ch.		33.90				
Trezevant S. S.		2.50		30.36	56	1.11
Trenton ch.		20.48		10.48	30.48	
Trenton S. S.		10.00	3.75	2.50	2.50	
Millan S. S.		7.00		11.00	11.00	
Humboldt ch.		1.00				
Humboldt L. M. S.		30		5.00	1.00	
Medina ch.		4.00				
Beaumont ch.		82		82	82	
Poplar Grove ch.				2.30	2.30	
Beech Hill ch.		5.00		1.66	1.66	
Spring Hill ch.		3.40		1.66	1.66	
Hickory Grove ch.					10.00	
Bethel ch.					5.00	
Central ch.						
H. W. Tribble.		5.00				
R. G. McCollum.		5.00				
Mrs. R. G. McCollum.		4.00				
E. A. Collins.		10.00				
New Salem ch.		4.50				
J. M. Senter.		5.00				
Chilhowie.						
Island Home S. S.			3.25			
Clifton.				3.20	3.20	
Moraa ch.						
Concord.				1.50		
A. J. Brandon.		2.27			3.25	
Baker's Grove ch.					4.10	
Nashville 7th S. S.				3.06	4.30	
New Hope ch.		1.30			2.60	
Nashville Central S. S.		15.74				
Nashville 7th ch.		3.71				
Mill Creek ch.		58.50				
Nashville Central ch.					6.00	
Antioch ch.		5.00				
Rev. P. I. Lipsey.						
Cumberland.		90		66	66	1.31
Barnes Chapel ch.				3.24	3.25	
Nashville Edgemoor S. S.		11.48	1.25	2.98	90	1.50
Nashville N. E. ch.		1.00				
New Bethel ch.		24.96	1.00			10.79
Nashville Edgemoor ch.				4.14	4.15	4.75
Nashville 1st ch. S. S.						
Red River ch.		6.00				
Nashville Immanuel ch.		3.71				
Nashville 1st ch. S. S.		43.75				
Nashville 3rd ch.		5.53				
Nashville 3rd S. S.						
Nashville 3rd Mission Class.				1.08	1.08	
Rev. W. C. Golden.		25.00				
Nashville 3rd S. S.			1.97	1.13	1.13	1.17
Miss Decie Frey.		5.00				
Little Hope ch.		5.00				
Rev. G. W. Bray.		5.00				
Oak Grove ch.		4.00				
Oak Grove S. S.		1.30				
J. M. Dean.		1.00				
Mrs. L. A. Randolph.		5.00				
Miss Lena Stringer.		40				
Harry McNeely.		40				
E. G. Shelton.		12.75				
S. W. Meek.		50.00				
E. E. Lackey.		1.25				
Rev. W. O. Cason.		12.30				
Mrs. R. D. Barbee.		10.84		15.00	17.50	15.00
Orinda ch.						
Orinda S. S.						
Reuben Ross ch.		5.00				
G. B. Marker.		5.00				
Gallatin S. S.		10.00				
W. E. Beach.		2.50				
W. J. Ely, Treas.		10.75				
Clarksville ch.				21.45	22.44	21.45
Dover Furnace.		9.00				3.00
Duck River.		1.00				
Mrs. Fuller.		8.00				
Beech Grove ch.		6.25				
A. B. Robertson.		1.50				
J. D. Coffman.		3.75				
Prof. J. P. Hamilton.		10.00				
Winchester S. S.		10.00				
J. H. Goggin.		5.00				
Mrs. M. A. Lane.		5.00				
Bell Buckle S. S.		2.50				
W. H. Elliott.		4.00				
Smiley ch.						50

(Concluded next week.)

ized at the instance of Mrs. Anson Nelson, two representatives from each of the churches of Nashville meeting at the First Baptist Church, the first Monday in December, 1887. The names of these representatives were presented to Drs. Tupper and Tichenor and received their endorsement. The officers elected were: Mrs. Anson Nelson, President; Miss Ernie Brown, Vice-President; Mrs. Anna Howell Hollowell, Corresponding Secretary; Mrs. C. S. Gardner,

S. R. Ford, of St. Louis, presiding. Since then a meeting has been held annually, the proceedings of which have been printed in the minutes of the State Convention.

In January, 1888, Mrs. Hollowell sent out several hundred circulars, to which about fifty replies were returned, and with these answers a correspondence was begun. Miss Ella Hill succeeded Mrs. Hollowell in 1889, followed by Mrs. Lofton in 1890.

With the election of the lamented Mrs. E. Calvert, the Central Committee began to enjoy the advantage of supplies of mission literature in the form of leaflets furnished through the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. This literature Mrs. Calvert energetically distributed throughout the State, besides writing many personal letters. Her report to the Woman's Missionary Union in April, 1891, just completed when she was called up higher, showed that Tennessee women and children gave during 1890 and 1891 \$5,115.60. Miss S. E. S. Shankland, who took up the work so suddenly laid aside, most efficiently perfected plans already begun and zealously advanced the work along all lines, which enabled her to report to the State Convention in October, 1892, 131 societies, contributing \$10,709.86, a greater increase in the number of societies and a much larger amount contributed than at any previous time. Her resignation was tendered and accepted and Mrs. R. C. Stockton was elected to the office of Corresponding Secretary and Treasurer.

The annual meeting in October, 1893, at Jackson, was most pleasantly and profitably conducted by Mrs. M. D. Early, which was her last public effort in the cause she had ever at heart. She went joyously into the presence of Him whom she loved to serve June 20, 1893.

The report to the State Convention in October, 1893, showed that there were 151 societies enrolled and \$9,047.88 had been given for missions, Orphan's Home, etc. Again at the close of the Southern Baptist Convention year (April, 1894), the report showed that there were 171 societies, contributing \$7,465.44.

At the April meeting of the Central Committee it became necessary for the Corresponding Secretary to resign. But the work is being most energetically and systematically carried on by Mrs. J. T. Paris, who was elected Corresponding Secretary by the Central Committee. She reports \$7,203.66 contributed by 179 societies.

The plan of appointing Association Vice Presidents has been in operation some time, and the reports show they have faithfully co-operated with the Central Committee.

We were deeply moved by sincere regret at the resignation of our faithful President, Mrs. G. A. Lofton, whose earnest efforts for many long years to advance the cause were greatly blessed.

Let us joyously welcome any and all new workers and endeavor to ever increase our list of earnest workers. Then with more workers, better plans and truer purposes, we shall be more successful than ever in our efforts to win souls to Christ. May each of us seek to be more Christ like in spirit, and in whatever position or place steadfastly fix our eyes on Christ our Savior and prayerfully do all in his name.

East Tennessee Notes.

I have just returned from Bearden, where we had a few days service with Pastor Davis' church to tide over Christmas in spiritual health. Some things connected with my stay there will cause pleasant recollections, but Bro. Edington and I had an experience Saturday night that will remain with us while reason sits enthroned. I had written for the little girl from Pikeville to arrive there at 9:48 p. m. So we went down to care for her, and there being no depot nor telegraph office and quite a snow on the ground, we had the pleasure (!) of staying on the track till the next morning, when she arrived to tell us of an exploded boiler below Sweetwater, burning to death a Mr. Ramsey, the engineer. The good friends of Pikeville, through Bro. T. F. Hale, gave her about \$6. Bro. Quisenberry writes me to put him down for \$1, and the sisters of Bearden Baptist Church think they will send some soon. I had to pay full fare for her on the E. T. Va. and Ga. line, but she came from Pikeville to Chattanooga free. A great many mean to help, no doubt, but like they are for State Missions, Orphanage and Colportage, they simply neglect. If not, they fail to properly direct their letters, and hence they fail to reach us. Now this is my last appeal. She is here to be with us, the Lord willing, till close of the term. She has no money nor books, and must have some more clothing. She shall have the needed supplies unless I fail physically and financially, but if others believe me true and feel that what I say is a reality and that she is worthy and wish to help me do this, it will be appreciated. In works of mercy and in fostering the causes of our Convention many think that those toiling brethren—Holt, Thompson and Quisenberry—have reward in the honors thereof, but we ought to wish a division of the honors, and if we get it we must help foster these causes with our money. Too many of our churches act as though they regarded it a great honor for a brother to have even an opportunity to preach or speak to them, much less expect remuneration or a liberal collection for the cause he represents. I once knew a church to invite a minister to assist in a series of meetings for them. He went, paid out about \$10 railroad fare, some lunch bills on the way, preached several days and nights and actually received \$1.10 in cash and a present valued at \$1.25, the donor not a member either. Brethren, we need a revival to stir up our own hearts, and to cause us to cheerfully give our time and means to help the needy, and also revivals in some churches (that are able) to exclude from her body such as will not support, in the least, our several causes. I do believe that the greatest curse to-day to many of our churches is the sin of covetousness, and the sooner we wake up to the necessity of cleaning out our churches and ridding them of this burden (for such is a burden) the better for the Lord's cause.

