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CURRENT TOPICS.

The Cabinet crisis in Italy has resulted in the return to the head of the government of Signor Crispi, who is regarded as the strongest man in Italy.

The revolution in Brazil has taken on a new interest by the announcement that Admiral De Gama, who is described as the most powerful and popular man in the Brazilian navy, has gone over to the rebels and proposes to re-establish the monarchy. It is very doubtful to our mind, however, whether the monarchy can ever be restored. Revolutions do not go backward, and having once experienced the advantages of republican principles, we do not believe that the Brazilians will be readily disposed to give them up. We await, however, with much interest the outcome of the Brazilian rebellion.

A miscreant—whose name we will not advertise by calling it—threw a tin box loaded with dynamite into the Chamber of Deputies in Paris last Saturday. Fortunately it exploded soon after leaving his hand while in mid air, so that no one was killed by it, though about 100 were more or less injured, including the bomb thrower himself. The dastardly act only resulted in strengthening the hands of the government and enabling it the more readily to pass strenuous measures against the anarchists. Whether the purposes of the anarchists be right or wrong and we believe them to be thoroughly bad—their plans are most despicable. The social order cannot be overturned by dynamite. It can be done only by the force of ideas. One true idea is worth a thousand pounds of dynamite in producing a revolution. The use of dynamite to accomplish their ends, with all its attendant horrors, only arouses a prejudice against those who resort to it and retards their own cause.

Things in Hawaii seem to remain in statu quo. At last accounts the provisional government was still holding the reins of government and Minister Willis was awaiting instructions from Washington as to what to do. There are two sides to this Hawaiian business. Let us state each side briefly: 1. There is no question that a handful of conspirators used the United States Government through Minister Stephens to overthrow the queen. 2. Their object seems to have been to have the Islands annexed to the United States so they could thus secure the bounty of 2 cents a pound on sugar raised in this country. 3. If the United States Government should lend itself to this scheme it would not only be doing injustice to the deposed queen, but at the same

time would be violating its boasted Monroe doctrine—that is, its policy of non interference. On the other hand 1. The queen is said to be notoriously licentious and her government corrupt and tyrannical. 2. The provisional government is now in power and the question is how to get it out without force. 3. The rule of the white men would be of greater benefit to the natives in the end than that of the queen. It is the old question, however, which we have heard discussed down South so long, as to whether numbers or intelligence shall rule. It is very amusing to see the two great political parties in this country swapping sides upon the question.

A Florentine Miracle.

By JOHN H. EAGER, D.D.

One day in the spring of 1892, while passing along one of the streets of Florence, I met a newsboy, who was crying out at the top of his voice: "A Miracle by the Most Holy Annunziata; buy and read it for yourselves; only one cent."

The "Most Holy Annunziata" is simply a famous image of the Virgin, held in great esteem and devotion by the Florentine people. These images of Mary may be found in every corner of the land, each having its own special name, and each claiming to possess some special virtue. They are sometimes great rivals, each being anxious to attract the greatest crowd.

This cry in the streets of Florence attracted my attention, and after investing a cent for the wonderful document, I read as follows: "A new miracle wrought by the Virgin Mary, Most Holy Annunziata, during the recent overflow of the Arno, on March 14, 1892, in the locality called Isolotto, near the Pignone in Florence."

"On the occasion of the last overflow of March 14, 1892, and the days following, a rise in the Arno having been caused by the melting of the snow on the mountains, one of the localities which suffered most was the Isolotto, near the Pignone.

"The fear and panic experienced under such circumstances were indescribable.

"One thing, however, is true beyond any doubt, viz, that in consequence of the Most Holy Annunziata being implored and devoutly requested to intercede at the throne of the Highest, she was not slow in consoling these bewildered souls, causing the water to diminish slowly and gradually, inasmuch that of all the damage which might have resulted, there was nothing except fear. There is no longer any doubt, O dearest brethren, that devotion to this high

consoler of the afflicted never fails to prove an immense blessing to humanity, and for this reason we ought to have her present in all the actions of our life, and we ought never to forget that he who trusts in her will always be aided and heard. *In omnia secula seculorum. Amen.* Then follows a prayer to the Virgin in which she is called "the true refuge of sinners," "the joy, the satisfaction, the consolation and salvation of the human race."

After the prayer occurs the following: "His Holiness Pius IX., of happy memory, with an Autograph Decree, of Oct. 28, 1867, which is preserved in the Archives of the Convent of the Most Holy Annunziata of Florence, designed to extend to all the faithful who will recite the above said prayer, three hundred days of indulgence, a grace heretofore conceded only to the faithful living in the Florentine Diocese."

The priests feel obliged to announce some such miracle every now and then in order to sustain the reputation of a given image or shrine, otherwise the people will begin to lose confidence, and will look elsewhere for help and consolation. Once having accustomed them to expect such things the ruinous deception must be kept up at any cost.

LA SCALA SANTA.

This "Holy Stairway," as it is called, has for many centuries been held in high esteem by many devout Catholics. In Luther's day it was visited by many thousands every year, Luther himself being among the number. He slowly mounted step by step the hard stone worn into hollows by the knees of penitents and pilgrims. Patiently he crept half way up the staircase, when, to the amazement of those who were with him, he suddenly stood erect, lifted his face heavenward, and in another moment turned and walked slowly down again. Why did he do this? He said that as he was toiling up, a voice, as if from heaven, seemed to whisper to him the words he often heard before: "The just shall live by faith." He seemed awakened, as if from a nightmare, and restored to himself. He dared not creep up another step; but rising from his knees, he stood upright, like a man suddenly loosened from bonds and fetters, and with the firm step of a free man, he descended the staircase, and walked from the place."

But not all have been thus liberated from this superstition. Thousands still ascend this stairway, many of whom confidently expect a spiritual blessing to attend the act. I recall Good Friday, 1888, when I was present at this service. The stairway

was crowded from top to bottom with people of all kinds, priests, nuns, old women, young women, little boys, little girls, strong young men and gray headed old men, rich people elegantly dressed and beggars in rags. I stood gazing upon the scene with wonder and sorrow. Passing up another way I took my stand at the head of the stairs, that I might watch the faces of the people. Here I found an altar, and before the altar, lying on the floor, was a life size wooden figure of Christ nailed to the cross, which every one kissed. I remember one poor, sad looking woman, dressed in mourning, who seemed very earnest and sincere. She had slowly climbed the stairway on her knees, devoutly kissing each step, and stopping long enough to repeat a prayer on each one. On reaching the top of the stairs she bowed her head to the floor, then crossing her hands on her breast, she raised her eyes to heaven and repeated a prayer. Then crawling on her knees to the crucifix, she kissed the feet, the hands, the pierced sides, and the bloody forehead. This done, she went her way.

The church where this stairway is found is one of the oldest in Rome, and is called the Holy of Holies. Over the door there is a Latin inscription which says: "There is no place in all the world more holy than this." The stairway itself consists of twenty-eight marble steps, and was once, so it is claimed, a part of Pilate's palace. Tradition says that up these steps the Savior ascended on his way to Pilate's judgment seat. He was wearing the crown of thorns, and four drops of blood fell upon the marble. For this reason the stairway is called holy, and to all who will ascend it devoutly on their knees, repeating a given prayer on each step, the church promises 252 years of indulgence.

No wonder the people have climbed this stairway by the million. But the chief blame must fall upon those who have knowingly deceived the people for their own selfish purposes. What a strange fascination the church of Rome has for many persons, and what a marvellous power it possesses to deceive and delude. Thousands in this country are no better than pagans in their religion, and yet they have been taught that to leave their church means certain perdition. "Once a Roman Catholic, a Roman Catholic forever," is the motto engraved on every hearthstone. Never desert the religion in which you were born, says the priest in Italy. And yet how earnestly the Romish Church is at work in America, seeking to make proselytes from Protestant ranks.

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Penn-sillings.

I like experience meetings, not the kind we generally have when the brethren and sisters relate how they felt when they were converted, but for brethren to get up and state something of the dealings of God with them in answering their prayers, and rebuking them when they have gone wrong, and to tell of the mistakes they have made, and how to shun the appearance of evil, and how they have been blest while in the path of duty. Christians should never relate their experience when converted in the presence of the unconverted, because it is very misleading. In the first place, they are very apt, unconsciously, to give their experience a high coloring, to exaggerate, and thus make erroneous impressions upon the minds of the uninitiated, those who are spiritually blind—dead in trespasses and in sins. Sinners hearing such experiences, if they have confidence in those relating them, are sure, if they try to become Christians, to try to have an experience like some they have heard, which is an impossibility, and causes them after they are really converted to doubt their conversion, and to have doubts all through life. In the second place, no possible good can come from relating before sinners just how you felt when you were converted, and if no good, then harm is inevitable. In the third place, no possible good can come of relating your experience to Christians, especially if yours was a very bright conversion, for it brings trouble upon all who did not have just as bright evidences as you had, and often causes them to be always hungry and thirsting for a conversion like yours, for the same bright evidences, which causes them to have many unhappy thoughts and abates their zeal in Christian work.

Now, as I may be misunderstood by some, I want to say that I believe that applicants for church membership by baptism should always relate enough of their conversion that it may appear that their sins have been pardoned and that they are trusting Christ and him alone for salvation, but no more. Just here I want to say that I think very few questions should be asked an applicant for church membership, where questions are asked, just enough to bring out the two points mentioned above; and I think each one ought to be asked if it is his intention to be faithful to the church in all its interests, to shun the appearance of evil and to keep himself unspotted from the world. I believe that many Baptist pastors have kept people out of the church by asking a great many unnecessary questions. I have heard them ask some real hair-splitting theological questions that the preacher could not have answered to save his life. I heard one pastor, so-called, ask a little girl not over fifteen years old seventy-three questions, and he looked as smart while he was at it as a little dog showing off before company. I thought that this man would suit better for captain of a small company of prairie dogs. The fact is, we have too many volunteer preachers, such as the Lord never called, and not being called they cannot have the guidance of the Holy Spirit, and so make about the same headway that a man would running through the woods in the dark. He skins his head against

trees and falls over stumps until he lands about the middle of a good-sized mud hole, and that is the last of him. The fault here lies in the great mistake made by the churches in doing that which God never told them to do, to wit: Grant a license to men to preach who have not furnished any evidence whatever of their call to preach except their bare statement, in which if they are honest they are very often mistaken. Let a man make full proof of his call by his work before the church has anything to do with him. If the churches would adopt this as a rule and abide by it we would not have so many dead heads groping around in the dark like a blind sheep. We would not be called upon to help to educate so many, who after they get their education are found practicing law, medicine or in some other secular employment. Let them make full proof of their ministry show that the Lord's cause prospers in their hands, and then let them be educated, or it may be better to have them go to the Seminary, and we would all feel more like sending money there to help to educate and train them than we do under the exceedingly loose way these things are done in this age.

If these are correct views, let us stand by them; and if they are not, will some good brother furnish the salvo to open my blinded eyes that I may see the way more perfectly?

W. E. PENN.
Eureka Springs, Ark.
The American Protective Association.

I quote from an editorial of your issue of Nov. 16th.

"We are not a member of the Association, but we should not object specially to joining. At any rate, we are thoroughly in sympathy with its purposes and plans. Catholics in America may soon find that they are not the only ones who can be united and aggressive. They had better not tempt the American people too far. America is not Ireland."

The above is taken from your editorial on the "American Protective Association." Its principles are set forth in eight distinct propositions, not one of which mentions Catholicism, and yet there is a lurking assault upon the tenets and practices of that sect throughout the entire series.

This Association is evidently political, as its primary purpose is the "purifying of politics." Now political parties are not born in a day, nor are they called into existence by the will of one man, nor an association of men; they are the outgrowth of the progress, development and civilization of the country and times. The Catholic hierarchy has been strengthened by every attempt in this country to proscribe its adherents, and will be by this, if persisted in.

The Baptists should abstain even from the semblance of persecution. And any organized effort to keep Catholics out of office will be regarded by enlightened non-sectarian people as persecution. Let merit and fitness be the criterion of qualification for public place, and not religious faith. The Baptists have a good record in this regard, let us not mar it by indiscreet or ill-considered action. Look back many hundreds of years into

the past and you will scarcely find a dark blot upon Baptist history; the only one of any magnitude—the affair of Munger in the early history of the Reformation—is not deemed by them to have had any connection with Baptists of that day. Know-nothingism, in its day, so far from injuring Catholicism, gave it strength and prominence in our country, and so will every organized movement to proscribe its adherents. Many good Baptist ministers, as well as many of other denominations, favored the policies of that organization, some of whom deeply regretted their action and retraced their steps.

In your issue from which the above extract is taken you give statistics to show that in the last decade the Catholics have made a smaller percentage of increase in our country than any other denomination. Why, then, are they to be so feared? Let truth be the weapon used against them, and not proscription.

A few months ago you admitted to your columns, at the request of a good, pious, but misguided Baptist minister, a forged bull of the Pope, directing the massacre, on a certain day, of Protestants in attendance upon the "Columbian Exposition." I relieve you from any censure in the premises, as you, in an editorial in the issue containing the forged bull, assured the good brother that he was mistaken, and that such a thing was both impossible and absurd. I mention this as an evidence that we should be guarded in any steps we may take for the purpose of limiting and restricting the Catholic power in any country.

I trust that I give in this communication no personal offense, for I assure you there is none intended, and I only have at heart the well-being and spread of the denomination I have been so long identified with.

