

Robert Morrison, The First Protestant Missionary to China.

Mr. Morrison originated no great ideas nor inaugurated any great movements. He was not an epoch making man. So I tell the simple story of his simple life.

He was born in 1782 of Scotch English parentage. His father was a farm laborer in Northumberland, England, but while Robert was yet a boy, moved to Newcastle-upon-Tyne and started a manufactory of lasts and boot trees. Thus another distinguished man was closely connected with the business of a cobbler. His parents were members of the Scotch Presbyterian Church and were devout Christians. His mother seems to have been one of those noble women often found in humble homes without education or notoriety, but endowed with the qualities that make heroes and martyrs.

It is certain that during her life time she exerted a most important influence on the son, and it is probable that the whole of his life shows the impress of her sterling character. She carefully trained his religious nature while he was a child, and in addition to her godly influence, he had that of Mr. Hutton, his pastor, who after the Scotch fashion of the time, often preached him, both privately and in public. Newcastle has a favorite tradition that on a Sunday afternoon on he repeated in the chapel the 111th Psalm, and that he was then tested on different parts of it in different ways, and passed through the ordeal without making a single mistake. At first he was very dull in his studies, and has been classed among "the illustrious dunces of history." After a little he began to brighten up and showed an intense love of knowledge.

In 1796, five years after Carey had left the shoemaker's bench for higher work, Robt. Morrison took his seat on the bench in his father's shop to make lasts and boot trees. Here he found evil companions who led him into the rough paths of sin. His early training, however, soon reasserted itself and he was soundly converted at the age of sixteen. Such a radical change could not fail to bring forth fruit. He was a new creature in effort as well as in life. He now worked twelve hours daily, catching as he could sentences from a book, usually the Bible, which lay open on the bench before him. Such books as Koman's "Life of Faith" and Hervey's "Meditations" fed and fostered his deep spiritual nature. But he meditated only to act, and learned only to teach.

He joined a weekly prayer meeting held in his father's shop; he visited the wretched poor about him, attended their sufferings and sought to win them to Christ. The future apostle to China does not so much as think of preaching yet, but he is earnestly seeking to save those nearest to him.

By 1801 he had fully determined to preach. So he entered with a Mr. Laidler to learn Latin. He still worked at his trade from six to six, except that from nine to ten he recited. In eighteen months he not only had a fine knowledge of Latin, but had also acquired the rudiments of Greek and Hebrew.

In 1803 he entered Hoxton Academy for theological training. The impression he made here on a fellow student is voiced as follows: "Others possessed more brilliant talents, a richer imagination, a more attractive de-

livery, or more graceful manners, but I trust I may be permitted to say that there was no one who more happily concentrated in himself the three elements of moral greatness, indefatigable diligence, and devoted zeal in the best of all causes."

Gradually he decided that it was his duty to work on foreign shores. He was accepted as missionary to the London Missionary Society in May 1807, and sent to Gosport, a training school for missionaries. It was soon shown that he did not need this special training. So he was instructed to proceed to London and learn what he could of the Chinese language. This was of little advantage to him, but he copied the manuscripts of a Chinese Latin dictionary and a Chinese translation of part of the New Testament that proved valuable.

The opposition of the East India Company forced Mr. Morrison to take passage on a foreign neutral vessel. He naturally turned his eyes toward America, where he made many friends during his brief stay. He reached Canton Sept. 5, 1807. He had a letter from Mr. Madison, who was the Secretary of State, which secured for him the protection of the American consul. While this prevented his expulsion by the East India Company, there were other difficulties where it could not help him. The Chinaman is constitutionally opposed to change. His conservatism goes to seed. This natural but abnormally developed conservatism had kept foreigners out of China for ages. During all of Morrison's work only one port, Canton, was open to the residence of foreigners, and that for purposes of trade only. The disgraceful conduct of the Catholics had brought down special feelings of execration on the head of religious teachers, and so it was with great difficulty that he kept a foothold.