There is quite a hopeful outlook for the school. Students are coming in this morning despite the three inches of snow that fell last night.

Prof. S. E. Jones filled my pulpit at Dandridge last Sunday morning and evening, to the delight of the brethren, and on Monday was the

bearer of a lovely crazy quilt to myself and wife from the good sisters of the church. Preachers, like children, never outgrow their love for tokens of appreciation. Many a church stirs up the gift in the pastor by letting him know they are devoted to him as a pastor, while others never think of doing so, and when he has served his beloved for years he resigns with no notice served on him of the esteem in which he was held, and he retires then convinced, he thinks, that he served too long, and never refers to this church again without there comes up the thought, well, I love her, but she paid my salary without my knowledge of any appreciation more than the rich man has for his hireling. Brethren, cheer up your young pastors. Make them know you pray for them and love them. We who have served more than one-fourth of a century like it, and they not only like it, but need it in the threshold of this life of toil.

S. S. HALE
Mossey Creek, Tenn.

The Home Mission Board.

The Home Mission Board is passing through the most trying period of all its history. In its efforts to sustain its work the Board finds its indebtedness increasing, until it is approaching a point where its exhausted credit can furnish no further help in supplementing the insufficient contributions of the churches.

"Retrench," says some one. That was suggested by our desire to disburden ourselves of labor and responsibility. We have tried it, and it won't work. The most urgent remonstrances have come back to us declaring that proposed reductions will paralyze, if not destroy, promising work on which much time and money have been expended, and that they must not be made; that such a blunder would be a crime against the Master's cause and the multitudes perishing without Christ.

We have nearly four hundred missionaries in our employ. For the most part they are consecrated, self-sacrificing men, enduring, with their families, unusual hardships and privations. Their small salaries scarcely procure the common necessities of life. To withdraw support from them would entail on many of them and their wives and children absolute suffering. Humanity forbids the reduction of these meagre sums. But to sustain them the Board must have speedy and liberal help.

While in these trying times unusual efforts have been made to help many of our State Boards, and about \$25,000 have been contributed to pay the debt of the Foreign Mission Board, our Home Board has not shared in these extra contributions. We have never asked for special contributions in aid of our general work. We have sometimes solicited them for special objects, as for the houses of worship in New Orleans and Havana, but for general purposes we have always been content to rely upon the usual contributions of our churches. But we now urge that these contributions be as speedy and as liberal as possible.

We ask that every pastor will strive to increase the usual contribution of his people, not so much by enlarging amounts from those who

are accustomed to give, as by increasing the number of givers.

We must have \$30,000 by the last of April to meet the requirements of the present Conventional year. The sum will be divided as equitably as possible among the States, and the best endeavors will be made to secure it.

We shall have the co-operation of our Vice-Presidents, of our denominational papers, of the Corresponding Secretaries of many of our State Boards, of many of our wisest and ablest brethren, and of the Women's Societies of our churches. With such helpers, and the divine blessing, we confidently expect this task will be completed by the meeting of the Convention in May.

I. T. TICHENOR

Atlanta, Ga.

Florida Items.

I left my home at Mossey Creek, Tenn., Nov. 6th and arrived here on the 8th. This is a beautiful town of about 1,000 inhabitants. It is surrounded by nine beautiful, clear water lakes, which afford plenty of sport to those who are fond of fishing. The climate in winter is delightful. Have had no frost up to this time. Flowers are blooming and vegetables are green and growing. Strawberries will soon be on the market. There are no saloons in the place, and I have not seen a drunken man on the streets since I have been in Florida, which is conclusive evidence in favor of local option. Why cannot Tennessee have such a law? The answer is, because our Legislatures are so corrupt and worthless.

Elder A. A. Keith, whose acquaintance I made in the "Lone Star State" nearly twenty-five years since, is pastor of the Baptist Church at this place. He is a lovable man, a good pastor, and a consecrated Christian gentleman. He expects to begin a series of meetings with his church here in the near future. We are expecting and praying that "Zion may awaken and put on her beautiful garments, and that she may bring forth many precious sons and daughters," and the Son of God be honored and glorified.

WM SMITH.

Lakeland, Fla.
P. S.—Since I wrote the above—as I failed to mail it—the cold wave has reached this place, and the temperature was down to 18 degrees above zero, and the result is almost an entire destruction of the fruit and vegetable crop. Groves are considerably damaged; to what extent is not yet known.

W. S.

Received for the Orphans.

Ladies' Aid Society, Chattanooga Second Church, quilt, \$5; Mrs. Amanda Rushing, quilt and pillows, \$4; Chattanooga donor, unknown, quilt, \$3; Central Church, Memphis, boxes of clothing, provisions, etc., \$100; Ladies of McCulloch's Chapel, 2 quilts, \$6; Mrs. W. H. Turnley, oranges, \$2; W. D. Turnley, oranges, \$2; Little Hope Church, box, \$4; Gallatin Ladies' Aid Society, box, \$3; Watertown Church, coop of chickens; Springfield City Ladies' Society, 3 quilts, \$10; Miss Stella Hollingworth's class, Christiana Sunday-school, quilt, \$3; Unknowns, 2 quilts, \$6; A. J. Lane, potatoes, \$1.60; Jesse French, barrel of flour, \$3; Mrs. M. A. Lane, 2 turkeys, \$3; From Williston, box, \$3;

Oak Grove Church, box of provisions, clothing, etc.; from Jackson, one barrel of potatoes; Clarksville Ladies' Aid Society, box; from Watertown, 2 bundles, \$4; American Biscuit Co., bucket of candy; C. E. Burton, one-half bushel of apples; C. T. Cheek, 1 sack of oranges; Cheek & Norton, bag of nuts; Frank Anderson, sack of figs; Paris Ladies' Aid Society, box; Central Church, Chattanooga, box, \$9; Mrs. E. H. Hill and Mrs. Burge, 2 cakes and 7 dolls; N. Edgefield Church, box, \$10; Lascasas Church, barrel of sorghum, \$14; Mrs. Wm. Porter, bundle; Box by express, donor unknown, \$8; E. G. Outlaw, sorghum, \$2.90.

Many contributions come to us that we cannot tell from whom they come, and when opened in my absence I am unable to fix a price. If you write me that you have shipped a box, some one else writes the same. Often we get four or five boxes from different places at the same time, so that I am unable to tell anything about whom they are from. When sending goods, ship by freight (unless you are willing to pay more and send by express). Send to "Baptist Orphan's Home," care of T. T. Thompson. Please write on a slip of paper from whom the box comes, its estimated value, and put it in the box. This plan removes any room for mistake. By observing the above request and continuing the offerings you will confer a favor on me and get proper credit for your gifts.

T. T. THOMPSON.
Nashville, Tenn.

Resolutions.

WHEREAS, Our beloved pastor, Bro. J. W. Dixon, has been called to the care of Smith's Grove and Mount Vernon Churches, Kentucky, and thinks it proper to offer his resignation as pastor of our church to occupy said field; therefore be it

Resolved, That in our retiring pastor we recognize the characteristics of irreproachable piety and strict adherence to Baptist usages and an able expounder of gospel doctrine, and under whose judicious ministrations our church has enjoyed four years of prosperity. Therefore we recommend him to the Christian confidence of our more fortunate sister churches.

Resolved, That we feel keenly the loss of such a minister, and pray the blessings of God on him and his people in his new field of labor.

Resolved, That these resolutions be spread on the minutes of our church and that a copy be furnished the BAPTIST AND REFLECTOR, the Western Recorder, Springfield Herald and Springfield Record.

Submitted and signed by order of the church in conference.

C. T. TAYLOR,
A. J. ANDERSON,
R. A. McCLANAHAN,
Committee.

Springfield, Tenn., Jan. 6, 1895.