P. T. GLASS
Ripley, Tenn.
The B. Y. P. U.

Bro. Folk.—In the issue of the BAPTIST AND REFLECTOR of November 16th I find an article from the pen of Bro. Ben M. Bogard, of Princeton, Ky., in reply to Rev. F. D. Hale. I do not wish to take part in the controversy between them, as that matter does not concern the Baptists of Tennessee directly. But I do desire through your columns to call the attention of the brother and of the Baptists generally to a few facts in regard to this important work. After reading the article of Bro. Bogard, I have come to the conclusion that he is either very ignorant of the work of the B. Y. P. U. at large, or else he is very greatly prejudiced against it. He speaks of the young people's work as a "parasite." I think that the wrong word was used there, or else the brother looks at the B. Y. P. U. through a different glass than most people. I want to call the attention of the brother and the Baptists throughout the State to the fact that these societies cannot exist in the churches without the consent of said churches, and that under the constitution adopted they can be no more of a "parasite" than the regular weekly prayer-meeting and the Sunday-school. And I doubt not but what the brother is heartily in favor of both of these very necessary "parasites" in the church. Instead of taking strength away from

the churches, I can show in more than one instance where they have proved a great factor in the church work. I have yet to hear the first pastor, in whose church a young people's society existed, say that it was anything but a blessing to him in his church work. Like every other good thing, it is sometimes perverted, but the man who wants to be magnanimous will look at the better part, and be influenced by the results rather than oppose a thing before he knows what he is opposing. Every one, I think, will concede the fact that the greater number of our converts and young people do not develop as rapidly as they should. And every one knows the reason. I believe God has always raised up, and always will, certain things to meet certain emergencies. And judging by the way this work has grown and prospered, we cannot help but believe it has come from God. That is, if we are informed. I am glad the Kentucky Baptists are so orthodox. Because if they are they will be willing to take up every instrument that God puts in their hands to advance his cause and develop the young.

But then if orthodoxy consists in keeping young people's societies out of the churches, then the Baptist Churches throughout the United States and Canada are getting in a sad state of heresy. I pray and believe that it will not be long until Kentucky, too, will swing into line on this great work, and be just as heretical as the balance of us.

E. A. KNIGHT
Harriman, Tenn.
Tennessee Baptist Colleges.

Are the Baptists of Middle Tennessee doing as much as they should in support of the institutions of learning in Tennessee that are under Baptist management?

In the matter of State Missions Middle Tennessee has shown a fraternal and self-sacrificing spirit by sending half the State Mission money collected in her bounds since the organization of the Convention to the support of missions in East and West Tennessee. There is another way in which she may show that fraternal spirit without any sacrifice, and that is by sending her young men to our colleges at Jackson or Mossy Creek instead of sending them to colleges out of the State. If a young man is able to pay his own way, then we cannot control him, and can only admonish. But when young men expect churches or Associations to help them through college, one of the conditions should be that they attend one of the colleges recognized officially by our State Convention, or the Seminary at Louisville.

We have in Tennessee two Boards of Ministerial Education, their location at Jackson and Mossy Creek making obvious the reason of their creation. Our schools at these places are as well prepared to impart deep, thorough and extensive education as any colleges in the South, and I am unable to see why our young men should go to other States for what they may obtain at home, especially when by attending our State colleges they strengthen the fraternal bands by which we all hope to see the various divisions of the State united in one harmonious brotherhood.

W. M. WOODCOCK
Nashville, Tenn.

CHALK TALKS

BY GEO. A. LOFTON, D. D.

Sour Krout.

Some people are always cheerful, happy and agreeable. They are full of sunshine and warmth, of gladness and inspiration, of charity and helpfulness; and if they cast a shadow of gloom, it is behind their backs and with their face to the light. They seldom see the faults of others; and if they do, they are not hunting for them as weeds among the flowers. The sorrows and misfortunes of life may cast them down, but they are never discouraged; and the disappointments and privations of life only nerve them to continued effort and greater energy. Their sun will shine if it has to shine through the clouds; and it is always sure of a brighter day when there are no clouds in the heavens. Such people never lose confidence in God, nor in themselves; nor do they lose confidence in nor sympathy for others. Sunshine and philosophy and religion always go together; and so long as confidence and courage can strengthen and animate the soul of man, he sees a friend in God, in himself and in every human being. Even to his enemies such a man bears no malice; and while he may scorn the wrong and pity the errors of his fellow man, he remembers that human infirmity is common to all, and he covers it with the mantle of charity. He may condemn opposition and persecution, but he never fights the devil with fire, except to heap its coals in kindness upon the head of the wrong doer. Love, tried and proved by afflictions and enmity, always learns that water is better than fire to quench the flames of malice or to heal the wounds that envy hath stuck into the soul.

Not so with "Sour Krout." He is always "disgruntled" about something. Like the sitting hen, he is always out of humor and in the plaint, the reason of which neither he nor anybody else can see. Even the prospect of hatching a flock of chickens does not give him pleasure; and when they are hatched he is madder than ever. It is not so with any other animal, brute or human. Men and women rejoice over the birth of a child, especially if it is a boy; and the canine mother seems delighted when she can caress a fine litter of puppies. To be sure the "mammy" is always ready to fight if you attempt to interfere with or impose upon her young; but she always seems proud of her baby and invariably rejoices in the fact that it is the sweetest and prettiest thing in the world. Sour Krout doesn't feel that way about the best thing he does or the greatest thing he accomplishes. It should have been greater and better and more prolific of results, even if he did it himself; and so far as other people are concerned he was never known to express the slightest satisfaction with the greatness of human production. He is dissatisfied with himself and the best he can do, not in the sense of humility or self-abasement, but in the sense of disgruntled self-conceit and of obstreperous conceit with all the balance of the

world and himself thrown in. He has no confidence in himself—no true self-love in fact—and, of course, he can neither trust God nor his fellows. As to charity or sympathy or consolation or respect or reverence or regard for God or man, he knows nothing.

This, however, is an extreme case of sour kroutedness. There are cases of pious as well as profane sour krout; but in spite of religion the chief characteristics of the disease predominate. It is very hard for religion to cure it; and in many instances the lingering patient lives and dies and drops into his grave with all the prevailing symptoms of his malady still prevalent. Sometimes the religious Sour Krout is excessively pious—sometimes exceedingly zealous, if not pious—but he is usually disgruntled and out of humor with all the brethren, with the pastor, and with his denomination generally. Occasionally he is the pastor himself, and he keeps a written resignation always on hand. Sometimes he is a deacon, and if the "shebang" doesn't run to suit him he is always going to "smash it up" or "quit." "Rule or ruin" is his motto; and he had rather rule in a row than serve in peace, even when he is on top in the administration of affairs. Even to agree with him or let him have his way does not satisfy his selfish ambition to have, like Diotrophes, the "pre-eminence;" and his arbitrary and tyrannical disposition would turn the apostles from his church door if they ran across his grain. He is not so kind even as the rattle snake which coils itself, vibrates his caudal appendage, and says: "If you don't tread on me I'll not bite you;" but Sour Krout will have a fuss with you whether you want it or not. He never gets up in the prayer or business meeting, except in the objective case, and when he gets down to pray he is not only a poor wretched sinner himself, but all the brethren ought to go to hell.

Sour Krout has opinions of his own. He is a man of profoundest conviction. He knows the truth; and the truth has made him free to criticize and tyrannize over the church or the family or the community to which he belongs. You sin awfully if you do not believe or do as does he. The difficulty with him is not that he wants you to believe and obey the truth as it is in Jesus, but to follow the way he believes and does it. Your difference with his opinions and methods, not with the truth and practice of the gospel itself, is what constitutes you such an "infernal" sinner against God. His preferences, prejudices and predilections color and shape all he believes and knows and does; and your iniquity lies in the color and not in the truth he believes to be the truth—aye, knows to be such. In fact, half the differences among men originate in the idea that orthodoxy is my doxy and heterodoxy is your doxy; and the reason for this conclusion lies in the fact that my opinion is put for the truth, and you are a fool if you don't go my way. At all events this is one of the great difficulties with Sour Krout. He is a thousand times more zealous for his opinion in his way than he is for God's opinion and God's way; and out of this partisan and bigoted spirit he springs up all the stakes and

dungeons and tortures of religious and political and social persecution in the world. Sour Krout, like a pope, is always God's vicegerent on earth, but always without the Spirit of God, and generally without his truth either.

Sour Krout is usually a "sorehead," a man of disappointed ambitions. His surly and selfish disposition almost invariably runs counter to the sympathy and cooperation of his fellows, and even when he is right he cannot succeed. His self-conceit never feels that it is appreciated, and his obstreperous repugnance sets all the world against him. If he comes before you with a project or enterprise, however attainable or plausible presented, you can see in his eye that "if this is not acceptable to you, just consider me offended and consider yourselves as ostracized." "If you don't elect my man, I am your enemy." "If you don't trade in my store, or vote for me, or assist in our movement, I'll not speak to you." and old Sour Krout is the greatest fellow in the world to meet you on the street and not speak to you. It is seldom he ever "taffs you;" but if he does you can taste vinegar in his sugar. He doesn't often smile upon you; but if he does, you can see smoke behind the flicker of his tallow candle. He might speak kindly and gently to you; but you can discover that wrath is the basis of his pathos. He never succeeds since he arrays all the elements of help, both within and without him, against himself, and even if he should succeed in some things he is always known to be a failure in others. He is certainly not a success in anything unless he has his way, and everybody else yields to him; and even then everybody is looking to see him "kick the fat in the fire."

Another characteristic of Sour Krout is that he never "gives up," right or wrong. Even if he were to make a concession of wrong it would be with ill-concealed displeasure at having been compelled to surrender; and he would never so far yield an opinion or a practice as to give you room to think well of his concession. He is innately and constitutionally opposed to concession or confession, even when shown to be wrong; and nine times out of ten you can not show him his error. He is a composite, conglomerated and heterogeneous concoction of badly mixed contraries in which the good in him is counterbalanced by conceit, obstinacy and kickability; and he is the most drastic dose which a church or society has to swallow. The fact is, you find him in every community in his original or modified form; and the only way to conquer him or get rid of him is to give him rope or let him die. You can't kill him; and if you attempt to persecute him, or drive him out of your community, he will only stick the closer to your discomfort and misery. He never gives up; and the more you oppose him the more of him there is to oppose. Opposition multiplies him in his malignity and ingenuity—develops the crossgrained stuff that's in him—and the only way for a town or a church or a community to get rid of him before he dies is just to pull up the stakes, move away to some other point and try another. You may be sure that he's not going to move till he goes to the cemetery.

—The trappings of dress I most heartily despise, and have always felt inclined to judge of the mind from the clothing of the body. The neatness and purity of the one indicate the solidity and harmony of the other. In altho, an extravagant frippery in dress denotes a weak understanding.

Most of us have a little sour krout in our being. Our cabbage and salt often lie too long upon our stomachs; and this vegetable, even when well-cooked, is hard to digest. It soures upon the stomach and produces indigestion; but in spite of our discomfort and dyspepsia we will eat cabbage. I don't remember how many people I have heard say: "I can't eat cabbage," and yet would eat cabbage. What is true of us physically is true of us intellectually and psychologically. We dare not eat cabbage; but we will eat cabbage; and hence the sour krout that's in us, in our conduct and life, in our character and our works. If we would keep free from sour krout we must not feed on the cabbage of despondency, impatience, intolerance, distemper, controversy and the like, salted down with self-conceit and obstinacy. This makes morai and intellectual—psychological—sour krout; and the dose long taken and well shaken will result, as in thousands of cases, in the speedy development of a disease which easily becomes chronic and incurable. The "chronic grumbler," the "chronic growler," the "chronic flaw-picker," the "chronic kicker," how often do we hear these characteristic expressions of the sour krout fraternity?

Its a hard thing for us all to agree, or agree to disagree, even in things indifferent. Its enough to split and fight on principle; but even then we should have charity for each other's views and methods, however we have to walk apart. It shows a magnificent spirit when unalterably fixed in our opinions we can differ or stand apart in love. Magnanimity is a princely quality. Liberality is a kingly grace. Generosity is an imperial virtue. Nothing short of these characteristics of greatness can differ without compromise and separate in love. Abraham could say to Lot: "You go to the left and I will go to the right; or you take the right and I will take the left." Abraham was a great man. He wasn't diseased with salted cabbage. He wasn't a sorehead; and even after his nephew had left his company—had chosen the rich valleys below and relegated his uncle to the more barren hills of Bethel above—the old patriarch took an interest in him, watched his destiny, secured him from captivity and plead for his sake against the destruction of Sodom. Lot, I think, was a sorehead and fed on sour krout. He couldn't agree with Abraham and "wanted the earth;" and having got all he wanted at last, he then lost it all in the end. This is the fate of sour krout dispositions and predilections; and if, as is usual, it is not a failure in time, we may be sure there is no reward for sour krout in heaven. It mostly finds its way to the other country; and if there is any congenial place, or just reward, for the sour krout character or calling, it must be in—hades.

—Fire is fire, whether a match or the lightning kindles it.

CORRESPONDENCE

The Baptist Congress.

It was expected that the facile pen of Rev. I. J. Van Ness would report the meeting of the Congress for the Baptist and Reflector. But as he was providentially prevented from going, the editor has asked me to give an account of it. I write from memory and can go very little into details.

First, let me say a few words as to the aim of the Congress. Its purpose is simply to afford a free platform for the discussion of open questions in our denominational and religious life. The effort is to have all shades of opinion on these questions represented in the discussion. It is not set for the maintenance and advocacy of any particular views. Any opinion courteously expressed is courteously received. It is an old-fashioned ministers' and deacons' meeting made national.

The session just closed was held in the historic First Baptist Church of Augusta, Ga. Dr. Lansing Burrows showed himself the prince of hosts—big in body, big in mind, big in heart. There is but one Lansing Burrows. Governor Northen, the Baptist statesman, presided with grace and dignity. The audiences were good, especially in the mornings.

The first session was on the evening of Tuesday the 5th. After the rendering of a pleasing and appropriate musical program by the choir, the first subject was announced: "The Church and the Money Power." Dr. Faunce of New York, the pastor of the richest Baptist Church in the world, was appropriately the first speaker. He made an address that was conservative in tone, vigorous in thought and finely polished in diction. He is a comparatively young man, but is endowed with splendid gifts, and has shown himself to be a worthy successor to the stalwart Dr. Armitage. He was followed by Rev. Walter Rauschenbusch, also of New York, a unique and most interesting personality. He took the rather radical position that the church and the money power are irreconcilable enemies; when they have been opposed the church has been pure and aggressive and has realized her mission; that when they have compromised the church has lost her favor and been shorn of her power; that there is no right relation between them except one of antagonism. It added to the interest of the address to know that he has the courage of his convictions and has practiced what he preaches, having, it is said, declined the pulpits of wealthy churches to remain with a poor German Baptist church in New York. To the great regret of all, Prof. A. W. Small, of Chicago University, who was the third appointed speaker on this topic, was absent.