The Chinese language is proverbial for its difficulty, yet Morrison had no grammar or lexicon, no English teacher. Moreover, there was a death penalty against all who should teach the language to foreigners. In the face of all these difficulties he so far mastered the language in little more than two years as to read and write the classic language, and speak the Mandarin and several vulgar dialects. He was then appointed official translator for the East India Company, a position which he held in fact, though not in name, during the rest of his life. This proved for him very helpful, for it secured for him an undisturbed residence and enabled him to live independently of the funds of the Society at home. He even saved money which he bestowed liberally on various benevolent objects.

In order to conciliate the Chinese he adopted their dress, allowed his finger nails to grow long, shaved his head and grew a pig tail (queue) and ate with chop sticks. After he had sufficiently tried this with the best of intentions, he laid it all aside and wore the ordinary dress of foreigners. His sentiments are voiced as follows: "To make himself remarkable in external appearance would have been pre-claiming to the Chinaman that he was not in circumstances similar to other foreigners at Canton. . . . Whatever may be becoming in other countries, in those places where the governments are averse to the diffusing of Christianity all external distinctions

of this kind had best be laid aside by missionaries; let piety towards God and benevolence toward men be the characteristics that distinguish them."

The principal object in sending out Mr. Morrison was the translation of the Bible. On this task he earnestly set to work. In 1810 he published 1,000 copies of Acts, which was the first Holy Scripture ever published in Chinese. One by one the other books of the New Testament followed until its completion in 1813. He was now joined by Mr. Milne, who made a very efficient collaborator. Together they translated the Old Testament, which was finished in 1819. The joy of the Christian world over the completion of this great task was intense. Its completion opened the word of God to some 1,000,000 of people. Morrison claimed only foundation work for his translation. It has been superseded, but it has been the basis of the later translations.

During all these years he had been compiling an English Chinese dictionary. This task involved an examination of all the classic literature of China. In its preparation he got together some 10,000 Chinese books. It was completed in 1825 and contained 10,000 words written in Chinese characters. Dr. E. C. Dargan says: "This colossal work was enough to have employed for a life time the energies of one man, and give him fame forever." It received a curious compliment by its translation into Japanese. It is said to have been the reigning fad for a time for the Japanese ladies to carry fans ornamented by beautifully written extracts from this dictionary.

The third great work of Morrison's life was the establishment of the Anglo Chinese College at Malacca. This was intended to be a seminary for the mutual cultivation of European and Chinese literature and learning; it was to be the seat of the mission printing press which should issue Chinese and English periodicals and do the printing for the mission; there the Chinese children could get an education, and the new missionaries and native helpers the proper training. Lastly, it was to be a retreat for old and disabled missionaries. It never attained to the wide and varied usefulness intended by its generous promoters, but has done much good even down to the present.

During a visit to England from 1821-'25 he aroused great enthusiasm and received the most flattering attentions from the great and powerful.

From his return to China to his death in 1834, he sought to promote all the interests of the mission. He never had the opportunity of preaching because of the hostility of the Chinese, and, consequently, had very few converts. His health was now plainly giving way under his intense application to study and constant anxiety. Theo. L. Cuyler says, "The man who invented 'midnight oil' deserves a purgatory of endless night-mare." Had Morrison entertained a similar sentiment he might have lived longer. He fell on an embassage for the British in 1834. On the beach of Macao, beside the "merry sounding sea," rents in silence the tongue that longed to sound out the glad news of salvation and could not.

W. J. McGOUGHIN, Louisville, Ky.

Covetous men cannot own anything

Several Meetings.

I desire through your excellent paper to refer to some meetings that I have held recently, and to note some impressions which I received among the brethren.

Everywhere the brethren speak in the highest terms of your paper. Its weekly visits are hailed with delight. And Dr. Lofton's "Chalk Talks" are eagerly sought after and read with profit. Many are delightfully anticipating the forthcoming series on Baptist Doctrines. And I predict an increase in your subscription list. May it be so.

My visit to Cleveland was certainly a delightful one. The writer found those people hungry for the gospel. They are a noble band of brethren and sisters, sound in the faith and ready for every good word and work. Bro. David, the faithful old veteran of the cross, has done a grand work among them. May God send them as pastor one as faithful and true as he.