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BAPTIST AND REFLECTOR

Nashville, Tenn., Jan. 17, 1895

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H. B. FOLK, Business Manager.A. B. CARAMIS, Field Editor and
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JUSTIFIED BY FAITH.

Bear in mind the points made by us last week in the discussion of this subject. They may be epitomized thus:

1. Faith and works go together; faith as the root and works the fruit; faith, the substance and works the shadow; faith the cause and works the effect.

2. But the line of justification is drawn, not at works, but at faith. That is made the condition, the ground of justification or pardon or salvation. Faith is the essence, the life of salvation, and works are only incidental, just as the root is the essence, the life of the tree, while the fruit is only an incidental part of the tree—important, but not essential to its existence.

With these principles in mind, let us consider the different cases given in the note to which Dr. Lipscomb was replying and discussed by him from his standpoint. These cases will serve to illustrate the above principles.

In discussing the first case referred to—that of the paralytic who was borne by four and let down through the roof in front of Christ—Dr. Lipscomb says, in speaking of verse 20, "And when he saw their faith he said unto

them, Man, thy sins are forgiven thee."

"He forgave his sins, or healed him, because he saw 'their faith.' This means the faith of those who brought him, embracing probably his own. He pardoned and healed on faith, but what kind of a faith? A faith that showed and perfected itself in works—the work of coming to the house, going on top and letting him down through the roof to Jesus."

True, the faith manifested itself in works. The works were the fruit of the faith, the result of the faith. But what the Scripture says is, "And when he saw their faith (not works) he said unto him, Man, thy sins are forgiven thee." The forgiveness was conditioned on faith, not on works.

The same principle applies in the second case mentioned, that of the woman who brought an alabaster box of ointment and washed the feet of Christ with her tears and wiped them with the hairs of her head and anointed them with the ointment. Dr. Lipscomb says:

"So her faith was perfected by her love shown in the works she had done. It was faith perfected by works that secured the pardon of her sins."

Yes, but what Christ said to her was, "Thy faith hath saved thee, go in peace." When Christ said that, making faith the ground of her pardon, how dare Dr. Lipscomb add to it that "it was faith perfected by works that secured the pardon of her sins?" If this is not "adding to" the word of the Lord we do not know what is.

The case of the publican Dr. Lipscomb disposes of as follows:

"This man showed his faith also by works—going to the temple and confessing his sins and asking for mercy. He was a Jew in covenant relations with God. The conditions of pardon to such always have been confession of sins, turning from sins, and prayer for forgiveness of sins. He complied with these conditions, showed his faith by works, and was pardoned. It is probable this publican had been baptized by John. Whether or not, he justified the principle that God does not bless for faith until faith proves and perfects itself by an outward act of obedience where there is a fixed law."

Upon this we have several things to say.

1. The very point of the parable is to show that a man is not justified by works. The publican is placed in contrast with the Pharisee. He was the one who relied for justification upon his works. His prayer was simply a boasting of what he had done. He said: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Evidently he expected to be justified on the ground of his having done these things. The publican, however, "Standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." The Savior said: "I tell you, this man went down to his house justified rather than the other," and he adds: "For

every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The Pharisee relied upon his works for justification, but the publican in true penitence, and with a confiding trust in God, simply asked for mercy, and it was the publican who was justified rather than the Pharisee. Dr. Lipscomb is certainly very hard run when he attempts to twist this passage to suit his theory of justification by works. In his effort to do so he perverts its evident purpose and squeezes all of its pith and point and life out of it.

2. But the strangest part of Dr. Lipscomb's statements about the publican is: "It is probable this publican had been baptized by John." Thus he is not satisfied with claiming that his justification is one of works, but he must make it a particular kind of work, the kind which he claims is necessary now to secure justification—baptism. But the supposition that "this publican had been baptized by John" is very far-fetched and wholly gratuitous. There is not the least evidence of it, and no one but one in desperate straits to carry his point would have gone out of his way to lug in such a supposition. The thing would be ridiculous if it were not so serious, involving the most momentous issue in the world—the salvation of souls.

3. But even admitting that the publican had been baptized by John, Christ does not make his baptism the ground of his justification, but his penitent trust in God for pardon. It was because he said so humbly and reverently, "God be merciful to me a sinner," that "he went down to his house justified rather than the other," who relied upon his works to justify him.

4. If you are going into suppositions it is just as probable, and we think very much more so, that the Pharisee had been baptized by John as that the publican had. And yet his baptism did not secure his justification.

Referring to the three cases mentioned above, Dr. Lipscomb says:

"These cases occurred all under the personal ministry of Jesus—all were in covenant relation with God—and all had probably been baptized by John or Jesus; whether or not, they exemplify the principle that justifying faith is a faith that works by love, and that God does not pardon for faith until it proves itself by works."

We reply. 1. As we have shown, the supposition that the publican had been baptized either by John or Jesus is very far-fetched and wholly gratuitous. Equally so is the same supposition in the other cases. And yet Dr. Lipscomb must needs drag in that supposition to fit his theory or his theory falls to the ground. Verily it is founded upon the sand. 2. Nor do they exemplify the principle that justifying faith is a faith that

works by love, and that "God does not pardon for faith until it proves itself by works." As we have shown, they exemplify the principle that God pardons for faith, and not for any works which may follow upon the faith.

ECCLESIASTICISMS.

The Tennessee Methodist of last week, had a very earnest editorial upon the subject of Ecclesiasticisms, in the course of which it said:

"Tendencies in the direction of becoming a mere ecclesiasticism have been patent in our church for years. These we have seen and deplored, and to avert this catastrophe has been our constant prayer and effort. We have pointed out such tendencies in the past. We have emphasized the decay of prayer, the influx of worldliness, the decay of discipline, the decline of revival power to such a large degree among our preachers, the stressing of collections and statistics to the neglect and sometimes to the exclusion of the weightier matters of the law."

This is a very severe arraignment of the Methodist denomination from a high source.

We were very sorry, however, to see the Methodist begin its editorial by saying:

"We have never yet had the pain of hearing or reading from a Methodist source a claim that our Methodist polity rested on scriptural basis. We believe it will not be denied by reputable writers that God made religion and men make churches. There is no example furnished us of a church polity or system in the New Testament."

This is certainly a very candid admission that the Methodist church is simply a man-made society. It is in line, however, with some remarks made by Dr. Hoes, editor of the *Christian Advocate*, several years ago. Speaking of the Methodist polity he said:

"That it is, in the particular form which it has assumed, the work of men's hands, cannot be denied; and, in fact, we have not the slightest wish to deny it."

Again:

"In the full exercise of their Christian liberty, and under the guidance of providential developments, our fathers built the temple in which we live and worship, restricting themselves in their plans only by principles of permanent and essential validity."

And again:

"This fact [that the Methodist polity is the work of men's hands] is sometimes thrown into our faces, as if it were a thing of which we ought to be ashamed. On the contrary, we glory in it. It is a thing to be remembered and emphasized."

"Glorying in their shame," we could not help thinking and saying, as we did in the BAPTIST AND REFLECTOR at the time.

But again Dr. Hoes says:

"The pretense that the New Testament contains any cast iron system of church government, prescribed for all times and all places, is fit only to excite a smile. Real scholars reject it as a mere figment of the brain."

With all due respect both to Dr. Haynes and Dr. Hoes, we must insist, as we replied to Dr. Hoes at the time, that all unbiased and unprejudiced scholars, the real

scholars of the world, admit that the New Testament does contain some system of church government, and that it is the simple form of government now held by the people called Baptists. The only question is, have men the right to change the New Testament, and substitute for the polity laid down therein "the work of men's hands?" The Catholics affirm that they have, and so it seems do our Methodist brethren, including Drs. Hoes and Haynes. We deny it most emphatically.

PERSONAL AND PRACTICAL.

—The papers report that a petrified man has been discovered at Waco, Texas. Horrors! Suppose it should be J. B. Cranfill!

—It is stated that there are in the Maritime Provinces 286,250 Roman Catholics, 182,038 Presbyterians, 133,249 Baptists, 35,568 Free Christian Baptists, 114,151 Episcopalians, 102,368 Methodists.

—Revs. A. U. Boone, of Clarksville, and J. P. Gilliam, of Watertown, were in the city last week in attendance upon the meeting of the Board of the Orphans' Home. It was a pleasure to see both of them.