The subject for Wednesday morning was "Emotionalism in Religion." Dr. John L. Johnson, of Columbus, Miss., opened the discussion with a singularly beautiful paper, and was followed by Dr. Geasler, of New York, in a vigorous address. There was difference in statement but no real difference in the position taken by the two speakers, that religion without emotion is no religion at all.

In the afternoon the young people's movement was discussed. Dr. Gambrell, of Georgia, led. His address was thoroughly characteristic, full of common sense, wit and humor. He believes in the young people's movement with all his heart. He was not dogmatic as to methods, but insisted that it is a work of vast importance and destined to bring most blessed results to the cause of Christ. The second speaker was Mr. H. C. Vedder, of New York, editor of the *Evangelist*. In a plain, pleasing, poetical way he pointed out the necessity of this movement and unfolded its benefits. Especially did he insist that it was needed in order to instruct our youth in Baptist ideas and keep them in the Baptist fold. In this connection he made a statement that deeply impressed me. He said that in the North it was rare that wealth and culture remained in the Baptist denomination for three successive generations. I do not recall his language, but I think this correctly represents his idea. Mr. Vedder impressed me as a man of uncommonly fine judgment and spirit. It was sorely disappointing to us all that Dr. Hawthorne was too unwell to attend the Congress and speak on this subject.

By a change of program, the discussion of "Ethical versus Forensic Conceptions of Salvation" came on Wednesday evening. After the first speaker had read his paper, two notable and strong addresses followed. The first of these was by Rev. Mr. Boville, of Hamilton, Ontario. It was a very able presentation of the ethical view, very similar to that which is held and taught at Andover. The third speaker was Rev. Geo. E. Horr, Jr., editor of the *Watchman*. His paper was a profound and clear analysis of law in relation to salvation, claiming that salvation is supremely ethical in character. These two papers are worthy of close study by those who are interested in the drift of this great subject.

The last day was full of interest. "What Constitutes Valid Baptism?" was the first subject. Clear, strong and brilliant papers by Dr. J. J. Taylor, Rev. E. B. Pollard and Dr. J. B. Moody were read. Unfortunately the first and last named brethren were prevented from being present. Their papers were read by other brethren. The debated question whether the validity of baptism depends upon the qualifications of the administrator was strongly argued both in the affirmative and negative. I did not hear of anybody whose opinion was changed by the discussion.

Dr. Henry McDonald was the first appointed speaker on the last subject: "The Inward Christ." He was not present, and his reported serious illness cast a shadow of sadness over all the proceedings. Rev. Carter Helm Jones, of Louisville, gave an address on this topic so sweet and tender that all hearts were melted into a common sympathy and joy. It was a fitting close to the series of discussions which had been conducted throughout in a spirit of brotherly love.

It was an interesting meeting. The absence of so many appointed speakers was a serious drawback. The brethren who were in attendance came mainly from Georgia and South Carolina. The other States

were thinly represented. The Southern brethren were slow to take part in the discussions. They may have been afraid of the stenographer. Or they may have been afraid of the Secretary's bell. The ding, ding of that bell goes straight to the heart of a speech and of the speaker.

Altogether it was a good and joyful meeting and I, for one, should be glad for the Congress to hold another meeting in the South.

C. S. GARDNER.

Nashville, Tenn.

Western News.

FINE WEATHER. The weather in Arkansas this autumn has been the best for years. All our cotton and fruits are gathered in and our farmers are happy. Our crops were fair this year and the people have some money.

HEALTH. The health of our Arkansas people has been unusually good this year. Of course we chill some, but you see that comes in to fill in the time, and then by chilling occasionally, we don't forget how.

ARKANSAS AT THE FAIR. Your readers who were at the World's Fair visited the Arkansas building, I presume. If they did not, they certainly missed much. We carried away many of the premiums and won the blue ribbon for hospitality. We are "given to hospitality" and invite our neighbors to come over and be with us. Wonderful and astonishing developments are in store for us.

OUR COLLEGES. We have three of them, Ouachita, Central and Mountain Home. Presidents—J. W. Conger, L. S. Thompson and W. L. Johnson. Each of these has excellent buildings and a full corps of teachers. They opened up this year with many students and are doing noble work. Several young ministers are at Ouachita.

STATE CONVENTION. It was held at Conway, Nov. 3, 4, 5 and 7, 1893. Bishop W. P. Throgmorton, of Fort Smith, was elected President and W. F. Blackwood, Secretary. The attendance was large and the interest great. The preaching was grand. There was much discussion, but a harmonious decision was finally reached on all the questions. Brethren R. J. Willingham, F. C. McConnell, T. P. Bell, S. H. Ford, W. P. Harvey, M. M. Riley and others were with us and did a good work among our people.

STATE MISSION WORK. We have sixty-one members on our State Mission Board. They have met and elected ex-Governor J. P. Eagle Financial Secretary. They will aid many important points this year. Their policy is a good one and they will do a great work for the Master.

STATE SUNDAY SCHOOL AND BIBLE WORK. The Convention elected the same Sunday-school and Bible Board that we had last year. This Board has again elected R. C. Medaris as Corresponding Secretary and evangelist. He will serve the Board in that capacity. His salary is increased and he has begun the new year's work in earnest. He will do some evangelistic work during the year. He has just closed a great meeting at Judsonia, Ark., in which many souls were saved and forty-one persons brought into the Church. About 100 persons have united with the churches under his ministry since coming to the State, May 20, 1893. Under the management of our evangelist, for the five months ending Oct.

30, 1893, there was one church organized; 85 conversions; 55 baptisms; 111 additions to the churches; 40 Sunday-schools organized; 314 families visited; 56 Bibles donated and 11,863 pages of tracts distributed. Much more work was done which is not reported. This Board will do a great work this year. Nearly \$3000 was in the treasury with which to begin the new year's work.

ARKANSAS BAPTIST. Dr. W. A. Clark is giving the Baptists of this State a great paper. It is a great factor in all our denominational work.

R. C. M.

Jonesboro, Ark.

From Florida.

Florida owes much to Tennessee, more than I can tell, in giving us Rev. W. N. Chaudoin, now a Doctor of Divinity, and made so by one of the best institutions in the land. He is Corresponding Secretary and Treasurer of all our mission operations and President of our State Convention as well of which, but for his modesty, he could say "Maquina parva sed furgo."

On the 10th prox our State Convention assembled at Plant City, away down towards Tampa. We expect a large gathering of the tribes and also Drs. Willingham, Bell, McConnell, Broadus et al. of our Baptist colonies. Dr. Frost of your city was with us last year at Lake City. Can't you come, Bro. E. E., this year? Ours is a very fine cause, a country for oranges, lemons, pine apples, tourists, tramps, ecclesiastical and otherwise, evangelists and other too numerous to mention. We don't hesitate to say that of all ye Southern States, ours is to become the greatest in many aspects, viz., its tropical fruit culture, its facilities for fishing excursions, its glorious sunny skies and winter climate and its cosmopolitan population. "You haven't visited Florida?" You don't know what you are missing. Come. None other State has been found to produce such perfect fruit, and none other has such luxurious hosteleries as St. Augustine and Jacksonville. Speaking of Jacksonville, pastor McGregor has just entered his lecture room of the coming Baptist meeting-house; the lot cost \$9,000, the lecture room \$8,000 and the auditorium will cost \$40,000. The congregation is not strong but growing, with its present popular pastor, who, added to his pulpit abilities, is a man of affairs and brings things to pass, we confidently expect this congregation to build up rapidly.

At Ocala, a central, growing, throbbing city, we have a strong man as pastor, Rev. L. D. Geiger. Just now he is preaching a series of sermons on "Regeneration." What would Sam Jones say to that? The *Baptist Witness*, our denominational organ, is published here also. You see its bright face weekly. I need say nothing in its praise; it speaks for itself. Rev. A. P. Graves of New York is among us to hold protracted services wherever he may be invited; he is now at Leesburg.

At Tampa, your quondam pastor of Jonesboro, Tenn., Will H. Osborn, is doing a fine work. I am sad at hearing of his declining health; perhaps bi-valves and pompo may set him all right again. Bro. Folk, if this see the light, I'll say, "Still there's more to follow." Ex-TENNESSEAN.

NEWS NOTES.

NASHVILLE.

First Church.—Splendid audiences and good day; 2 received by letter; interesting Sunday-school; pastor's series of sermons taking well and highly spoken of.

Central.—Pastor preached to three good audiences; 350 in Sunday school.

Edgeland.—The usual audiences morning and evening; one received by letter; pastor had a good time at the Baptist Congress at Augusta last week.

Third.—Good audiences, specially at night; two additions by letter and one by relation; 211 in Sunday school; considerable sickness; young people's meeting well attended.

Inmanuel.—Very good day, good audiences, Sunday-school cut down by sickness; pastor spoke at the Woman's Mission Home in the afternoon.

North Edgeland.—A bright day, good audiences, 169 in Sunday school, four additions by letter, much that is encouraging, and the pastor striving for good.

Seventh.—All services good and well attended, one of the bright young men baptised since the pastor came, died last week, a great loss to the church, 116 in Sunday school.

Howell Memorial.—Sermon to young men at night, splendid congregation and the interest good; Sunday-school interesting.

Mill Creek.—Bro. Price was in for the first time in three weeks, fair congregations and good Orphanage collection by the church.

KNOXVILLE.

First Church.—Preaching morning and evening by Pastor Acres; good attendance. Text, John 10: 10. At night, subject "The lost one." Text, Luke xv 17-10. One baptised, three conversions, four requests for prayer.

Second.—Pastor Jeffries preached at both services. Morning text, Act. xvi. 25. Evening, Mark ix. 14-25. Two received by letter, six approved for baptism and one baptised.

Centennial.—Pastor Snow preached at usual hours; large congregation. A large number asked the prayers of the church at the evening services. One joined by letter, three approved for baptism and five baptised; 270 in Sunday-school.

MEMPHIS (Sunday, Dec. 3rd).

Trinity.—Sunday was an eventful day with Trinity. The pastor preached his farewell sermon in the forenoon to a large congregation. The attachment which has grown up between this pastor and people is tender and strong, and the breaking of these ties is painful indeed. A pastorate so successful as Bro. Early's could not be otherwise than affectionate and pleasant. The night services were participated in by Pastors Nunnally and Taylor, of the city, and by Trotter, of Brownsville, and Brown, of Whiteville, Deacon Hatchett acting as chairman of the meeting. Parting words were spoken by all these brethren. It was a pathetic meeting and many expressions of regret were seen and heard. Texas in choosing a Secretary has indeed inflicted a heavy loss upon Trinity Church and Tennessee Baptists. Let the Lone Star State keep Early if she can, but Ten-

nessee will bring him back some day and keep him while he lives.

First Church.—The pulpit was supplied morning and night by ministers from the Methodist Conference, which is now in session in the city.

Rowan.—Good services morning and night; two additions during the week.

Central.—The usual services were held, conducted by ministers of the Methodist Conference.

Central Avenue.—Pastor reports usual services; improvements on the building completed; new seats have been received and they are beautiful.

Pastor Trotter, of Brownsville, is with us and cheers us with good news from his classic city. He baptised five last week. The school under Prof. Th. Smith, assisted by Prof. Ryland, of Virginia, and Prof. Avers, is doing well.

Pastor Brown reports quiet and prosperous times in his parish, baptised two last week.

In pastor's meeting December 4, 1893, it was resolved that as Bro. Early has been called to Texas as Corresponding Secretary of the State Mission Board, that we part from our dear brother with regret. With us he has been very efficient in every good word and work. We consider his removal from us a great loss, but to Texas it will be gain. May the Lord be with him in all his work, giving him great success in enlarging the kingdom of Christ in the great State to which he has been called.

Sunday, Dec. 10th. First Church—Good congregations morning and evening, one received for baptism. Raised \$275 to pay on the debt of the church.

Rowan. Fine congregations and large Sunday-school.

Trinity.—Bro. Bowman of Ripley, Tenn., preached morning and evening to good congregations. Bay W. T. Hudson will preach for Trinity next Sunday. Secretary Early left Thursday for his new field with headquarters at Waco, Texas.

Central.—Pastor Nunnally reports good congregations; one received into the membership of the church. Union Avenue mission school well attended, 120 pupils present.

—We had five conversions in the college recently. The Lord is blessing our school abundantly.

I. P. T.

Brownsville, Tenn.

—Receipts for missions for the week ending Dec. 9, 1893: Home, \$71.86; Foreign, \$244.87; State, \$193.41; Orphans' Home, \$2.90; Sunday-school and Colportage, \$20; Ministerial Education, 20 cents; Ministerial Relief, 70 cents.

—Mrs. Isabella Roby of Hawthorn, Tenn., who is now 83 years old, and a constant reader of the *Baptist and Reflector*, raised \$5 for the Orphans' Home, which she sent to Bro. T. T. Thompson, the financial agent. "Go and do thou likewise."

—The fifth Sunday meeting of the Fifth Circle of the Tennessee Association will meet with the Dumplin Church, in Jefferson County, December 20-30th. We hope to see a good representation from the churches of this Circle.

A. P. SURRIS.

—I held a glorious meeting with the Second Church, Jackson, Tenn., embracing the fourth Sunday in No-

vember and first Sunday in December. We had splendid services at Walnut Hill yesterday. We are expecting a large attendance at our fifth Sunday meeting at Bells this month. Come on, brethren. We are ready for you.

B. F. BARTLES.

Bells, Tenn.

—We are sending them home. Whom? Why, those young preachers, who came here to prepare to preach Christ's gospel unto the saving of men. Two since my last notice in the *Baptist and Reflector* have had to stop school for lack of money to pay their board. O brethren, we are sad! But we cannot help it. The money does not come. Help, please.

H. W. TRIMBLE.

Jackson, Tenn.

—Good Sunday-school to day and large attendance. School in good working order. Junior C. E. class at 2 p. m. Good attendance and excellent working interest. Rev. J. E. Watson, who has been preaching at Maryville, will preach at both morning and evening service next Sunday, the 17th. A meeting of two weeks closed to day at the First Church. No additions.

C. B. BATES.

Cleveland, Tenn.