I also found a noble band of workers at Pleasant Hill Church, in Marshall County, situated in the midst of "hams," but true as steel to the principles of the gospel of Christ.

I spent two weeks with the saints at Columbia, and a more delightful time no one could desire. They were indeed anxious to hear the "old, old story," and they rallied to the cause of their Lord and Master lovingly and cheerfully and the Lord reward them with 17 conversions. I by letter, 1 restored, 8 baptized and 4 approved for baptism. Brethren Ewins and Lassery proved to be Aaron and Hur in holding up the hands of the writer and may the Lord reward them abundantly. Oh that the Spirit of God would send a man to this people, a faithful shepherd, who may lead them on to still greater victories. S. M. GIBSON.

Have You a Boy to Spare?

WANTED: 2,000,000 boys," is the notice. The saloon must have the boys or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material some of these factories must close out and its operatives must be thrown on a cold world and public revenue will dwindle.

One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be?

The minotaur of Crete had to have a trireme full of fair maidens each year; but the minotaur of America demands a city full of boys each year. Are you a father? Have you given your share to keep up the supply of this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share.—The Young Churchman.

One of the most interesting and mystifying sentences the English language has yet produced is this: How much pleasanter it is to sit in a cab and think how much less pleasant it is to sit in a cab than it is to be walking, than it is to be walking and think how much pleasanter it is to sit in a cab than it is to be walking. The sentence is perfectly logical, and when repeated rapidly causes much fun.—Christian Index.

CHALK TALKS.

BY GEO. A. LOFTON, D. D.

The Sunday-School Class Killer.

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"Thou shalt not kill." This is the law of God and man; and the penalty attached to this crime, considered the highest known to law, is death. The malicious and premeditated taking off of a human life forfeits the life of the slayer; and this old law, established in the light of reason and nature, dates back to the covenant of providence which God made with Noah. It is not merely a Jewish enactment, not set up for one time or country more than another, and it can never be abolished by civilization until civilization rises superior to the commission of the crime of murder.

Now, there are various kinds of murder, figurative as well as literal, spiritual as well as physical. One man murders time, another opportunity, another reputation, another virtue, another his own soul, and each case, according to the law which governs the crime, will have to suffer the judicial or moral consequences of this great sin against God and man and self. Man is a suicide as well as a homicide in more senses than one, but murder in any sense is an awful crime and calamity upon whomsoever or whatsoever or whensoever inflicted.

Among the most culpable murderers I know is the Sunday school class killer. He is next to, if not worse than, the pastoral monster who destroys a church by setting down too long upon it without hatching any young, and I know of no man or woman who will rest under a more solemn and awful accountability than the Sunday school teacher who has managed to destroy a Sunday school class. The little flock of children, or young people, whom God has committed to the care and culture of the Sunday school teacher is about the most important and sacred trust ever put into the hands of mortal; and whatever may be said of pastoral or parental dereliction, the preacher, at least, may be incapable of doing the harm in a church that a class killer can do in a Sunday school. Neither pastor nor superintendent ever reaches such intimate relationship with the young as does the teacher, except occasionally and incidentally; and often the parent, especially the indifferent or unconverted parent, does not come as near the child for good as the teacher does who inculcates the truth and breathes the Spirit of God into his class.

But alas! what havoc we have seen at the hands of the Sunday school class killer! Class after class have we seen dwindle away, and while it was often possible to save a wreck or a fragment here and there, yet many drifted away never to return, and so impressed with the spirit and character of the Sunday-school as to forever become hardened in heart and averse to the truth and religion it represented to the young. The scholar will judge of the Sunday-school in the light of its teacher; and so he will judge of the reality of religion according to the zeal and example of his instructor. If the teacher is indifferent, inefficient or inconsistent, the scholar not only loses confidence in the teacher, but his interest in the

school and whatever relih he may have had for religion; and it is impossible to judge this side of eternity the harm done to the young of every generation by the unfaithful teacher. Thousands annually go from the Sunday school to the bad and to perdition for lack of that knowledge and culture which alone the Sunday school gives and which many a teacher had a chance to bestow and failed. I am satisfied that indifferent Sunday school training does more harm than good; and it had been better for many if they had never seen the inside of a Sunday school where the class killer had a chance to get in his deadly work.