—The sermon by J. T. Christian on pages 2 and 3 of this issue, upon the subject of "The Theater," is rather long, but it will be read, we think, with interest, and we trust with profit. It leaves nothing to be said except that it seems strange how a Christian can patronize such places.

—A bill has been introduced in the Legislature of Tennessee to establish a whipping post as a punishment in cases of petty larceny and such small offences, instead of putting the offender in prison. We heartily indorse the bill, and hope that it will be made a law. It will not only save a great deal of expense to the State, but we think that it will be found that the whipping post will be more of a terror, and act more as a preventive, in such cases than would imprisonment.

—On last Sunday the members of the Edgefield Baptist Church, this city, extended a unanimous call to Rev. J. O. Rust, of Bardonia, Ky., to become their pastor. Bro. Rust is a comparatively young man, but he already has a fine reputation as a brilliant preacher of the gospel. It is believed that he will accept the call, and the members of the church are expecting great things from his coming to them. While the church has waited long for a pastor, it feels that it has now found a man worth waiting for.

—The *Gospel Advocate*, the organ of the Hardshell wing of the Campbellites, is taking a good deal of interest in the discussion among Baptists about Boards, and, of course, is opposed to Boards, and does not believe in carrying on missionary operations through them. The *Advocate* believes very strongly in works and is constantly quoting James' remark: "Faith without works is dead."

Very well, Bro. *Advocate*, show us your faith by your works. What are you and those of your brethren who stand with you on this question doing in the way of missionary effort? We are ready to tell you what we are

doing, to show you our faith by our works. Will you do the same?

—During the century ending with 1890, the population of the United States increased from 3,939,214 to 63,000,000, or about sixteen fold. During the same period, the Baptists increased from 65,845 to 3,717,960, or more than fifty-six fold. This is certainly a great increase. The question now comes, if the Baptists continue to grow in this way, so much faster than the country, how long will it take the Baptists to own the country? We should be glad to have some of our mathematical readers work out the problem and send us the answer.

—Some of our readers may not be interested in our replies to Dr. Lipscomb upon the subject of "Justification by Faith." Let them remember, however, that many others will be interested in them, probably. Dr. Lipscomb needed to be answered, and by request we have consented to do it. We believe though that if any one will take the pains to read our replies carefully he will find something worth thinking about. They concern the most important matters of religion, involving the very plan of salvation itself.

—Mr. Henry Frowde, Superintendent of the London warehouse of the Oxford University Press, has recently made a statement showing that the Bible is the most widely circulated book in the world. Says the *Examiner*: "Last year the sales of the Oxford Bible Press were larger than ever before, in spite of the marked general depression in the book trade. The Revised Version is selling more largely than at any time since the first rush for copies which followed its publication. The demand for it, however, is not one-tenth of that for the Authorized Version."

—The *Christian Index* editorially objects to the proposition of our brethren in Washington to furnish free entertainment to the officers of the Convention and the Boards. It says that "if free entertainment is to be furnished at all, it should be to those brethren of the smaller charges who are less able to bear the expenses of a trip from home." Rev. J. H. Gambrell, of Greensboro, Ga., also makes the same objection in the same issue of the paper. He makes the mistake, however, of supposing that all of the members of the Boards are to be furnished free entertainment. The proposition, as we understand it, is to furnish free entertainment only to the officers of the Boards.

—If every Baptist preacher who likes to see his name in his religious paper would get-up a club for it, verily *The Standard* would have 100,000 subscribers. And if every preacher was like some who like to see their names in the paper, there would be nobody but the editor to read the paper after it was printed. All they want to do for it is to saddle it up and put on their spurs and ride it; and if the paper happens to "pitch" a little they think it a great sin.—*Texas Baptist Standard*.

Why, why, Bro. Cranfill, what is the matter with you! Surely you haven't that kind of people out in Texas.

—Rev. W. H. Geistweitz says in the *Standard* of Chicago that when in France he had a talk with Baron Brisse, in which the Baron said, "Italy is shaking off the yoke of Rome. You in America are putting it on."

It looks somewhat that way, does it not? *Obsta principis*—resist the beginnings—is a good old Latin motto, which we think will be appropriate now to the efforts that are made by Rome to obtain a foothold in this country. While the beginnings have, perhaps, already begun, it is still not entirely too late to resist them, but if Rome should obtain a foothold in this country, for which she is now striving so earnestly, it would be hard to shake her off. Let us fight her at every step.

—We have received the following letter:

"My Dear Brother: Put Dr. Hatcher's Thanksgiving sermon in tract form and let pastors distribute them among their people by the ten thousand. It will melt the clasp off more pocket-books and turn more covetous hearts into generous doing than anything that can be done along the line of Christian beneficence. Send me 100 for my own people if this is done.

B. G. MANARD."

Holden, Mo.

What do others say about publishing the sermon in tract form? We shall be glad to do so if we receive sufficient orders to justify us. Let us hear from you. Would you take any copies if it is published? If so, how many?

—The Missionary Union of our Northern Baptist brethren, which corresponds to our Foreign Mission Board, entered upon the work of the current year with a debt of \$200,000. They reduced the schedule for the year over \$100,000, but they still need \$300,000 to meet current demands before the close of the fiscal year, besides the debt of \$200,000. Last year \$200,000 was raised in the last quarter. Dr. Mabie, the Secretary of the Union, thinks that they can, at least, double that amount this year, but even in that case, which we think from all indications is quite improbable, it will leave them with a debt of \$100,000. Evidently the Southern Baptists are not the only ones who are struggling under a debt.

—We are sure that we will be pardoned for publishing the following letter:

"I send you \$1 with which to prolong my subscription to your 'good old paper.' I am now in my 96th year, am in clever health, can read well without glasses, but will soon and gladly 'go over.' Be courageous, dear young brother, and boldly battle for the truth as you are doing, and I pray God to sustain you. DAVID KITZMILLER."

Fordtown, Tenn.

We suppose that in one sense, at least, Bro. Kitzmiller is the oldest subscriber to the BAPTIST AND REFLECTOR. We wonder if there is any one older than he is who is a subscriber to it. We should be glad to know. We trust that Bro. Kitzmiller may be spared at least to round out his century of life, and as he walks through the valley of the shadow of death may he fear no evil, but may His rod and His staff comfort him. May God bless him and strengthen him.

—It is announced that Mrs. Caroline E. Haakall, who has already given \$100,000 for the erection of an Oriental museum, and \$20,000 for the establishment of a lectureship in comparative religions, now offers \$20,000 for the founding of the "John Henry Barrows lectureship on the relations of Christianity and the

other religions." These lectures, six or more in number, are to be given in Calcutta, India, and if deemed best, in Bombay, Madras, or other cities where large numbers of educated Hindus are familiar with the English language. In these lectures the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims, and the best methods of setting them forth, are to be presented to the scholarly and thoughtful people of India in a friendly, temperate, and conciliatory way. We trust that much good may be accomplished by these lectures in showing the heathen the superiority of Christianity over Buddhism and Confucianism.

—On Sunday, Dec. 30th, so the papers report, there was quite a ripple of excitement at the First Methodist Church in Abilene, Tex. As the pastor, Dr. Chapman, announced his text, he was assailed by cries of "Come down out of that pulpit, you devil, you," coming from a band of so-called sanctificationists who occupied seats near the pulpit. Following this demonstration they became abusive and noisy, using insulting language. They were finally ejected from the church by force, claiming they were being persecuted just like the Savior was. It should be remembered that these people were sanctified (?) and consequently could not sin. Anything which they should do would, of course, be right, and whose ever should oppose them would necessarily be in the wrong, and persecutors of innocent people, even as the Pharisees persecuted Christ. Consequently it would be perfectly right for them to call their opponents devils and such like terms. We confess, however, that if this is sanctification we pray the Lord that we may never be sanctified.

—The Tennessee Methodist criticizes very severely a certain presiding elder, whom it describes quite unmistakably, but whose name it does not call, because of a remark which it attributes to him, that "he used to pray over his appointments, but that he has learned now that it pays better to monkey with the bishops." We confess, however, that we do not see anything in the remark deserving of such severe censure. It seems to us that the presiding elder was right about it, and if we were a Methodist preacher we should feel the same way. Evidently, it is the bishops and not the Lord who make the appointments, and while a prayer to the Lord may have the effect of influencing the minds of the bishops favorably to the preacher, still by doing a little monkeying with the bishops himself he can help to answer his prayer. It used to be thought by all of the Methodist brethren, we believe, that "the voice of the bishops was the voice of the Lord," but that seems to be an exploded theory among them now, except to those who have secured good appointments, and it is no wonder that they prefer to carry their cases to the bishops directly instead of indirectly through the Lord. Possibly, however, it might be well to add an amendment to the remark made by the presiding elder, and say that it pays to monkey with the bishops and the presiding elders, for these are the ones who constitute the cabinet of the bishop, and who seem to dictate his appointments.