—Dr. Savage's exposition of the 1st chapter of Ephesians strikes the key note on a much misunderstood subject. He has given us a clear and satisfactory solution of a fundamental question upon which there is quite a diversity of opinion. His explanation of the 12th verse is the only consistent one I have ever seen, and I have consulted a number of standard authorities. I heartily endorse Dr. Savage's article.

S. A. DAVIS.

Nashville, Tenn.

Myself and Eld. B. F. Srygley (Campbellite) will engage in a public discussion in the Campbellite house called Antioch, five miles south of Milton, Rutherford County, Tennessee, on Hall's Hill turnpike, commencing December 19th at 10 a. m. and continuing two days. Proposition: The kingdom of Christ was set up on the first Pentecost after the resurrection of Christ. Srygley affirms, Ogle denies. Proposition: The Scriptures teach that salvation with like blessings is received before and independent of salvation. Ogle affirms, Srygley denies.

G. A. OGLE.

Milton, Tenn.

—Inclosed find program of fifth Sunday ministers' and members meeting to be held with the Baptist Church in Paris, Tenn., commencing on Friday, at 11 a. m. before the fifth Sunday in December, 1893—the 29th, 30th, 31st days of December, 1893. Brethren A. J. Holt and O. L. Hailey are especially invited. But, brethren, if you accept this invitation, be sure to recollect it must not prevent one or both of you from attending our April fifth Sunday meeting, which will be our most important meeting in the work of missions and Sunday-school work. We would be glad to have both of you at both of our meetings, but we do not wish to ask too much. We also extend a general invitation. And now brethren, please drop me a card if you are coming, so that I can let it be made known.

ASA COX, Ch'm. Ex. Board.

Blountville, Tenn.

We have just closed an eleven days' meeting at Union Church, Unicoi County, Tenn. A part of the members were much revived and during the meeting most of the members came in. We had some penitents but no conversions. We think that good seed were sown and will be realized in the future. We have good brethren and sisters in the church. We were assisted a part of the time by Rev. J. H. Sexton of Unicoi County and Rev. M. Henely. We contemplate organizing a Sabbath-school Convention next spring in the Northern Association. We will notify Bro. Hailey in time to be with us to give us a send off and we hope to give him a contribution to help in the good work. This Association is behind in mission and Sunday-school work.

R. M. WRICK.

—Little Hope, Kirkwood and Harmony are arranging to settle a pastor. They are tired of the school boy plan. Not tired of the young men who have served them faithfully, but they are tired of having no pastor to live among them. Blooming Grove, Cross Creek and West Fork have called Bro. McCraw. I understand he is quite a consecrated man and has accepted. H. E. Beach, Jr., son of Dr. H. E. Beach, died at his home in this city last night. He will be buried tomorrow. He was a member of our church. I was called to St. Bethlehem last Monday to preach the funeral of young Mr. Howard. He was a member of Spring Creek Church, a salesman for Booth Bros., and a son-in-law of Bro. N. O. Lovelace. He married Miss Josie Lovelace September 1st and was buried December 4th, just three months later. A sad death indeed. Howard stood well, and I am told was a faithful Christian gentleman. Bro. Jarmon was at St. Bethlehem at the time, but was taken sick and had to go home. Carter Helm Jones will aid me in a special meeting late this winter or in the early spring.

A. U. BOONZ.

—Rev. Elbert L. Smith, of Bluff City, has lately been called to the pastoral care of South Bristol Church and has accepted. Hope they will proceed without delay to build a new house for the Lord. I love those brethren and believe them capable of doing a great work for the Master. Bro. Smith had three deacons ordained recently in the River Bend Church, only a few miles from South Bristol. He ought to locate among the brethren of these two churches and give them all his time and energies, even if he has to give up New Hope, which the brethren there will not want him to do. His year is nearly out at Bluff City. He has accomplished a good work there, but will probably give up the field soon. Bro. J. W. Watson is looking around for work, and has his eye on some ripe fields, where he will likely thrust in the gospel sickle soon. Bro. Robert Bates, at Bluff City, has been doing a good deal of scattering work over parts of three States within the last year, and I trust has accomplished good, but he should concentrate his efforts some where, and go into the work with his sleeves rolled up. The harvest is great and real, effective laborers are few.

17. J. TAYLOR.

Blountville, Tenn.

MISSIONS.

MISSION DIRECTORY

STATE MISSIONS. Secretary Richmond Va. All communications destined for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS. 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. J. T. Trenchard, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Early, Memphis, Tenn., Vice President of the Home Board for Tennessee, to whom all inquiries for information in the State may be addressed.

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

SUNDAY SCHOOLS AND LITERATURE. Rev. O. L. Harty, Corresponding Secretary, Second St., Memphis, Tenn.

Woman's Missionary Union. CENTRAL COMMITTEE FOR TENNESSEE. Mrs. G. A. Lott, President, 60 South Main Street. Mrs. R. C. Buckton, Corresponding Secretary and Treasurer, 130 West Belmont St., Nashville, Tenn.

Christmas Appeal of the Woman's Missionary Union.

Poor indeed must be the heart to which Christmas brings no added joy through other hearts made glad, that has no treasured remembrance of home festivals, alleviated suffering and grateful praise. The Christian adoption of a heathen custom it may have been, but to every loyal Christian heart it has come to be intertwined with thoughts most joyous in our religion, and over all rings out the glad tidings. Glory to God in the highest and on earth peace good will toward men.

Since the organization of the Woman's Missionary Union, it has sought to link the home pleasures of Christmas with the wider, farther reaching joys of helping to proclaim the blessed Christmas tidings to those who knew it not.

For the first four years, the Christmas offering of the Union was for the increase of the missionary force in North China; and through this means \$15,632.14 was raised. Last year, by the advice of the Foreign Mission Board, Japan was made the object of the offering, \$5,068.82 being the amount of the ingathering. This year again, this youngest and weakest of our missions calls for our Christmas benevolence.

We need only glance at the short and sad history of our work in Japan to realize that we, as a denomination, have done little for these children of the Orient. With high hope and noble purpose, Mr. and Mrs. Rober sailed for Japan in 1855. Here we lose sight of them. Their fate, as that of all on board the vessel, will be known only "when the sea gives up her dead."

No further attempt was made by our Convention to enter this field until 1889, when four missionaries were sent out. This is the present number of our force located in Kinshiu, one of the four principal islands, having a population of 9,000,000, among whom little missionary work has been done.

When we consider that in Japan alone of all heathen countries the name of Christ has been known and hated for centuries, we can better un-

derstand the wonderful triumphs of the gospel within the last forty years. In 1549 zealous monks undertook the evangelization of Japan, not that it might become a kingdom of the lowly Nazarene, but that this fair, sea girt land might add another kingdom to the dominions of the triple crowned Pope. Japanese statesmen, seeing the danger that threatened their kingdom, resolved to exterminate the new religion with fire and blood, and 60,000 Catholic Japanese are said to have perished. Not content with this massacre, for the intervening hundred years, at each milestone hung a placard denouncing "murderers, thieves and Christians," and each province was yearly searched as with a lighted candle, lest any should remain who dared to own the name of Christ. Only fanatical with the facts lessons our wonder when to day we read of 3,000 Japanese Christians.

But let us remember that Japan is not a Christian country. Missionaries are restricted to the largest sea port towns, and travel for other than "pleasure or scientific purposes" is strictly forbidden. Wily Japanese politicians, seeing that the greatest nations are Christian nations, have proposed that Japan take upon itself that name, but it is not in this fashion that Christian people are made. On the other hand the army of Buddhist priests, supported by the people and fearing their livelihood endangered, are calling conferences to decide upon the best methods for reviving and propagating Buddhism, following in some sort of missionary methods.

Such is the Japan of to day, restless, discarding the old for the new, casting off all religion to en throne in its stead education, science and political strength, but below this strata, among the greatest mass of the people, goes on the old worship of Shintism and Buddhism.

To bring more vividly to the attention of the Missionary Societies the condition of this interesting people, the Woman's Missionary Union has prepared two Christmas programs, one for the Woman's Missionary Societies, the other for the Mission Band. These can be obtained free, with envelopes for Christmas offering, from the Central Committee of each State, or from 9 W. Lexington Street, Baltimore. Let each of us see to it that our Christmas joys are as wide as the world, bringing back to us the blessing of a command fulfilled—for has He not said, "Go ye into all the world, and preach the gospel to every creature?" FANNIE E. HECK, Pres't. Woman's Missionary Union from Mexico.

Coahuila Association has just closed one of her most delightful sessions. The representation was nearly complete, though not full. This was due, first, to the large territory covered by the Association, some of the delegates having to come 150 miles. In the second place, there is widespread poverty as a result of the severe drought, the crops in many parts being a complete failure and the water supply having been exhausted weeks ago, so that many ranches have been entirely vacated. Southern Baptists began work in Mexico twelve years ago (1881), and now have about thirty-five organized churches; but Coahuila Association contains only twenty-six, including two new ones admitted at this

session. The church letters and reports from delegates show the cause to be not only in a healthy and prosperous condition, but, notwithstanding the drought, widespread poverty and hard times generally, the books show that during the year now closing more than \$800 cash has been paid in for missions. This does not include \$750 which has been invested during the year in preaching halls. So that, all told, the Association has averaged nearly two dollars per member. This is a very gratifying report when we remember the weakness of our little churches and the sorry poverty of the members, many of whom have only recently abandoned heathenism and idolatry, and have received the light of the gospel. We try to teach them from the beginning that giving of their substance to the spread of the gospel is a part of worship, that "the earth is the Lord's and the fullness thereof." They believe the Lord means what he says in Luke vi 38: "Give and it shall be given unto you." The brethren believe that if they would keep the gospel at home they must send it abroad. Therefore, besides sustaining a missionary in the bounds of the Association, they, in connection with the other Baptist Churches in Mexico, have employed and are supporting Rev. J. D. Batista, a Brazilian brother, who is laboring under the direction of Bro. Z. C. Taylor, Bahia, Brazil. Bro. Batista is said to be a very devout and efficient worker, and we pray that the Lord may richly bless his labors.

Having laid out the work for the coming year, we return home from the Association resolved, by the help of the Lord, to do more reading and preaching, to distribute more tracts and sell more Bibles this year than ever before. We pray for and await the divine blessing on our labors, and look to our brethren at home for food and raiment. May the dear Lord abundantly bless you there and us here. J. O. CHRISTIAN, Doctor Arroyo, Mexico.

Foreign Missions.

Let all the churches in Tennessee close the year with a contribution to Foreign Missions. Our Board is hard pressed and needs relief at once. Many pastors have already received appeals from Secretary Willingham. Do not forget to read them to your people and ask for a response at once. It would be well if all our churches and Associations would send all mission money through Bro. W. M. Woodcock, Nashville, so we could all see each week what had been done in the State.

I have on hand a splendid selection of tracts that will be helpful to any church that would use them. If your people need stimulating in mission work and you are willing to use them, let me know and they will be sent.

Brother pastor, have you a club of subscribers for the Foreign Mission Journal in your church? If not, will you make one at once and send to J. H. Snow, Vice President Foreign Mission Board for Tennessee, 1127 Hanah Avenue, Knoxville, Tenn., or send to R. J. Willingham, Secretary Foreign Mission Board, Richmond, Va. J. H. SNOW, Nashville, Tenn.

—The more others are untrue the more God needs loyalty in us.

Treasurer's Report.

Missio n collections for the month of November, 1898:

Table with columns: ASSOCIATION, Home, Foreign, State. Lists various associations and their financial contributions.

Would a few items from our Texas Zion prove acceptable? First, as you know, our State Convention, which convened in Gainesville, has passed, leaving its impress upon our grand State. The Associational session is also over, but oh! doesn't it do the soul of any saint good to hear of such a revival spirit as that which spreads all over our State? God be praised! The churches in Austin are in good shape of which there are four white, including one Welsh, especially the First Church, Dr. R. B. Garrett pastor. This church is in better condition spiritually and financially than ever before. The pastor has just entered upon a protracted service, beginning with the regular Wednesday night service, which will continue to Sunday, when the order will likely be changed. There is considerable interest. Several await membership and there are several inquirers. God grant that this interest may grow wider and deeper until it permeates the whole city. Our two schools, Baylor University at Waco and Baylor Female College at Belton, are in splendid condition.

Austin, Texas.

—Receipts for Sunday-schools and Colportage for November, 1898: Chilhowee Association, J. H. Grimm, Concord Association, Lebanon ch., Lebanon S. B., Central Association, Tyeohsburg Ist ch. S. S., Duck River Association, Winchester ch., Big Springs ch., Beech Grove ch., New Salem Association, Shop Springs ch., Fall Creek ch., Green Vale ch., Round Lick ch., Brush Creek ch., Milledonia ch., Salem Association, Fall in B. S.

Watertown.

And was soon warming at Bro. Grime's cheerful fire. It was indeed pleasant to see him just moved into his new home, and to see how cheerful and happy his recent marriage has made it. He is fitted up for study, and with his admirable library and taste for critical study, the people whom he serves are to be congratulated. REV. J. O. WILLIAM, is the greatly beloved pastor of the church, Round Lick, and he had prepared for our coming, though just out of the clutches of the "grippe." At church and in his home he brought me under many obligations for the delightful treatment. I wish we had a thousand like him, and every one had such churches as Shop Springs and Round Lick. I saw the best Saturday congregation I have seen in many a day. Then the Sunday meeting was a joy. Good Sunday-school under the efficient superintendence of Bro. Hiram Neal. They said yes, they would give us one collection every month. Then if a preacher could not preach to such an audience he would not be much preacher, I'd say. THE COLLECTION, which they so cheerfully gave made me glad indeed. It was worthy of both pastor and people. If I could find a few more churches like Shop Springs, Fall Creek and Round Lick, how we would lay out large measure of work for the Lord. Brethren, may God bless you. THE TOWN, deserves more than a passing notice. It is one of the quietest, most orderly and prosperous towns I have ever seen. The people are prosperous, cultured and happy. And they have no saloon nor town marshal. But they have a splendid school under the able control of Prof. Bowling, and they have churches. If I were seeking a place to live, I would as soon choose Watertown as any place in this world that I know. May no foul blot mar the beauty of this village. Let there be one place where men may live undisturbed by the devil and his best ally, rum. You would not expect me to get away without rain. This is Watertown. Well, it rained. Cold and wet and driving. But it is all right. It completely hindered our meeting at Alexandria. But it did not keep me from the preacher's home, that of Bro. H. H. Jones. Through his kindness I reached Brush Creek on time, and found a few people to preach to, and

An Secretary.