10

THE HOME.

A Merry Heart.

Clear day or cloudy day,
Summer heat or cold,
A happy heart keeps holiday,
A merry heart is bold.
Though the wind of Fortune blow
Out of wintry skies,
Face it smiling as you go—
A merry heart is wise.

By and by the sun will shine,
Day must follow night;
Darkest hour is the sign
Of returning light.
God is in His heaven still
Though the world denies;
And cheery courage waits on will—
A merry heart is wise.

Over rugged things we climb
To our best estate;
We shall stumble many a time,
But we conquer fate.
And we choose the better part
So that evil flies,
When we keep the dauntless heart,
The merry heart that's wise.

—Youth's Companion.

Christmas Day Joys.

A TENDER SKETCH FROM EARNEST WILLIE.
It was one of the sweetest Christmas days that I have ever known. And although it is now far past, and the New Year has begun to swiftly glide away on the flying tide of time, that sweet day lives with me still, and will ever live, throwing back its glory-beams of tenderness and splendor, like the lingering light of the sun that has set, falling into my heart and refreshing my soul until I reach, I hope, that unending Christmas day where the sun of eternal brightness shall never again go down.

Tired with worry, almost worn out with labor and anxiety, I went from the din and bustle of busy Atlanta, where I had been working with my book for weeks past, and spent Christmas day at home—"Sweet Home"—with my mother, father and dear little sister, who has now spent 149 days on the bed. Ah! what a day; what a day; what a calm and holy retreat from the world's harsh and corroding cares; what a happy, satisfying balm to my anxious heart that had yearned through days that seemed many and long, to look again on the sweet face of my prostrate sister, and drink in the unspeakable cheer of all the loved ones at home! What a sweet, spiritual pool of Siloam, as it were, in which, refreshing and glad, I bathed my weary soul in seas of heavenly rest.

"While not a wave of trouble rolled Across my peaceful breast."
Did I say "not a wave of sorrow" in the presence of such long-continued suffering? Yes, for my sister was perfectly happy, although she lay on bed, and it made me happy, too. The fever, instead of killing her, completely wrecked her system, and seemed to leave no vitality from which she could begin to recover. But for some days prior to Christmas she had seemed a little better, and

while I was there she was lifted by loving hands from the bed into a reclining chair, and then, with one on each side of her, she stood and made the first step she had made since she was stricken down. I had not seen her on her feet since last August, and oh! you can just imagine what a joyous Christmas present it was to us all. Soon she was placed on the bed again, sinking back in physical weakness, but with a heart of renewed gratitude and love. As we sat there around her bed, she said with radiant face and touching earnestness, "This is the sweetest Christmas day I have ever passed. You know I have been accustomed to spend this day mingling with my young friends in gaiety and mirth; but while I am denied the privilege of their presence now, thank the Lord, I am not denied the presence of Jesus my Savior. He has been so good to me during all these trying days, even in the presence of death. I do not feel anxious about my condition. I feel willing, glad to trust the end with my Savior. Oh! I am so happy because I can feel happy in Him!" And her voice trembled, while happy tears of Christian love and trust filled her tender eyes.

What did I do? I cried, too, for very joy; I could not help it, and I didn't want to help it. As I looked at her, lying there where she had lain so long, stricken, suffering, on the very brink of the grave, yet supremely happy, in the sustaining, comforting, brightening presence of Christ, my heart caught up the joyous song whose keynote the Psalmist David struck on the harp of Israel long ago: "Bless the Lord; O, my soul; and all that is within me, bless His Holy name."

With our hearts mellowed and prepared by this touching scene for divine service, I walked on my father's arm and my crutch up to the little church house on the hill where we were to have a little Christmas day service. Were there many there? Not many. Some, alas, said: "It is Christmas time, and I must have some fun," and hunting and shooting, mingling in unthinking revelry, they staid away and fed their souls on husks, acknowledging afterwards that they were hungry for bread from the Master's table.

One thing I know—the little company who were there had a sweet, helpful time, and lifting our hearts together to the Father of him whose natal day Christmas celebrates in name, there seemed very near to our hearts the angelic choir who sang to the shepherds on the Judean hills: "Hosanna; glory to God in the Highest; on earth, peace, good will to men."

"And the bells of heaven rang While the angels sweetly sang Joy we bring down from above— Peace and blessing, hope and love."

And now the last that I mention

of my Christmas day joys; it is so personal. Will I be pardoned for telling it, I wonder? More gladdening than the several orders for my book, the money for which I so much needed; dearer even than the cheering and warmly appreciated little mementoes which some far-away friends had sent me, were the glad letters that came to me, bearing testimony that my written words had fallen into hearts, as I prayed they would, and carried Christmas help and comfort there.

May I give you only a part of two crumbs of joy that the Father let fall to me from his bountiful table? Listen to this from a dear, unseen, invalid girl at Sparks, Ga., who has endured indescribable agony during several years in bed: "Earnest Willie" (for I don't feel like calling you anything else), your book has brought me more comfort—has done my heart more real good—than any book I have ever read except my Bible. For some time after it came to me, I slept with it under my pillow so I could begin reading it the first thing I did at the return of the morning light."

Bless her heart for those sweet words. How I thank God for them.

And now just this one word from Cusseta, Ala.: "Dear Earnest Willie: When I tell you that I am an old woman (53), I hope you will not think me too 'expressive' in addressing you thus. I just want you to know of one more seed of good that your heart and pen have sown. My husband is Superintendent of the Sunday-school here, and on last Sunday morning, instead of the regular routine lessons, he substituted your impressive story 'Bewitching Smiles,' contributed to the *Christian Index*. To make it more impressive he gave a brief history of your life and afflictions, and confessed the comfort he has received from your book 'Echoes from a Recluse.' So you see that away down here in a little village in Alabama, your influence for good has extended. God bless you, 'Earnest Willie,' and help you to go on strengthening Christians and impressing sinners for Jesus."

Oh! reader, do you know how to rejoice with me? You cannot know unless you had passed through an experience like mine. Did I aught amiss in giving these two brief extracts from only two of the beautiful many that I have received since my book was published?

Out down in the fair morning of life that was glowing with hope and promise, and lying for years amid the shattered human hopes, I lay there on the bed and prayed above all things that I might reach out with my pen and touch the hearts which God in his loving wisdom decreed that I could reach in no other way. And this is why these sweet assurances made my Christmas day so happy.

Just as I was beginning this letter a colored man came upon the steps and gave a thrilling senerade. At my special request the tender notes of "Sweet By and By" and "Home, Sweet Home" fell in soft cadence out on the solemn stillness of the night, and deep into my rejoicing heart. That music was very sweet and awakening (I love music dearly), but it was not half so sweet to my heart as the subtle, tender music which the "bells of memory" make to ring in my bosom whenever I think of these Christmas day joys that the Father spread for me in the sacred precincts of my own "Home, Sweet Home."

God bless you every one to whom these words may come, and may the tide of the New Year bear to you on its radiant bosom all that is bright, beautiful and good, leading you through Jesus nearer and nearer that "Home" where our joys will ever brighten and our songs will never end.

WILL D. UPshaw.

Atlanta, Ga.

Lovely And Lovable.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to day, and write upon it for sweet memory's sake only those things that are lovely and lovable.—*Lutheran Observer*.

A Safe.

The State Mission Board needs a good fire-proof safe in which to keep the books, papers and cash of the Board. What generous lover of missions will give us one? Address A. J. Holt, Nashville, Tenn.

Awarded Highest Honors—World's Fair

DR.
PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Arsenic, Alum or any other adulterant.
40 YEARS THE STANDARD.

YOUNG SOUTH.

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

In God's Care.

On mountains and in valleys,
Where'er we go is God;
The cottage and the palace
Alike are His abode.
With watchful eye abiding
Upon us with delight,
Our souls, in Him confiding,
He keeps both day and night.
Above me and beside me,
My God is ever near,
To watch, protect, and guide me,
Whatever I appear.
Though other friends may fail me
In sorrow's dark abode,
Though death itself assail me,
I'm ever safe with God.