While I was writing the last notes, the wind with frost in his teeth was whipping and frisking down over the hills. And by Thursday noon it was cold. But a secretary can't stop. Bidding the kind people good bye, I swung into the saddle and was away towards Green Vale. I was glad of the cheerful welcome that I met at Bro. Jacob Grimmitt's. And what a cheerful night. It was worth a long journey to spend a night in that home. And our treasury was richer when I left. A short call at Sister Cox's and peep into the school room to see professor, and I passed on to Statesville. Pretty frosty. No appointment published owing to short notice, so when I had partaken of Dr. W. A. Barger's generous hospitality I faced the North and rode over to

Watertown.

And was soon warming at Bro. Grime's cheerful fire. It was indeed pleasant to see him just moved into his new home, and to see how cheerful and happy his recent marriage has made it. He is fitted up for study, and with his admirable library and taste for critical study, the people whom he serves are to be congratulated.

REV. J. O. WILLIAM.

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THE COLLECTION.

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to contribute to our work. They will submit the matter to the school, and I expect to hear good reports from them.

A COUNTRY PEAHER.

Rev. T. J. Eastes, senior bishop of this section—senior in leadership, but not in age—took me across the country to his home. With his magnificent old mansion and his broad acres of black blue grass land, he enjoys the free air, and free speech, and free thinking. Free thinking in the worthy sense that he reads his Greek and Latin and examines his subjects for himself, and knows what he believes and why, and doesn't have to ask Dr. No and so about it. Let your eyes turn green, ye city pastors, who tread the ceaseless round of ever accumulating duties of an over exacting and sentimental congregation. Here is freedom and here is strength. May the Lord hasten the time when such country pastorates will be sought after. And when such men as Eastes and many others around him may fill them. For no small attainments would put a man at the front in this country. It is hoped that these brethren will often enrich the columns of the BAPTIST AND REFLECTOR.

While the arduous duties of a Secretary have many features that are onerous, there are pleasures to be had, and the experience of this one says there are great profits. It is a popular notion that the Secretaryship so far militates against one's fitness for the pastorate. I am of different judgment. To observe and to hear is equal to a course of lectures to which is added the practical demonstration. And I am sure the Secretary turned into a pastor would have many points of fitness because of his experience.

CONTRIBUTIONS.

Let every church help, and every Sunday school begin with the new year. The Sunday school Board of the Southern Baptist Convention adds another \$100 to what has been already given. It does not need a subscription to indicate what sort of an animal that is.

Items.

The goodness of God manifests itself not more clearly in anything, perhaps, than in bringing good out of those things which appear to us as evils, and which would be evils but for his intervention. A notable illustration of this is now before the country. The extraordinary and long protracted financial depression has been accompanied with many good results which will be more clearly seen when the "smoke and dust" of this fearful conflict have passed away. But the one which calls for mention here is the great number of people who are being converted to God. It is the thing a student of human nature and God's providences would have expected. This terrible struggle has forced men to think, to reflect that this world is not within their control, that it is uncertain, that what seems so propitious may soon be dark disaster. They have learned that the world will not testify. And in the wreck of plans and homes and business they have felt the need of something abiding. The soul has cried out for something on which it may rely. And when the gospel is preached men turn to it for satisfaction. After "hard times" comes a revival of religion.

Let the pastors be diligent now to seize the opportunity.

—Another reflection upon the experience through which we are passing. God calls on his people to give of their means to spread the gospel. They refuse. He takes away their prosperity, and by means of their loss brings salvation to men. How much better to have given the money and have shared in the privilege of bringing men to Christ. If you feel so, profit by this in the future. And don't delude yourself by forgetting that not only our "times are in his hands," but ourselves and the future are his also.

Are we as preachers faithfully preaching the word of God? Let us remember that we are human, and need to continually gird up our loins with the truth if we are to always maintain the honor of God's word in our preaching. There is reason enough to fear that our presentation of the Word is below the standard. These times call for great plainness of speech and strength of doctrine. Do not "cry peace, peace, when there is no peace." Read Ezek. xxxiii. and Isaiah lviii. Then go in the resolution of a sublime purpose and preach. Life and death are the issues. I have just learned a curious and interesting fact. It is duly vouched for. There is a good Methodist brother in DeKalb County who is devoted to *The New Great Iron Wheel*. And says it is next to the Bible to him. I profoundly wish every Methodist and every Baptist would read it. If you have not read it, do so. Send to me as Secretary if you need it. When you read it lend it to your Methodist friends with the request to mark every passage in it that is not correct.

—There is another book that ought to be read in these times when such pathetic appeals are being made for the union of all denominations. That is "The First Baptist Church in America." There are Baptists who would have their eyes opened by that book. The record of the persecutions of those who stood first in this country for religious freedom will stir your blood. The sufferings of Obadiah Holmes in Boston are too nearly forgotten. Then there are people who are saying that Roger Williams founded the Baptist Church. Others say he founded the first Baptist Church in America. There are two insuperable objections to this. First, Roger Williams was never a Baptist and could not therefore found a Baptist Church. Second, if what he did establish had been a Baptist Church, it would not have been as old by about nine years as the church at Newport, of which John Clark was pastor. We have allowed Baptist history to be obscured. Read it.

Items.

—The little tract, "Why they did not join the Methodists," for which I

—The duty of the happy is to help the suffering to bear their woe.

have had so many calls, will be ready in a few days. Wonder if it is to get me into hot water. No, I hardly think so. But it may destroy a love feast.

Colorado Items.

The Bethany Church, Denver, suffers severely from the depression in business. But very few members are receiving any income whatever, and it is a most serious question as to how current expenses can be met. The pastor, Dr. James Waters, will soon conclude his pastorate and locate in Nashville, Tenn.

Rev. Edwin Seldon, recently at Longmont, accepts the pastorate of the Judson Memorial, Denver, beginning with December.

Dr. Kerr B. Tupper's wife has been ill some two weeks; at one time her condition was quite serious, but the pneumonia was overcome and she is now improving.

The services held in the famous gold camp, Cripple Creek, have been blessed abundantly. The general missionary was called up there and a church of forty members was organized. Bro. Wright considers the town one of the most wicked; says that the people employ the time trying to "do up" each other. There are ten thousand men in the town.

Pastor Phelps of Fort Collins on a recent Saturday evening visited the saloons with some of his young men, and the following night the Baptist Church was crowded "out to the curbstone" with those who came to hear the pastor's sermon to young men. Monday evening following they had a gathering of seventy young men, to whom Rev. S. C. Davis, of Boulder, made an address, after which the pastor organized a Young Men's Social Club. This move will prove helpful in finding something better than saloon company for those who are thus reached.

The young people in the Boulder Church have taken up the lessons of the "Christian Culture Course;" they have one member of the tender age of sixty-six years.

The Young People's Society of the Calvary Church, Denver, has just arranged for the holding of socials Friday evenings, to be held at the residences of members of the church. To these socials are invited all the young people of the church and congregation. F. E. H.

—The greatest thing which any man can do for the world is to make the utmost of the power, the force and the character which are given him, and he can do this only by taking constant thought of the conditions which elicit what is deepest and greatest in his nature.—Outlook.

—The duty of the happy is to help the suffering to bear their woe.

Advertisement for Royal Baking Powder. Text: "The best of all in Leavening Power.—Latest U. S. Gov't Report. Royal Baking Powder ABSOLUTELY PURE"

BAPTIST AND REFLECTOR

Nashville, Tenn., Nov. 14, 1898

EDGAR E. FOLK, Editor. O. L. HAILEY, Associate Editor. H. B. FOLK, Business Manager.

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PLEASE NOTICE.

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JOB WORK.

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

OUR JURY SYSTEM.

We have spoken of the cause of mobs as being due largely to our judges and juries and lawyers. Last week we spoke especially of the present system of ethics which prevails among the legal fraternity as constituting to a great extent a cause of mobs. We are not sure, however, but that the principal trouble after all lies with our jury system.

The origin of trial by jury, as Mosheim says of the origin of the Baptists, "seems to be hidden in the depths of antiquity." Some attribute it to Alfred the Great, "to whom," says Blackstone, "on account of his having done so much it is usual to attribute everything." Others go as far back as the mythical Woden. Certain it is that from earliest times the liberty-loving Anglo-Saxons have had some such system in their courts of justice, which system has been codified and more or less modified during the centuries. The purpose of the system is very evident. It is to protect the individual, to prevent his being condemned and punished until a jury of twelve of his peers has pronounced him guilty. There is certainly much in the system to commend. It is hoary with age. It has been the bulwark of personal liberty. It has protected the rights of the individual when they would probably otherwise not have been respected.

But we are inclined to think that it has outlived its usefulness. The danger now is not that the rights of the individual will not be protected, but that the rights of society will be forgotten. The jury system lends itself readily to the protection of the individual, but not of society. Here are some objections to it.

1. The requirement that there shall be unanimity in the verdict of the jury. In consequence our stubborn men and our corrupt men may "hang the jury" and defeat the ends of justice. This has happened time and again. Only in the last few weeks similar things have occurred here in Tennessee. Two celebrated cases were tried. Every one knew that the accused were guilty. The system was so arranged that the verdict was a foregone conclusion. In one case the jury stood 8 to 2 for conviction, in the other, 10 to 2. But the minority held out stubbornly. Nothing could be done and a mistrial was the result. These are only examples occurring recently. Many more might be given.

2. Another and a very great objection to the present jury system is the requirement that a juror must not have formed or expressed an opinion before he can be accepted as a juror. In these days of newspapers almost everybody of any intelligence will read about the crimes with which the papers are full, and if he has any mind at all to make up his mind as to what to do, he is pretty apt to make it up one way or the other. Consequently, as a rule, it is only the most ignorant class of people who serve on juries. This of course suits the lawyers for the defense, because they can play upon the prejudices and the imaginations of these people. But what about justice? And does not this feature of our jury system become a large factor in leading to mobs?

3. While care is taken to prevent bribery, it is not unusual for a juror to be "fixed" previously by the defense so as to secure acquittal by having that one man hold out against a verdict of guilty. Under the law requiring unanimity it only needs that one man should be bribed. His one vote can balance those of the other eleven. Was not just this thing attempted last week in Chicago in the Cronin case? It is evident from the above that our whole jury system is constructed in the interest of the criminal and not of society. What we want is something which will be in the interest of both. But it is said, "You object to our present jury system. It is easier to tear down than to build up. Have you anything to propose in its place?" We suggest: 1. Modify the present sys-

tem so as to do away with the law requiring a unanimous verdict and allow one by a majority vote. Cease putting a premium also upon ignorance by requiring that one who has formed or expressed an opinion can serve on a jury, and allow our juries to be composed of intelligent, upright, incorruptible men, the very best in the community, instead of, as is often the case, the very worst. 2. Or, perhaps better still, abolish your jury system altogether and have a court composed of three honest, fearless, impartial judges, whose business it is to weigh evidence and who will always discharge even and exact justice to all. This would not be so expensive, probably as the jury system. The salary of the two extra judges would be more than counterbalanced by the pay of the twelve jurors. Besides, we have a similar system to this in our Supreme Court which works well. Every one feels that justice will be secured there. But why not have such a court of first resort instead of last resort? We haven't space, however, to argue the matter at length. We simply throw out those suggestions for people to think about. Of one thing we feel assured, and that is what we are specially concerned about now, if we could have some such system as this instead of our clumsy jury system, society would receive greater protection, criminals would be more surely and more speedily punished, and mob law, which has so disgraced our land, would become a thing of the past.

THE KING JAMES VERSION.

Question: A Presbyterian minister made the assertion that Calvin and other learned Presbyterians never acknowledged that the proper mode of baptism was immersion. Answer: That is a bold and untrue statement.

Question: That the King James Version of the Bible was translated by men under Baptist influence, and that is the reason baptizo is translated baptise instead of sprinkle. Answer: These assertions are untrue.

AS USUALLY.

Ans. 1. Here is what Calvin says: "From these words, John iii. 23, it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we perceive how baptism was administered among the ancients; for they immersed the whole body in water." Again: "The word baptizo signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church." Other similar expressions might be quoted from Calvin, if necessary. Besides Calvin, Turretin, Richard Baxter, Dr. Chalmers, the late Dr. Philip Schaff, and indeed every great scholar among the Presbyterians, has admitted the same thing. We have not the space to give quotations from them.

2. Liddell & Scott, authors of

the best Greek-English Lexicon ever published, and themselves Episcopalians, define baptizo "to dip in or under water." Baptizo, the noun from which our word baptism is taken, they define as "that which is dipped" or "a dipping, a bathing, a washing."

Prof. J. H. Thayer, professor in Harvard University, and the author of the first Greek-English lexicon of the New Testament, thus defines baptizo: "1. To dip repeatedly, to immerse, submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water. 3. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of the rite of baptism, an immersion in water, performed as a sign of the removal of sin and admission to those who are impelled by a desire for salvation, sought admission to the benefits of the Messianic kingdom." Both Liddell & Scott and Thayer's lexicons are recognized as the standard authorities in the English-speaking world. It may be added that Dr. J. I. Christian in his work upon "Immersion" collected the testimony of twenty-four of the best Greek lexicons, and "every one of them," he says, "gives the primary idea of dipping." We do not know who was the Presbyterian minister who made the assertions above. His assertions may be entitled to much credence. But until we know his name we are inclined to take the assertions of these scholars of world-wide reputation upon the subject in preference to his.