Young South Correspondence.

I am very fond of observing Providences, and it seemed to me a very lovely one that our dear Mrs. Maynard's letter came just when a sad mission called me from my desk and made it impossible for me to edit your letters and acknowledge your contributions. I was very sorry to put you off, but I am sure this heart-to-heart talk from our missionary, direct from her new home, made it all up to you every one. Now I am anxious to see the effect upon your hearts shown in renewed zeal in our work for Japan. Let us go at it in earnest and surprise all our good friends in this good year 1895. The machine for the Orphanage is almost in sight. You have done nobly in so soon accomplishing that object. I want the ladies in Nashville to select a first-class new machine, and I am sure the matron will see that it is well taken care of. It will certainly be a sweet memento of the love of the Young South for the Baptist Orphanage.

But I must begin on the great pile of letters. The first I open is from far-away Texas:
"I have so little money in my pyramid that I am almost ashamed to send it, only that I know every little helps some. This is for our missionary. I shall send more as soon as I can."
GRACE TINSLEY.

A good resolve! We shall look for the refilling of that pyramid.
Our oldest friends are very apt to be our most constant. Witness this: "Enclosed find 25 cents for Nellie and me. It is more than a tenth of our money."
NILWON NOWLIN.

I am quite sure we shall go on hearing all this year from Martin. I wish the Young South had a hundred or so of such little workers. I give the quarter to our mission fund this time.
Miss Cunningham writes:
"I see from this week's report that I can very soon say 'enough.' We will select the machine next week and send you a report of style, cost, etc."
LUCIE CUNNINGHAM.

I shall be glad to give you the decision of this committee.
From the very shadow of the Orphanage, where the Financial Agent has his home, this comes to us:
"Find enclosed check for \$1.25 for Orphanage sewing machine. One dollar is from Mrs. Jennie Chappell Frost of Jackson, Tenn., and 25 cents from Mrs. Dr. J. M. Wright of Elkton, Tenn. Happy New Year to your band of workers. T.T. THOMPSON."

We are greatly obliged to Mr. Thomson. We hope he will turn more contributions this way. We are so glad to be co-workers with him for the Orphanage.

Have you heard of the sad calamity that has recently befallen the First Baptist Church of Chattanooga? Their beautiful church was burned on the last Sunday of the old year. On Christmas night it was the scene of a lovely entertainment, for the Sunday-school and the infant class interested the audience intensely by going through a "missionary exercise," teaching the needs of Japan. They had only one week's training from their teachers, Mrs. McNulty and Mrs. Parker, but they have wonderful skill in that line, and all were charmed with the results. Mrs. McNulty sends the Young South the amount obtained by the five little ones who went through the assembled friends, dressed as Japanese children, to collect pennies to aid the Lord's work in the Sunrise Lands.

Mrs. McNulty says:
"The children of the infant class gladly gave the enclosed amount to the work in Japan. They were eager to undertake this way of raising it, and they did it very creditably. If infant class teachers only knew how easily these little ones can be taught, and how readily they execute the teacher's thoughts, much could be done in this way to help on the missionary work. God grant that they may wake up to what may be done with this class of our children. Mrs. Parker and I wish the amount were double what it is."

Those children will be interested in Japan as long as they live, I believe; and I think some of the elders will give more intelligently this year, for I'm sure they learned things that they did not know. If all the infant classes would send in 503 pennies! It makes me catch my breath to think of it. The Young South will be glad to know that this precious little class gathered close about their dear teachers in a little room opening out of the Circuit Court room last Sunday, and went to work afresh. It will be some months before they fill the tiny chairs in their own church home again, but they lost not a single lesson, although the heavens were weeping as though for the cruel work of the flames.

Then I open this:
"Please find enclosed 75 cents for the Orphanage, 50 cents given by Miss Harrel and I add 25 cents, hoping it may help to relieve the needs of the little ones. I want to do more in the future. Mrs. I. D. BURROWS."
We shall be so glad to count Mrs. Burrows among our friends this year. We hope she may interest many more. And this come from Wrenco:
"Please find enclosed \$1, half for the machine and half for our own missionary. It is a New Year's gift to the Young South. May you long be spared to continue this good work."
(Mrs.) SALLIE WALLER.

It is not yet too late for such "New Year's gifts." The Young South is very grateful to this good friend. Who will follow her example?

The next letter is beautifully written, but the modest writer says I am not to publish it. I fear she thinks me negligent about the pyramid, but I read it to-day, and I know she will soon have it filed.

And here is another Christmas offering of \$5, sent also with the re-

quest that the bright, sweet words accompanying it be not published. Ah! well. I wish I could share them with you, for both these last have done my heart good. God knows. We will bless the offering given so cheerfully and gratefully in his name.

We all appreciate this sweet greeting from one of our most steadfast supporters:
"A happy New Year to the Young South, to Mrs. Maynard far across the sea, and to the 37 little ones dependent upon our beautiful Southland for protection and home. May each of us, with the dawn of '95, gird on the panoply of life with alacrity, and do what conscience dictates towards promoting the grand work so nobly undertaken."

ALICE BROWNE WINGO.
If you are growing tired of the grown-up people, here's one of the "infantry corps" to the front:
"I am a little boy four years old. This is my birthday. Old Santa Claus brought me some nice things, and I want to give the little children who have no papas and mamas 10 cents, one for the first year of my life, two for the second, three for the third and four for the fourth, this birthday. When I get older I hope to do more."
HERBERT MORRIS.

Now if some of the old folks would adopt this little fellow's plan! Here's a problem for you! How much could you get from grandfather, who is, say 75 years old? Count it up and ask him for it, and send it on for Japan. Or, try your big brother, just old enough to vote; or your sweet sister who will graduate in June. Keep it up, little Herbert, and make it dime by and by.

You will rejoice with this old friend I know:
"I herewith send you 50 cents for our missionary. It is not much, but all I have now. I have good news to tell you. I am now enjoying the Christian's hope. I was baptized on December 21st, and I find it now ever more delightful to work for the Master. What has become of Lily Watson of Bluff City? I wish she would tell the Young South whether or not she is a Christian. NETA HYDER."
God grant that many of our band may come to be our Savior's own this year.

This motherless child has our sympathy and shall have our prayers:
"I like to read the Young South letters very much. I am 12 years old. My mother died a month ago. I go to a Methodist Sunday-school because there is no Baptist school near us. My father and sisters belong to the Baptist Church at Galloway. I ask an interest in your prayers that I may be a true Christian."
EMMA PEARSON.

I give the dime to our missionary. May you soon find peace in believing. The next one is short and to the point:
"Enclosed find check for \$1 for our missionary. May the Lord bless you in your noble work."
(Mrs.) T. J. LEATHERMAN.
We are greatly obliged, and we hope to hear again from Rucker. From Decherd we have this:
"Enclosed please find \$1, half for the Orphanage and half for Mrs. Maynard. I am an orphan, and so I have a tender love for other orphans. I hope to do more another year."
(Miss) MAY BARRON.

The address was all right. Begin early this year. Thank you for this offering.
Do not fail to notice how our "Receipts" are growing. Work on! Pray on! May God make this year the very best of all our lives!
Hoping that you have been patient over my delay, and that my budget will be as large for another week, I am most sincerely yours,
LAURA DAYTON EAKIN.

P. S.—I have forgotten the most important item. Mr. Quisenberry came to see me not long ago and gave me \$5 for Mrs. Maynard, who is a dear friend of his. I paid him the \$3 sent by the Morristown Sunbeams, and he was as grateful to them as the Young South is to him. I wish Tennessee had more such zealous workers as the Secretary of the Sunday-school and Colportage Board.
L. D. E.