3. The next assertion of the Presbyterian minister rather discredits his scholarship or his veracity one, however. One would naturally imagine that he must be extremely ignorant not to know that the King James Version was made by 47 Episcopalian scholars, appointed by King James I. of England, the head of the English church. So far as we are informed, Baptists were neither represented on the committee nor had any influence over it. Indeed, the very year (1611) he gave his version of the Bible to the world (our common version), King James showed his zeal for the Episcopal church by condemning to death two men accused of heresy, one of whom was a Baptist, Edward Wightman, who was burned alive in April of the following year. We confess that it is rather a novel argument to us that the reason baptizo was translated baptise and not sprinkle was because "King James' Version was translated by men under Baptist influence." We believe it has been generally understood that the reason baptizo was translated baptise instead of immerse was because it was translated by men under Episco-

palian influence. Had it been translated by men under Baptist influence it would probably have been translated immerse. The Presbyterian minister does not seem to perceive, however, that his assertion is an admission that the word baptizo means to immerse, else he would not have objected to the use of the word baptise in King James' Version, and would not have thought that it was through Baptist influence that it got there.

Since our Presbyterian friend has shown such amazing ignorance on other points, possibly he may not be aware of the fact that when the Westminster Assembly of Divines met to frame a creed and government for the Presbyterian church and the subject of baptism was under discussion, sprinkling was carried over immersion by only one vote, 25 to 24. Dr. John Lightfoot, President of the Assembly, tells about it in his Journal.

We would recommend to our inquirer that he secure a copy of "Immersion" by Dr. Christian, read it himself and then loan it to his Presbyterian neighbor. It may open the latter's eyes somewhat.

THE AMERICAN PROTECTIVE ASSOCIATION.

Bro. P. T. Glass takes issue with us on page two with reference to the American Protective Association. Bro. Glass was for four years a member of Congress from the 9th district of Tennessee, and is familiar with political questions. We cannot agree with him, however, in regard to the American Protective Association. As we understand it, this Association was not organized so much against Catholics, out of hatred for them, as for the protection of our own institutions against their encroachments. If a people may not organize in self-defense against a crafty and insidious foe, they may as well surrender their liberties. Shall they sit still until the assassin has stabbed them to the heart, even when they see him approaching, before they make any resistance, for fear that resistance may only serve to nerve his arm for a deadlier blow? It is not the American Protective Association which has raised the issue against the Catholics, but the Catholics who are raising issues against American institutions and principles, and the American Protective Association is simply defending them. It is not, as we understand it, fighting the Catholics on religious grounds, as Bro. Glass seems to think, but political.

While it is true, as we stated, that the Catholics are not growing in numbers, it is sadly true that they are growing in political power at an alarming rate. If the power they seek is secured, the numbers will follow afterward. It is to check this growth of power that the American Protective Association was organized, and we

again say that we are thoroughly in sympathy with its purposes and plans. The deadliest and most dangerous foe which now threatens the American republic is Roman Catholicism. We do not forget the saloon. But it is behind Catholicism that the saloon is mainly entrenched, and if Catholicism were banished the saloon would naturally follow. Not only with the saloon, but indeed with every form of vice Catholicism goes hand in hand. Shall nothing be done to defend our American honor? For our part, we believe in the American Protective Association as an association for the protection of American institutions against their deadliest enemy.

OUR PREMIUM OFFERS.

1. To the person sending us ten new subscribers and the money (\$20) we will give a set of Matthew Henry's Commentaries on the Bible, 6 vols., price \$15.00.

2. To the person sending us three new subscribers and the money (\$6.00) we will give a set of Spurgeon's Sermon Notes, 4 vols., price \$4.00.

3. To the person sending us the name of one new subscriber, whether of himself or some one else, and \$2.10, or \$1.80 if a minister, we will send, postage paid, a copy of either of the two famous works by Dr. J. T. Christian: "Immersion or Close Communion" cloth bound, price \$1.00.

4. To the old subscriber who is paid up, or will pay up to Jan. 1, 1899, and will renew for another year, sending us \$2.10, or \$1.80 if a minister, we will give, postage paid, a copy of either Immersion or Close Communion, by Dr. J. T. Christian. Cloth bound.

PERSONAL AND PRACTICAL.

A bill is now before Congress to admit Utah to Statehood. We do not know the provisions of the bill, but there should be a very distinct clause providing that there shall be no polygamy allowed in the new State.

Two of the cleverest men and best preachers in the State are Brethren Oakley and Gilliam. It was a pleasure to spend a day or two with them in the fields last week. Who killed the most birds? Ask Oakley.

Rev. M. D. Early has removed to Texas to take charge of the General Missionary work of that State. He requests his correspondents to address him at Lampasas, Texas. We pray God's blessings upon his work in Texas.

There is one fundamental rule for discussion, as well as for living—and that is honesty. Whoever resorts to unfairness or to misrepresentation of his opponent to gain an advantage over him thereby not only commits a wrong against that opponent, but also weakens his own cause.

That is an interesting account Bro. Gardner gives us on page four of the Baptist Congress held in Augusta last week. He modestly leaves out, however, any report of his own paper read at the Congress, but we venture the assertion that it was one of the best which was read there.

The Encyclopedia Britannica says that the last execution for heresy in England by burning alive took place at Litchfield, April 11, 1612, and adds that the condemned person, Edward Wightman, was a Baptist. This is not surprising. He was not the first Baptist who thus suffered for his convictions.

Gov. Altgeld, of Illinois, announces that he is not a candidate for United States Senator in that State. We are glad of it. Had he been elected—and we doubt if he could have been—it would have been a disgrace to our country. We want no apologist for bomb throwers in our United States Senate.

Nearly all the sets of Spurgeon's Sermon Notes which we have been offering as premiums have been taken. If you wish a set you must send in your order soon. We have only a few of Matthew Henry's Commentaries left also. Remember that for ten new subscribers and the money (\$20.00) we will send you a set of Matthew Henry, cloth bound, 6 vols., price \$15.00. Or for three new subscribers and the money (\$6.00) we will send you a set of Spurgeon's Sermon Notes, cloth bound, 4 vols., price \$4.00.

Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, informs us in a private letter that some money is coming in in response to the appeal of the Board for help to pay the debt of \$10,000 during December. He says that a live Sunday school brother in another State suggests that the Board ought to make a special call upon the Sunday schools to do something in this matter also. This is a good suggestion. We should be glad to see it adopted and put into practice by all of our Sunday school Superintendents and teachers in the State. Surely there is no more important work in which they can engage. The Board is having applications to go to the foreign field, but its hands are tied so long as this debt hangs over it. Let us unite them.

Mr. Frank Porterfield, formerly cashier of the Commercial National Bank of this city, was last week found guilty and sentenced to ten years in the penitentiary. An appeal has been taken, but it is not expected that the decision will be reversed. Everyone feels sorry for Mr. Porterfield and for his cultured and refined family, but every one feels at the same time a sense of satisfaction at the verdict, believing that justice required it. For our part we do not believe that Mr. Porterfield is a bad man or meant to do wrong. He simply got caught with this crazy spirit of speculation and was carried beyond his depths before he knew it. Speculation and speculation, however, are mighty close kin. One is very apt to lead to the other, as in Mr. Porterfield's case.

U. S. Circuit Judge Geo. R. Sage, who has been presiding in the bank case in this city and who has made so favorable an impression upon the community for fairness and wisdom, is, we are glad to know, a good Baptist. His membership is at Lebanon, Ohio, though he spends most of his time in Cincinnati. He told us in a pleasant private conversation that he used to set type upon the Journal as a messenger, and stated that he was always glad that he learned the trade, as in case anything should happen to him in his profession so that he could not make a living, he could fall back upon that. Here is an example worthy of imitation. Why should not every boy learn some trade so that if he fails at law or medicine or merchandising or politics or preaching he can fall back upon that trade for a living? By request of many citizens of Nashville Judge Sage will deliver a lecture at the Tabernacle Friday night, December 15th, upon the subject, "Why don't God kill the Devil?" We are sure it will be very interesting and at the same time instructive. He said to us that it was more like a sermon than a lecture.

We publish this week a whole batch of fifth Sunday meeting programs. As we have done before, we should like again to suggest to our brethren that they do not send the programs of these meetings to us, but only the notices of the time and place of meeting. These will be much shorter, we can publish them more promptly and they will not displace so much good matter as the programs. If yours were the only fifth Sunday meeting in the State it would be all right, but when there are twenty or thirty of them it takes a good deal of space to publish the program of each in full every three months. Send us the notice of the time and place of meeting and then notify each one on the program privately of his appointment. However we are publishing the paper in your interest, and if you like that kind of thing, we suppose that is the very kind of thing you like. We doubt seriously, though, if the majority of our readers care anything for these programs, which are necessarily more or less local and personal. Be sure though and send us an account of your meeting, but make it as brief and of as much general interest as possible.

The Independent of New York said last week: "Mob violence is not confined to the South. All admit that we have it in the North. But here we do not excuse or defend it. There they do. That is why there are so many lynchings in the South, and charges of barbarism are brought against that section." Who excuses or defends mob violence in the South? As for ourselves we have spoken out against it as plainly and as strongly as ever the Independent did, as our readers can testify. And so far as we have seen, every paper in the South, both secular and religious, has condemned it. It has remained for the editor of the Iowa State Register, of Des Moines, Iowa,—who is understood, we believe, to be Mr. John S. Clarkson, a prominent Northern politician and former chairman of the Republican National Committee—not only to express his approval of a recent lynching in Iowa, but to glory in it, saying that had he been there he would have taken part in it. No paper in the South, secular or religious, has so expressed itself. The truth is, however, that as a rule the best men on both sides of the Ohio condemn mob violence, while the lawless elements engage in it upon strong provocation. The only reason why we have more mobs in the South than in the North is simply because we have more of the special crimes which call them forth. And the reason we have more of these crimes is because we have more negroes here.

THE HOME.

A Tale of Two Buckets.

Two buckets in an ancient well got talking once together. And after sundry wise remarks—no doubt about the weather—"Look here," quoth one, "this life we lead, I don't exactly like; upon my word, I'm half inclined to venture on a strike; for—do you mind?—however full we both come up the well. We go down empty—always shall, for aught that I can tell."

"That's true," the other said, "but then—the way it looks to me—However empty we go down, we come up full, you see."

"Wise little bucket! If we each could look at life that way, would dwarf its ills and magnify its blessings day by day. The world would be a happier place, since we should all decide (only the buckets full to count, and let the empty slide."

—Churchman.

Accepted Service.

BY C. F.

This morning, after the children were off to school, I hurried into the sitting-room with broom and duster to put the room to rights, as usual, before possible callers should see its disorder.

There was bread and cake to bake, butter to dress, vegetables to clean, and half a hundred other things needing to be done that will fill the hours of a single-handed housewife with eleven in her family, and four of them young children.

But the morning work always goes on smoother and with less strain, if I know the sitting room's daily litter of scattered books and papers and playthings has been cleared away.

One of the children's Bible story books lay open on the floor, and as I picked it up, and clapped to its covers, the picture on its wide-open page, for an instant, faced me. A picture of Jesus and his disciples at the Last Supper, and a waiter—a woman—bringing to the table a platter of loaves of bread.

At once, I thought of my loaves waiting to be kneaded and baked, and for the first time in my life thought of the cooks who prepared our Savior's food when he was on earth. Somebody measured and stirred the meal, and mixed the bread- sponge, and broiled the fish, and laid the table, making ready for his breakfasts and dinners and suppers. Honored and blessed cooks, whoever they were!

I thought of them as I brushed the carpet breadths, the nameless, unknown women—all but Martha and the Marys and Joanna—who ministered to the bodily nourishment of our Lord, and wished that the blessed privilege had been mine. The lightest bread and the best of everything that I could have cooked, I would so gladly have prepared for him. No work for him would have seemed hard. O to have been the privileged maid-servant who ground the barley meal, baked the wheat loaf,

and cut the dripping honeycomb from which our Savior broke his loaf! O to have been the child or woman who washed and wiped the plate and cup from which he ate and drank!

I dwell on the thought until there came such an over-powering rush of adoration and love that broom and duster slipped unnoticed to the floor, and the morning's work was all forgotten while the Savior's near, sweet presence was revealed to me, and a great longing filled my soul to minister in some way to the Master.

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heart-break now and an eternal separation. The downfall of many a man or woman can be traced to a beginning with depraved associates. Yet, how many parents in villages or cities know where their boy is from 7 to 10 p. m. every night in the week. The strongest boy, morally, cannot withstand the pressure brought to bear upon him night after night by vile associates, and will inevitably imbibe many wretched, vicious ideas. The formative period of child life is between the ages of five and fourteen years—the very age when a boy is of least use at home, when he is most in the way, when he is so full of animal spirits that it is impossible to repress him. Don't try to do so. Let the surplus energy escape by activity in the home. Is not the temporal and eternal welfare of your boy worth more than all the furniture? We have no room in our house too good for the children. Make home the happiest place on earth for your boy books, music, games. Let him have his associates frequently, let them play games under your own watchful eye, even if they are a little rough, better that than drive your boy into the street. Play with them, it will not hurt your dignity, you are, in a great measure, responsible for the future welfare of your child.

I have a friend, president of one of the largest colleges in the West, and it is no unusual sight to see him in the evening down on all fours, playing horse with his children, or helping them drive the dog. Think you it interferes with his dignity or usefulness? Not a bit! Those children regard father and mother as true companions, as their best friend on earth, so should every child. In town it is frequently a difficult matter to find employment for the boy out of school hours. I have given a few choice fowls to mine; he also has a small garden; errands to run, chores about the house every night and morning; a few cheap tools with which he can amuse himself, and I make him my companion as much as possible. If I attend a lecture I think would interest him, he goes too. He would as soon think of making a trip to the moon as of going down town to spend an evening on the streets. About the only tenable objection to our public schools is that one "bad boy" will contaminate all those with whom he comes in contact. This is, in a measure, true; but the influence of the parents, supplemented by that of the teacher, will help and strengthen the resistance to be made; but, like liberty, "eternal vigilance" is the price of purity, and remembering the weakness and the inclination to evil, be patient, and with a steady, guiding hand the children pass through the formative period, and are ready to enter upon active life with fixed habits, and right motives. Parents, do not move from

the country to the town to give your children better opportunities, seven times out of ten you will miss your calculation. Rear them in the pure air, free from contaminating influences of the street, close to the great, throbbing, responsive heart of nature, and you will never regret it. H. S. H. mom.

An Unforgiving Spirit.