Receipts.
Previously acknowledged.....\$192 37
Mrs. Burrows, Collierville..... 25
Miss Harrell, Collierville..... 25
Mrs. Lizzie White, Ashport..... 50
Alice Browne Wingo, Wilette..... 10
Rev. W. Y. Quisenberry, Chattanooga..... 50
Miss Browne, Nashville..... 100
Infant Class 1st Bap. Ch., Chattanooga..... 50
Grace Tinsley, Texas..... 25
Nilwon and Nellie Nowlin, Martin..... 100
Mrs. J. C. Frost, Jackson..... 125
Mrs. J. M. Wright, Elkton..... 25
Mrs. Sallie Waller, Wrenco..... 100
Mrs. Andrews, Spring Creek..... 50
Herbert Morris, Puryear..... 10
Neta Hyder, Milligan..... 50
Miss May Barron, Decherd..... 100
Mrs. T. J. Leatherman, Rucker..... 100
Emma Pearson, Braden..... 10

Total.....\$17 17
Paid Rev. W. Y. Quisenberry.....\$ 3 00
Now in Treasury..... 92 30

ORPHANAGE MACHINE FUND.
"A Friend".....\$ 25
Ida Spray..... 50
Eva Kannon..... 25
Laurance Kannon..... 25
Mrs. Nowlin and children..... 30
Nora Williamson..... 50
J. Osburne, for North Fork Church..... 100
Boys of Greenwood S. S..... 34
Fannie Hall..... 50
Hall Naylor..... 50
Jerome Pendleton..... 25
Ashport Sunday-school..... 125
Nilwon Nowlin..... 100
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Mrs. Frost..... 100
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Total.....\$ 56 36

TITHES.
L. D. Eakin, Chattanooga.....\$ 20
Beasy Eakin, Chattanooga..... 15
Total.....\$ 35

The address was all right. Begin early this year. Thank you for this offering.

Do not fail to notice how our "Receipts" are growing. Work on! Pray on! May God make this year the very best of all our lives!

Hoping that you have been patient over my delay, and that my budget will be as large for another week, I am most sincerely yours,

LAURA DAYTON EAKIN.
P. S.—I have forgotten the most important item. Mr. Quisenberry came to see me not long ago and gave me \$5 for Mrs. Maynard, who is a dear friend of his. I paid him the \$3 sent by the Morristown Sunbeams, and he was as grateful to them as the Young South is to him. I wish Tennessee had more such zealous workers as the Secretary of the Sunday-school and Colportage Board.
L. D. E.

Receipts.
Previously acknowledged.....\$192 37
Mrs. Burrows, Collierville..... 25
Miss Harrell, Collierville..... 25
Mrs. Lizzie White, Ashport..... 50
Alice Browne Wingo, Wilette..... 10
Rev. W. Y. Quisenberry, Chattanooga..... 50
Miss Browne, Nashville..... 100
Infant Class 1st Bap. Ch., Chattanooga..... 50
Grace Tinsley, Texas..... 25
Nilwon and Nellie Nowlin, Martin..... 100
Mrs. J. C. Frost, Jackson..... 125
Mrs. J. M. Wright, Elkton..... 25
Mrs. Sallie Waller, Wrenco..... 100
Mrs. Andrews, Spring Creek..... 50
Herbert Morris, Puryear..... 10
Neta Hyder, Milligan..... 50
Miss May Barron, Decherd..... 100
Mrs. T. J. Leatherman, Rucker..... 100
Emma Pearson, Braden..... 10

Total.....\$17 17
Paid Rev. W. Y. Quisenberry.....\$ 3 00
Now in Treasury..... 92 30

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Aticura
Skin
Remedies
Are Pure
Sweet Gentle
And Most
Economical

Because so quickly effective, sold throughout the world. British Agents: FRANKS, HARRISON & SONS, Ltd., 10, Abchurch Lane, London, E.C. 4. Sole U.S.A. Agents, Sole Agents, Boston, U.S.A.

Established 1857.



The Great CHURCH LIGHT

Frank's Patent Kerosene Lamp for Gas, Oil, or Electric is the most powerful, safest, cheapest, and best light lamp for Churches, Stores, Schools, Halls, Depots, and every public assembly. Send size of room for circular and estimate. A free discount to churches and to the trade.

E. F. FRANK, 44 Pearl St.

General Dealer in everything Pertaining to
FIRST-CLASS MUSIC SUPPLY HOUSE

These are Facts

Which Housekeepers Should Seriously Consider

If you want the best food, you will be interested in the following facts, which show why "Royal" is the best baking powder, why it makes the best and most wholesome food, and why its use has become almost universal—its sale greater in this country than the sale of all other cream-of-tartar baking powders combined.

The Royal Baking Powder NEVER fails. It is absolutely pure and wholesome. It is combined from the most approved and healthful ingredients.

It makes the finest flavored, most tender, delicious, and wholesome food.

It has greater leavening strength than any other baking powder, and is therefore the cheapest.

It never loses its strength, but will keep fresh and full of leavening power until used.

It acts slowly in the dough, so that none of its strength is lost before the baking is completed.

It makes food that will keep sweet, moist, and fresh longer, or that may be eaten hot and fresh with impunity.

The reasons why the Royal Baking Powder is superior to all others in these respects are easily stated. One is because it is made from chemically pure materials; another is because it is made with greater care and accuracy than any other. It is always uniform in composition and leavening power. It has been the standard baking powder for twenty-five years. The founder has continuously conducted its business and is still at the head of its management. Thus all the knowledge and skill attained by over a quarter of a century's experience is available in its present preparation. The consumer is not experimented upon by changes of formula that are constantly being made in other powders in an effort to get a mixture that will not "cake" or lose its strength, or that follow changes of proprietorship or manufacturers. The Royal Baking Powder is always certain and equal in its work; a teaspoonful does the same perfect work to-day that it did yesterday, or last week or month, or last year.

While the last teaspoonful in a can of Royal is as good as the first, other powders lose their strength after being made a short time, and particularly after the can is opened.

No great efforts are made by other manufacturers to procure pure materials.

They use the ordinary cream of tartar of the market, which contains tartrate of lime, and is frequently mixed with alum, phosphates, or terra alba. The frequent tests by the Massachusetts and New York State Boards of Health show the great extent of this adulteration.

But experiments that cost many hundred thousand dollars were made by the Royal Baking Powder Company to secure for its use chemically pure ingredients, and to devise methods and formulas that would make a perfect baking powder.

In the manufacture of this powder there is used more than half of all the cream of tartar consumed in the United States for all purposes.

No other Article of Human Food has ever received such emphatic commendation for purity, strength, and wholesomeness, from the most eminent authorities, as the Royal Baking Powder.

No other article used in the domestic economy of the household has so many enthusiastic friends among the housekeepers of America.

ROYAL BAKING POWDER CO., 106 WALL ST., N. Y.

This is refined in the mammoth works of the Company (erected at a cost of over half a million dollars) by special, patented processes, by which means there are secured to the Royal Baking Powder exclusively ingredients absolutely free from tartrate of lime or other adulterant or inert matter.

While there is no secret as to the ingredients used—the methods of their preparation, their relative proportions, and the manipulations which are indispensable to this end are unknown to other manufacturers.

The exactness with which the active principle of each ingredient prior to mixing is ascertained by expert chemists; the actual prohibition enforced against the receipt into the works of an impure ingredient; the care with which the materials are dried, coated, and prepared before their combination, and the precision in packing the powder so that it shall be delivered to the consumer in the perfect condition in which it leaves the factory, are some of the details which go to make the perfect "Royal."

Are not the same means employed by other manufacturers? They are not. There have been a great many imitations of the Royal, but no equals. Pure materials are not employed, care is not taken in their preparation and combination, while in the great majority of baking powders alum is added to give them strength, while cheapening their cost.

No alum, phosphates, unwholesome or doubtful substances are used in the Royal, and it costs more to manufacture than any other brand.

The great popularity and general use of the Royal Baking Powder attest its superiority.

Success is generally deserved. Scores of brands of baking powders have been placed upon the market since Royal was introduced. Most of these have died; none have achieved a general success, while the Royal has increased in popularity until its sale is general in every city, town, and hamlet in the country. Nothing but the superior quality of the Royal Baking Powder could have effected this.

Corroborative of the foregoing are the official tests. These have been made without prejudice, by entirely unbiased officers, have been elaborate, exhaustive, and should be conclusive. Prof. Tucker, of Albany, whose thorough and scientific work in examining articles of food for the State of New York is well known, says it is "a baking powder unequalled for purity, strength, and wholesomeness," while the **United States Government investigation, recently made under the authority of Congress, shows the Royal to be a cream-of-tartar baking powder superior to all others in purity, wholesomeness, and leavening strength.**

The day has come for a rigid discrimination in the purchase of baking powders by the housekeeper.

Health and economy demand the use of that brand ascertained absolutely pure and wholesome and of great strength.