Do not carry an unforgiving spirit with you through all your life, it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding-ground will be found in your own heart. You hate your neighbor. You are his dwelling, one hundred and fifty yards away. Suppose you pass by a wood fire, and as you pass you pluck a half consumed brand from it, flaming and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You had your garments on fire and your own flesh burned before you can harm your neighbor. So he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. Forgive your enemies, and get down on your knees and pray for them, and salvation will come to your own soul like a flood. "Father, forgive them." Sweet prayer and blessed example! Rev. R. A. Lawrence.

As the year moves on to its close, serious thoughts as to the way its opportunities have been improved should engage us. As "we take no note of time save by its loss," the retrospect of the past year ought to lead us to repentance for neglected opportunities, despised privileges, and disastrous failures in our purposes for good. The past can only be covered by repentance. Repentance is the only tribute we can pay for the errors and sins of the past year, yet we often refuse to pay that. Christian Advocate.

—The grindstone wears itself out in correcting the axe.

Awarded Highest Honors—World's Fair

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

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40 YEARS THE STANDARD.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

Second Street, Memphis, Tenn. To whom communications for this department may be addressed.

POST-OFFICE.

JAPAN.

Question.—What of the people of Japan?

Answer.—They are generally small, with black hair and eyes, the latter slanting down towards the nose. While they are kindly disposed, impressive, gentle and contented, they yet like many of the higher moral virtues. Filial obedience marks the pious man, so to obey one's father before marriage, one's husband after, and if a widow one's eldest son, is to be a virtuous woman, even if that obedience cost the purity of body and soul.

Question.—In what sort of houses do they live?

Answer.—Most of their houses are one story. The better ones have tiled roofs, others are covered with little shingles, while in the country many of the houses are thatched. They have light, paper covered doors that slide backward and forward on grooved sills. They are generally built of light bamboo paper and can be easily taken to pieces, put in boxes and carried off.

Question.—How are the houses furnished?

Answer.—The floors are covered with mats about two inches thick, each mat six feet long by three feet wide, and all the rooms in the house are made to hold a certain number of mats, so that one often hears people say four mat, or eight mat, or twenty mat rooms. Usually there are some of these picture scrolls hanging on the walls. But there are no chairs, for these people sit on these mats with their feet doubled up under them, no beds, for they spread comfortable mats on these mats to sleep on, no stoves, but instead, little fire boxes of metal and porcelain or wood lined with copper, in which they burn charcoal.

Question.—What food do they eat?

Answer.—They may always be said to live upon rice, fish and tea. They have also sweet potatoes and other vegetables, of fruits, they have oranges, figs, grapes, pears and peaches as large as apples. They eat eggs and also chickens and other birds. Some of them are beginning to eat beef and mutton. They make candy and have a great many candy shops.

Question.—How do they eat?

Answer.—With chop sticks as the Chinese do. These are generally made of wood, rather longer than a lead pencil and about half as thick.

Dear Children:—Our Centennial fund is closed and I have sent off our last contribution of \$12, making in all \$1044 we contributed to the Centennial Chapel Building Fund, half of which went to the Foreign Board and half to the Home Board.

And now, children and friends, before we begin our contributions to the Japanese work, can we not, shall we not, stop and give a Christmas present of at least \$10 to our dear little orphans in Nashville? We have already \$375 of it in hand and I feel we must make it a \$10 Christmas present and make their little hearts re-

joice, for who knows it may fill a spot that otherwise would be an aching void in the Home. Are not there a dozen of my readers who have a 50 cents to give as a Christmas present to Jesus on his coming birthday? Or are there not twenty who have 25 cents to give him? You know he has said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Let me hear from you all on this subject and give something, if only 5 cents.

You see I have opened our fund for Japan and am preparing to send out ball blanks again. We may not do much for this new field this year, but I am corresponding with Bro. Willingham, Mrs. Brunson and others for information and help and hope by the 1st of January to have a missionary selected and introduced to my friends and readers. In the meantime, children and friends, I hope you will devote yourselves to the learning all you can of Japan, her people and moral condition. Lovingly,

Madison, Tenn.

Glad you mean to try, Nannie. You shall have the ball just as soon as I can get them.

Dear Aunt Nora: I am only a stranger but want to be one of your nieces, thirteen years old. My school

was out a month ago. I have joined the Baptist Church. I will try to discharge my duty. Please send me a chapel bell to fill. Your friend, MAQUIE BRYANT.

I hope you and others, Maggie, will be patient as I have no bells on hand, but I hope to receive orders for them right along and will fill the orders just as soon as I can. We are glad to welcome you in our midst.

Mrs. O. L. Hailey: As I am a weekly reader of the pages of the "Young South" and feel so much interested in your noble work, will you welcome me in your happy band of workers. I love to read the nice letters the Cousins write. I do not see many letters written from our County. I regret it very much. Enclosed find a two cent stamp for which please send me a chapel bell. I will close as this is my first letter I wish you much success in your noble work. PINA JEFFRIES, Elhjay, Tenn.

Dear Aunt Nora:—Please find enclosed twenty-five cents which I collected on my chapel bell. Use it for what you think best. I will now close with love to you and all the cousins. MISSIE THOMPSON, Howell, Tenn.

I put your twenty-five cents in the Centennial fund as it was just in time to make my last payment a \$12 check. But the fund is to close now for good and the rest must be for our dear little orphans or the Japan fund.

The following tracts on Japan can be gotten from the Maryland Baptist Mission Room, 9 Lexington Street, Baltimore, Md. Japan and Korea, Questions and Answers for the Mission, Charles and Andrews, 5 cents; The Religious Condition of Japan, by J. A. Brunson, 2 cents; Some Curious Things About Japan, 2 cents; The Empire of Japan, by H. A. Tupper, 2 cents; Japan as a Mission Field, by Frank S. Dobbins, 2 cents. I hope my friends and young readers will supply themselves and learn all they can of Japan.

Dear Mrs. Hailey: I am not a little boy or girl, but a full grown man in stature. If you and the children will receive me, I should like to enlist as one who shall help to support a missionary in Japan. God has recently blessed me by taking the heavy burden of sin off of my heart. I shall live for my Savior forever. I want to begin with the children. I have been a subscriber to the BAPTIST AND REFLECTOR for several years and while yet a sinner I would read some of the letters in your columns with tears in my eyes. Please pray one earnest prayer for me that I may continually have the Lord's Spirit with me. I enclose one dollar for missionary in Japan. E. P. THOMAS, Folgor, Tenn.

We gladly enter your name into our band of workers for Japan, Bro. Thomas, and pray God to give you grace and strength to do your whole duty as a Christian, and I hope you will become interested in the welfare of Japan with us and that you will let us hear from you often.

Dear Aunt Nora:—I want to join your band of workers for Japan. I read the Baptist and Reflector and go to the Campbellite Sunday school. There are no Baptists in this neighborhood except a very few families. I wish Bro. Hailey could come this way and organize a Baptist school or Church. I send you a stamp. Please send me a bell and let me try. Lovingly, NANNIE COWLEY, Madison, Tenn.

Glad you mean to try, Nannie. You shall have the bell just as soon as I can get them.

Dear Aunt Nora: I am only a stranger but want to be one of your nieces, thirteen years old. My school

before the world? And is grief the only feeling of the Christian over the grave of the departed? Yet we put nothing upon our garments to signify Christian faith, hope and consolation. It is only a dreary waste of black, expressive of unmixed, hopeless, inconsolable sorrow. For this reason it would seem that if we are to wear any peculiar costume to signify that we have been bereaved, unmitigated black is most inappropriate, and falls entirely to express the emotions with which the Christian contemplates the death of a friend. Custom requires of a man only the wearing of a "weed" of crape about the hat—why should not a similar emblem of sorrow answer every purpose in the dress of a woman? A band of crape, perhaps, across the bonnet—a cloud of black lace resting upon and half-covering the more cheerful colors of the trimming—"Deep mourning," as it is called, does not express the Christian view of death. It is in fact too dismal and hopeless for any form that has ever been taken by the religious element. It is of evil tendency by continually reminding the mourner of his sorrow, and never suggesting hope or consolation. Why then should it be worn? The heart does not need to aggravate its grief by continual mementos of it, and the truly bereaved never desire to make an ostentatious display of their sorrow; on what account, then, can the wearing of mourning be justified?—Springfield Republican.

What We All Need.

As Christians we all have our struggles and our discommodations. We need to live painstakingly if we would reap the peace that holds satisfaction for each day. The Ram's Horn has the following:

We all need to be more patient, and less given to fault-finding.

We need to have more charity for those whose faults have been discovered.

We need to be willing to go anywhere that God would send us.

We need to be more sociable in the church. A good hearty handshake has a good deal of gospel in it.

We need to believe that God reigns, no matter how black the sky becomes.

We need to be as much in earnest in God's work as we are in business matters.

We need to sow beside all waters, remembering that in due season we shall reap if we faint not.

—Providence should be trusted, not tempted; followed, not forced.

—The only way to be safe is never to feel secure against temptation. When we are weak then are we strong.

—Duties cannot conflict. If one seems to conflict with another, the conflict is between duty and what is not really duty at that time.

—Sometimes the vapors that ascend in the morning come down in copious showers in the evening; so may it be with the prayers of God's children.—R. M. McChesney.

Orphanage.

Any one wishing to send me money for the Baptist Orphanage in Nashville can do so, and I will send it in with those below.

Mrs. S. I. Bayless, \$1; children of the Baptist Sunday school, Ashport, Tenn., \$10; "Uncle John," 65c; "A friend," \$1.

JAPAN.

E. P. Thomas, \$1; Little Lavergne Hamilton, 50 cents.

Mourning Dresses.

The practice of putting on sombre garments, as an exhibition of grief for the death of friends, is so general that those who neglect the custom attract notice by their singularity. Twenty-five or thirty years ago, an attempt was made by some excellent clergymen and leaders of public opinion to subvert this custom, and with some success. But the change did not last long, and the practice of putting on mourning is now as general as ever before. But there are really very serious objections to it.

It is often a heavy burden on the bereaved. Mourning dresses are more expensive than others, and when the head of the family is cut off, it is a severe tax upon the diminished resources of the household to add to the expenses of sickness and burial an entire outfit of black for the family. With those to whom the expense is not an important consideration, the confusion and incongruity of turning the house of death into a milliner's shop, and breaking up the hours that should be sacred to solace and grief by talk about dress, is exceedingly unpleasant to the bereaved. Besides, what is the significance of a mourning dress? It is worn to express grief; but is it necessary to parade our grief

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion... Hypophosphates of Lime and Soda are added for their vital effect upon nerve and brain.



Scott's Emulsion

will check Consumption and is indispensable in all wasting cases.

RECENT EVENTS.

Mrs. Campbell, widow of the celebrated Alexander Campbell, the founder of the religious sect self-styled Christians, Reformers or Disciples, is now in her 92d year and in good health at her home in Bethany, West Va.

The members of the Baptist Church in Franklin, Tenn., on Thanksgiving day remembered, in a grateful and acceptable way, their pastor, Rev. L. B. Jarmon and his family, by freely and unexpectedly contributing to their delectation dressed turkeys, butter, cakes, canned fruits, pickles, etc.

Rev. James Waters, who has been laboring in the Lord's vineyard in Colorado for the last few years, we are glad to announce, has returned to his native State, and is now living in Nashville. He was at one time pastor of the Edgefield Baptist Church, Nashville, and afterwards Missionary Secretary of the Tennessee Baptist Board of State Missions.

We announce with sincere sorrow the death of Sister Hannah Jones, of Brownsville. She was the last but one of a large family that settled in Haywood County in the first part of the present century. Rev. Joseph Turner, her brother, is the last surviving member of that original Simon Turner family. Sister Jones was a model wife, mother and neighbor; an exemplary and consistent Christian; a thorough Baptist and a noble woman. She was never known to speak harshly or censoriously of others. She exhibited a lovely character.

Green be the turf above thee Friend of my early days. None knew thee but to love thee None named thee but to praise.

In view of the debt of \$10,000 upon the Foreign Mission Board, Maj. W. E. Penn suggests that Thursday, December 23th, be made a day of fasting and prayer by every Baptist within the bounds of the Southern Baptist Convention, and that every family on that day contribute as much as five, ten or twenty-five cents or more for each member of the family for Foreign Missions, and that all collected in each church be put together and sent to Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. He suggests also that, as

DR. W. J. MORRISON, DENTIST 318 1/2 Union Street, Nashville, Tenn.

far as possible, we shall meet at our houses of worship on that day at 11 a. m. and talk and pray about Foreign Missions, and he believes it will be the greatest day the Baptists of the South have ever had. These are good suggestions, and if they could be carried out, they would result in great good.

Program for fifth Sunday meeting at Clarksville, December 23rd:

- 1. Reminiscences of Palestine.—A. J. Holt.
2. Church Letters, Their Use and Abuse.—J. P. Weaver
3. The Tithing System.—N. O. Love-lace.
4. The Work of Our State Board.—A. J. Holt
5. Bible Study, How to Promote It.—W. J. Couch
6. Sunday school and Colportage.—O. L. Hatley
7. Sermons, Sunday morning by O. L. Hatley, evening by A. J. Holt.

Beware of Ointments for Catarrh that contain Mercury.

There is a great deal of talk about the efficacy of ointments for the cure of catarrh of the bladder. Some of these ointments contain mercury, and their use is not only dangerous to the health, but also inefficient. The only reliable remedy for this disease is the Electro-poise.

THINK OF IT!

Why Shouldn't They Know a Thorough School?

There is a great deal of talk about the efficacy of ointments for the cure of catarrh of the bladder. Some of these ointments contain mercury, and their use is not only dangerous to the health, but also inefficient. The only reliable remedy for this disease is the Electro-poise.

HE SPEAKS KNOWINGLY AND EMPHATICALLY.

From a Prominent Nashville Business Man: I thought I knew something of book keeping until I entered Daughon's Consolidated Practical Business College two months ago. I completed a course elsewhere several years ago and have had ten years practical experience in New York, and several years in Nashville. While my previous experience has been of some value to me, I must confess that the course at Daughon's is far more thorough than I expected. The method of teaching is as near actual business as I think it could be made. The course is simply grand. I am glad to say a word at any time in favor of Daughon's College as I know it is thorough. Considering my previous experience, I think I am in a position to speak knowingly and emphatically. E. VAN K. WELCH.