Those who have tested all thoroughly, use "Royal" only. If you are not using it, the facts here given should induce you to give it a trial.

Baptist and Reflector

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

Published every Thursday

Speaking Truth in Love.

Entered at the post-office at Nashville, Tenn., as second-class matter

OLD SERIES, VOL. LIX.

NASHVILLE, TENN., JANUARY 24, 1895.

NEW SERIES, VOL. VI. No. 23

CURRENT TOPICS.

—On Wednesday, January 16th, during a fire at Butte, Montana, an explosion of powder occurred which killed between fifty and sixty people, including most of the firemen in the fire departments of the city, and seriously wounded 100 more, besides doing an immense damage all around the scene of the disaster. It is said that the shock of the explosion could be felt sixty miles away. The powder had been illegally stored in a warehouse in the city. Only a small amount was allowed to be stored there, but it is estimated that there was probably twenty tons of it which exploded. We wonder if the people of this country are not storing up giant powder and dynamite in these saloons in our cities, which will, after awhile, result in an explosion far more terrible than that which occurred at Butte.

—We mentioned last week the fact that the French Cabinet had resigned on Tuesday, January 15th. That same night the President of the French Republic, Mr. Casimir-Perier, also tendered his resignation on the ground that he was tired of being attacked on all sides. The next day the resignation was accepted by the Chamber of Deputies amid jeers. The general sentiment, perhaps, was well expressed by one of the Deputies who exclaimed, "I thought that we had elected a man, and not a child, to be the President!" Mr. Casimir-Perier is a man of wealth, and it seems that he was not willing to undergo the hard work and the personal discomfort connected with the presidency, together with the many political attacks incident to the office. They do things in a hurry in France. The election of the President there is not by popular vote, as in this country, but by the National Assembly, corresponding to our Congress. So the following day after accepting the resignation of Mr. Casimir-Perier, the Assembly met at Versailles, where by law it is required to meet for such a purpose, and on the second ballot elected Mr. Felix Faure to the position. His strongest opponent was Mr. Brisson. Mr. Faure is described as a strong man of fine intellect and high character, and it is predicted that he will make an excellent ruler for France, a good deal on the style of the late lamented President Carnot. He is said to be a Protestant, in which case he would be the first Protestant ruler that France has ever had. During the election, however, when the charge was made against him that he was a Protestant, he denied it and said, "No, I am a Catholic." At any rate, he seems to have strong Protestant leanings. One of his most intimate friends is the President of the Young Men's Christian

Association in France. We hope that his election may mean much, not only politically, but religiously, to France.

—In the midst of the uncertainty and the unrest which have existed in China for some time past, one glorious incident has occurred, which may seem small in itself, but which may at the same time have in it the seeds of great possibilities. In honor of the 60th birthday of the Empress Dowager of China, the Christian women of China presented her on that occasion with a fine copy of the New Testament Scriptures, printed in large type on the best paper with an introduction written by an expert Chinese penman, sumptuously bound with sides of chased silver, bamboo pattern, bearing name plates and inscription in gold. This was inclosed in a handsome plush case, and all in an outer case of fine wood. On the day of the presentation, a few hours after it had been made, the Emperor of China sent to the depository of the American Bible Society for a copy of both the Old and New Testament, and said that he wanted what was usually sold to the people. The copy was furnished, and within an hour the servant came back with the book marked in many places as having defective characters. While the stock was being ransacked for better print, another servant came in haste announcing that the Emperor wanted his Bible at once. It may have been that he simply wanted to see whether the copy presented to the Empress Dowager was the same as that circulated among the people, or he may have had a still deeper motive, desiring to search the Scriptures which had given religion and civilization to the Western nations, through the adoption of whose advanced ideas Japan had been able to conquer China. At any rate, the Bible has entered the palace, and we hope that at the same time it may enter the heart of the Emperor. "The entrance of Thy word giveth light," said the Psalmist. May it be so in this case. May He who opened the heart of Lydia to receive the things spoken by Paul, open the heart of the Emperor of China to receive the gracious message which the Bible brings to him. Who knows but that this may be the beginning of the end, and that the Emperor of China may himself become a Christian, which, of course, would mean that many of his subjects would follow in his footsteps. Long have the missionaries been battering at the Chinese wall of prejudice and superstition. Is it now about to totter and fall? Let us hope so, and meanwhile let us pray on and work on and give on.

Christ's Life An Artistic Ideal.
BY REV. CHARLES S. ROBINSON, D.D.,
(Author of "Laudes Domini," etc.)

Painters assure us that among the most painful experiences they are called to endure is that of meeting and conversing with a so-called critic who seems utterly unable to comprehend the force, meaning and beauty of their pictures through lack of artistic or imaginative perceptions. Such have no "mind's eye, Horatio." They are deficient in a true sympathy with the subject and so fail utterly in liveliness.

Now we are sure we have observed a like dullness and recorded a like poverty of results in many a case while we have been considering the growth of Christians in the communion and companionship of Christ. They do not appear able to see him as he is revealed in the Scriptures for their admiration. Hence it has to be urged with much painstaking that since he is proffered to us as our only model, there needs to be a persistent endeavor to ascertain by actual inquiry the secret of his illustrious life. For the very earliest condition of any success in a work of imitation must be the keen and delicate—that is, we ought to term it an artistic—appreciation of the pattern offered. Out of this would come swiftly a full glow of passionate love and enthusiasm.

It is to be feared that many readers take the gospels altogether in fragments; their investigations are disconnected and materialistic. An hour of chance perusal, a few verses here and there, in one book to-day and far away in another book to-morrow, will never give anyone a balanced and complete knowledge of Jesus Christ's character as a beautiful whole. It would be like looking at a flower by a microscopic examination of one of its petals or a few of its pollen grains, now a stem and then a stamen. We are in danger of losing all notion of symmetry, entirety, and living embodiment of perfect grace. We could not analyze any man in this way.

Moreover, we sometimes lose force in pursuit of external details. Plant us by the well in Samaria and we fall to tracing its circumference with a measuring line and sounding its depths with a plummet and trying to recall some remembrance of Jacob. Yet there sits the Master waiting for us to look him in the face. Our entire being ought to be awake to its own overwhelming necessities until we see in Jesus alone our everlasting and sufficient supply. He, himself, is the well of living water.

Young Christians certainly are to read the Bible definitely that it may disclose to them more of the Savior.

Our souls faint for help and there in Jesus Christ we find it. As the Brazilian slave seeks in the deep bed of the river for diamonds, and sees nothing but diamonds, and thinks the day dreary and disastrous, when no diamonds are discovered, so we ought to study the gospel for instructions concerning Christ and feel that the study is lost when no instruction is gained concerning Christ.

Quickness in appreciation is very delicate and seems sometimes a rare gift; and it can be cultivated in confessedly dull people. We can become accustomed to detect the characteristics of our Master and Model in every line and verse of the inspired Word if we sincerely and sedulously desire it.

And really it is worth the effort. When we journey around with him through the villages, go with him into the mountain to pray, sit with the eager multitudes that hear him preach, wonder with the hushed throngs of common people that marvel at his miracles—when we mark the tireless zeal to do good and be kind, the unflagging energy to relieve a widow's wail or an orphan's mourning, the infinite majesty preserved under pressure of undeserved abuse, the tender compassion, the considerate charity, the undisturbed meekness, the clear devotion to truth, the bending obedience of his prayerful will; oh! when we see all this as well as the measureless recesses of power on reserve and the grandeur of single-hearted fidelity to purpose—when each grace and each beauty of that faultless Presence comes more and more frequently into view—when that recognized, beloved, well-known Form passes out and in under our eyes and we have already grown so alert as to catch its signs of coming, and our loving souls begin to watch for it more than they who watch for the morning—then ever clearer, ever nearer, we behold him whom we ever long to see; then, too, the wish and the yearning become more and more desirous until out of the abundance of the heart the mouth speaketh and praise becomes prayer; "Oh! that I might be like thee, O Immanuel, Oh! that I might myself resemble him! so much resemble! Whom have I in Heaven but thee? and there is none upon earth that I desire beside thee."

It is a frightful mistake to suppose, and a willful perversion to assert, that Christianity as a scheme of faith is tame, insipid and lifeless. It ought not to be considered even witty to quote in such a connection Job's petulant words, "Is there any taste in the white of an egg?" For the fact is, the religion of Jesus Christ can lift the heart and satisfy the soul better than anything else that is known to