Mr. Welch will resume his course in completed leave for Chicago, Ill., to take charge of office work and become a member of the Messenger Hardware Lumber Company of that city. We congratulate the Company in securing Mr. Welch's services.

Other: Madisonville Coal Co., Madisonville, Ky., December 3, 1893. I spent eleven weeks in the book-keeping Department of Daughon's Business College, Nashville, Tenn. I found Prof. Daughon's course of book-keeping far superior to the Text book course. I first tried a Text book school. I do believe that three weeks in book-keeping in Daughon's College advances anyone's knowledge in book-keeping more than three months in a Text book school. When I completed my course at Daughon's (time eleven weeks) the Employment Department placed me in a good position with W. M. & Co., lumber dealers and contractors, Nashville, Tenn. There I had full

charge of their books for five months, at the expiration of which time they made an assignment caused by the recent financial troubles in Nashville. I was out of employment for a few weeks, when the College placed me with the Madisonville Coal Co. the above firm. I will never regret my money and time spent at Daughon's.

WHAT TENNESSEANS SAY ABOUT THE ELECTROPOISE.

Mrs. E. A. Biggs, Trenton, used Electro-poise for acute rheumatism, and says: "I am now well and am always thanking God for the Electro-poise."

F. S. Whitman, Nashville: "The Electro-poise has permanently cured a chronic sore throat and also cured me of a case of pleurisy."

R. Wilson, Tullahoma, used Electro-poise for indigestion, rapid liver, constipation, nervous prostration and heart trouble, and after being cured says: "I am 62 years old and feel it my duty to say to all who are suffering, buy an Electro-poise and enjoy life."

M. J. Dalton, Nashville: "I consider the Electro-poise invaluable."

T. J. Atkins, Memphis: "The Electro-poise is the family physician at my house."

Prof. A. M. Burney, Gallatin: "Speaking from experience, I have no hesitancy in saying that the Electro-poise possesses great curative powers."

T. M. Clark, McKenzie: "I got temporary relief from doctors, but there has not been one in my house since I got the Electro-poise."

J. Jack Wilson, Memphis: "Unless I could replace it no amount of money would tempt me to sell my Electro-poise."

A. B. Robertson, Beech Grove: "I have used the Electro-poise for over two years, and would not take \$500 for it if I could not get another."

Travis Winham, Nashville: "I consider it the greatest medical discovery of the age."

The Average American told: What She Is, What She Is Not, What She May Be. These startling questions, respecting important points, and their mothers, while it is a lesson in the new science of The Youth's Companion, by these friends of all ages: Mary A. L. Stevens and Marion Harland.

EXTRAORDINARY! 1894 Beginning with January only.

In order to rapidly introduce the Baptist Teacher, the Baptist Superintendent, the Advanced Quarterly into schools WHERE THEY ARE NOT NOW IN USE, the American Baptist Publication Society, has the following extra number for 1894.

THE BAPTIST TEACHER. In clubs of not less than five.

One Year for only 30 cents per copy; Six Months for only 15 cents.

The regular price of the Teacher is 50 cents per year in clubs.

THE BAPTIST SUPERINTENDENT. One Year for only 15 cents.

This offer is only to superintendents not now taking it. The regular price is 25 cents per year.

THE ADVANCED QUARTERLY. In clubs of not less than ten.

One Year for only 5 cents per copy; Six Months for only 3 cents.

The regular price of the Advanced Quarterly is 10 cents per year in clubs.

The circulation of the Baptist Teacher is about sixty thousand copies. We want one million.

The circulation of the Advanced Quarterly is now about half a million copies. We want one million.

And there is no good reason why these numbers should not be reached. The Society meets the schools half way. We believe the schools will appreciate this helping hand and do their part.

Note Carefully the Conditions. AMERICAN BAPTIST PUBLICATION SOCIETY. PHILADELPHIA: 100 Chestnut Street; BOSTON: 236 Washington Street; NEW YORK: Times Building; CHICAGO: 123 Wabash Avenue; ST. LOUIS: 1109 Olive Street; DALLAS, TEX.: 345 Main Street; ATLANTA: 60, Whitehall Street.

Hon. T. H. Baker, Huntingdon: "For paralysis and that class of diseases I can say from experience without hesitation that the effects of the Electro-poise border on the miraculous."

Mrs. Ed. H. Smith, Somerville: "I believe that the time will soon come when the Electro-poise will be considered an indispensable article in the family."

W. E. Burton, Henrietta: "It is an unpleasant duty to parade one's complaints before the public, but I think it is a duty that I owe to suffering humanity to tell them the good the Electro-poise has accomplished for me, and if I could not get another one all the money in Tennessee would not buy mine."

Prof. R. W. Jennings, Nashville: "I have found after two years use that the Electro-poise is simple, efficacious and convenient."

May G. C. Connor, Chattanooga: "I have taken no medicine this year, consulted no physician, used the Electro-poise and am in better health than I have been in five years."

Mrs. Hattie Rogers, Nashville: "My rheumatism has left me and I am confident that a little longer use of the Electro-poise will result in a permanent cure of the eczema."

Rev. G. A. Lofton, D.D., Nashville: "Judge East told me that after having exhausted speaking that he found the Electro-poise of great value in equalizing the circulation and restoring the nervous equilibrium, and I have found the same effect under like circumstances."

A 50 page book, just issued, will be mailed free on application; gives full particulars and testimonials.

Dr. Bois & Webb, 51, 55, 58, 60 and 61 Cole Building Nashville, Tenn.

The Average American told: What She Is, What She Is Not, What She May Be. These startling questions, respecting important points, and their mothers, while it is a lesson in the new science of The Youth's Companion, by these friends of all ages: Mary A. L. Stevens and Marion Harland.

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

Patent is asked for the wool on swab and broom. How to Use Care of Leather, Book Binding, etc.

Worth a Guinea a Box. Stubborn tendencies to digestive troubles in children will always yield to a mild dose of Beecham's Pills.

Becham's Pills. R. JENNINGS, Proprietor of JENNINGS' BUSINESS COLLEGE, Nashville, Tenn.

Has had Thirty Years' actual experience in counting Rooms and Banks, and is in possession of books which he actually kept. No theoretical blab about this school. Write for free Catalogue.

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Christmas Presents.

What is nicer for a Christmas present to a friend or relative than a good, nice book? We have made an arrangement with our new Secretary, Dr. A. J. Holt, for a hundred copies of his poem, written in Jerusalem, entitled Miriam Beth. It is a rare volume, giving as it does in beautiful rhyme the pleasing story of a Scripture character, and weaving into the narrative many incidents in the life of our Lord. It gives the Sermon on the Mount, the miracle at Cana, the raising of the widow's son at Nain, and the conversion of Mary Magdalene. It has been enthusiastically received on both sides of the ocean, and has been warmly commended by our denominational papers and the literary press generally.

Dr. Whitsett says of it: "It is a striking production. I read it through twice without stopping, once for the narrative and once for the poetry." The late Dr. Manly, himself a poet, said: "In some respects it surpasses Sir Edwin Arnold's Light of the World." "It is a most attractive book." The Western Recorder says: "The story is well conceived and strikingly wrought." The Texas Baptist and Herald says: "It will take its rank among the best productions of American poets." These are only a few of the hundreds of commendations of this popular book. It is beautifully bound in cloth, with full gilt edges and gilt stamp on back, and will be sent post paid for 75 cents. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

Fifth Sunday meetings will be held as follows: Friendship Association—Dyersburg Baptist Church, Saturday and Sunday, Dec. 30th and 31st. Beech River Association—Judson Church, Henderson County, Dec. 30th and 31st. Ebenezer Association—Union Baptist Church, five miles from Centreville, Dec. 30th and 31st. Big Hatchie Association—Woodland Church, 10 miles east of Brownsville, Dec. 30th, 31st. The program of these meetings and others will be announced next week.

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The Parliament of Religions.

There are many who, like us, did not believe in the Parliament of Religions. Still it was held, and will go on record as one of the most notable events in the history of religion, and the official report of the Parliament must necessarily, we think, be a work of great interest and of much practical value, giving as it does the addresses delivered upon the occasion by the representative members of these various religions. This report will probably be the most complete compendium of the principles of these different religions ever published, and it will have a wide circulation.

Numerous such books are being placed on the market and are being sold by agents all over the country. But the official report, prepared and published from the original manuscripts by Dr. John Henry Barrows, the originator and president of the Parliament, is the only authentic and authorized report. This report is in two volumes. Price \$5, \$7.50 and \$10, according to binding. Messrs. Huston & Houghton, Nashville, Tenn., are the agents for the State of Tennessee. They want good agents to handle the work. Write to or call on them.

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The fifth Sunday meeting of the Ocoee Association will meet with the First Baptist Church of Cleveland, Tenn., Dec. 29-31, 1898. Program: Introductory sermon by Rev. R. D. Haymore; Rev. W. A. Simmons alternate. Subject: What is repentance, and its relation to regeneration? Criticism.

1. What is the Bible doctrine on missions, and what territory was occupied or evangelized? C. G. Jones and A. S. Corbley.

2. Have we any scriptural authority for granting letters of dismission to members of our churches, and in the present usage hurtful? M. E. Wrinkle.

3. What does Paul mean in 1 Cor. vi. 18, when he says: "Every sin that a man doeth is without the body?" W. L. Taylor and P. S. Bartlett.

4. Are the results of our Sunday school work satisfactory? If not, why? J. J. Kennedy and Stacy Lord.

5. Exegesis of Phil. ii. 1, 2. How can all Christians unite in fellowship in the church of Christ? W. A. Simmons and J. B. Smith.

Sunday morning—Sunday school mass meeting. Program:

1. Model Sunday school Stacy Lord.

2. Teacher's preparation W. A. Simmons.

3. Class work Mrs. Bartlett and Miss Fannie Loeper.

Meeting of Executive Committee J. P. PARKER, Ch'm B. N. BROOKS, Sec. and Treas.

Program of fifth Sunday meeting at Grant, Tenn.

1. Do the Scriptures teach that each member of the church should contribute to missions? J. H. Grime and Wm. Higginbotham.

2. Should a church make a contract with her pastor? If so, what should it be? R. B. Mahoney and L. L. Allen.

3. Can each church maintain a prayer-meeting and Sunday-school? M. W. Russell and J. B. Baird.

4. What are the scriptural evidences of conversion? J. F. McQuabb and D. W. Granstaff.

5. Can a man be a Christian and not favor missions? L. D. Smith and W. A. Rushing.

6. Can the churches of Christ (Baptist Churches) maintain their loyalty to their King and give any endorsement to those who admit professionally unregenerate persons to their fellowship? J. P. Gilliam and John W. Bryan.

7. Should the church control the Sunday-school work, or should it be done outside of the church? J. W. Bailey and T. J. Eastes.

The question box will be an interesting feature, and will be on hand at each meeting.

The former Executive Board of New Salem Association are earnestly requested to be on hand at this meeting. It is earnestly desired that they will forgive the oversight committed at the Association. The reappointment would have been real and hearty. Brethren, bear with us and come and let us give a new impetus to our work. Brethren of the Association come, one and all, let us have a grand rally. We will receive you with warm hearts and open doors. Will not the editor and Mission Secretary Holt be on hand? Come brethren. Everybody invited. Meeting begins at 10 o'clock a. m., Friday before the fifth Sunday in December, 1898, at Bennavista Church, Grant, Tenn., fourteen miles east of Lebanon, on the Trousdale Ferry Pike. Persons can come from Lebanon on the stage.

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—Easton fifth Sunday meeting will convene with New Friendship Church, near Chattata, Bradley County, on Friday, December 29th, at 10 a. m.

Introductory sermon by Rev. C. Denton; Rev. John Morgan alternate. Subject: John vi. 17.

1. Did the church of Christ have an existence prior to Pentecost? Who constituted its membership? Was it stationary? Revs. N. B. Goforth, Granville Lee, W. F. Long, J. M. Burnett.

2. In the plan of redemption what is the first step a sinner must take to secure salvation? If repentance, why does repentance come first? And what is repentance? Revs. J. A. Womac, C. Denton, L. J. Hale, L. N. McPherson, J. M. Burnett.

3. Explain the doctrine of sanctification as set forth in the Scriptures. Revs. C. Denton, Granville Lee, Jno. Morgan, L. N. McPherson.

4. Sunday school and missionary mass meeting Sunday morning at 10 a. m. Basket dinner on the ground each day. I trust we may have a good meeting. C. G. SAMUEL, Ch'm.

Program for fifth Sunday meeting of Wiseman Association to be held with Shady Grove Church, in Trousdale County, commencing Friday before the fifth Sunday in this month, at 10 o'clock a. m.

Introductory sermon by W. H. Taylor; J. J. Dyer alternate.

1. Should mission work be done through Boards or without them? Rev. Wm. Wilks.

2. What are the best means that we can use to get up mission money? A. R. Harris and John Lee.

3. What is Bible Repentance? J. A. Stone and C. N. Simmons.

1. What should a church do with a member that opposes missions? J. S. Pardue.

Query box opened at the pleasure of the body.

By order of the Executive Board.

P. S.—The Executive Board of Wiseman Association would say to churches composing the same that promises were made at the meeting last held to take collections when we returned home to pay balance due on last year, which has not been done.

Program of the ministers' and deacons' meeting to be held with the church at Paris, Tenn., beginning Friday before the fifth Sunday in December at 11 o'clock.

Introductory sermon Friday night by C. S. Truman. S. C. Hearn alternate.

1. What do the Scriptures teach as to the support of pastors, missions and the poor? J. B. Fletcher and J. R. Wood.

2. Woman's work. S. C. Hearn and Asa Cox.

3. Is the Sunday school the work of the church? W. B. Williams and D. T. Spaulding.

4. Can every church maintain a prayer meeting or Sunday school? P. L. Summers and Wm. Mungle.

5. Family religion. M. E. Doran and R. C. Hill.

6. Do the Scriptures teach that God uses man to accomplish his purposes? Martin Ball and J. F. Lee.

7. Should we recognize churches as Missionary Baptist that fail to do any mission work? R. A. Fox and W. D. Morris.

Query box a specialty. Asa Cox, Ch'm.

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