But it may prove of greater practical value to point out and warn against the ways or means by which the class killer effects this deadly work.

1. Absence or tardiness is a very common way of killing a class, even when unavoidable and at the hands, otherwise, of the best teacher in the world. The educational and moral effect of promptitude can not well be overvalued; and it largely compensates for partial inability in other directions. On the contrary, the bad attendance of the teacher, like that of the scholar, not only discounts his attainments and paralyzes his energies, but discredits his sincerity and zeal, however much he may possess or assume these essential qualities of character. It tends to demoralize the class and will destroy it if persisted in long enough.

2. Mental insanity or want of preparation is another way of killing a Sunday school class. Of course it is assumed that the teacher has sufficient intelligence and information to teach, with all the aptitude of the art; but with every intellectual qualification to begin with mental emptiness or unpreparedness can only feed the young lambs or kids on stubble or straw when they are hungering only for green grass. It is only a question of time when children or young people, under such instruction, will not only grow listless, but restive however strained and energetic the teacher trying to feed what he does not relish and enjoy himself; and it will not be long until the little flock will lose respect for his ability, go to pieces, or go elsewhere for intellectual pabulum.

3. Spiritual indifference or heartlessness is another way of killing a Sunday school class. Of course, it is assumed that the teacher is a Christian, and yet withal he may be a failure in winning the hearts of his class to Christ, even when he may entertain their heads. Children know that the object of Sunday school instruction is religion. They expect, whether inclined or not, that their teacher will try and lead them to Jesus. They are expert detectives of spiritual earnestness and zeal in their teacher; and if he is heartless or indifferent himself—if he teaches without spiritual preparation or purpose—his class, like himself, will petrify under the very light of the gospel he inculcates. Such a class even in a revival is seldom or ever touched, and certainly never converted under such a teacher. This is the direct form under which the class killer destroys a class even when generally in tact in the schools; and from under such instruction thou-

sands go out into the world every year the hardest of all sinners to be reached by the preaching of the gospel.

Now there are many other qualifications of secondary but auxiliary importance by which the teacher builds up or tears down his class, even when the primary qualifications or disqualifications, already considered, exist. Let us now consider some of these.

1. There is a jeweled cluster of qualities and characteristics of a kind dead nature which are essential to success in teaching, and without which Paul, Peter or John would kill a class. I refer to patience, prudence, kindness, firmness, tenderness, sympathy, love, courtesy and the like. Splendid teachers, however primarily qualified, sometimes fail for lack of these, or some of these qualities, in training the young. To study and understand a class of different dispositions and temperaments, variously circumstanced and conditioned in life, widely apart in training and tendency requires every quality which knows how to bear and forbear, watch and wait, hold on and hold out; and with all the genius of sagacity and adaptability to understand how to encourage and repress, separate and yet bind together, tear down and yet build up the incongruous elements which like plastic clay are put into the hands of the teacher, requires every quality which knows how to develop, assimilate and lift up the young to the common level and higher plane of religious and social life in the Sunday school and in the church. Impatience, imprudence, unkindness, weakness, coldness, discourtesy, unloveableness in disposition or manner, can never reach this sublime object of the Sunday school; and such a spirit, whatever the other qualifications of a teacher may be, will not be long in killing a class—especially a class in a mission Sunday school when work is most difficult.

2. There are certain incidental duties connected with the teaching of a Sunday school which involve its system, order and efficiency, its management or government, and without which the best class of the best teacher may scatter and die. The teacher must not simply keep a class book with the name and residence of every scholar, with every presence or absence noted, but he must keep up with that scholar and "go for him" when necessary. To know the scholars at home, to visit their parents, to be with them in sickness or poverty, to have an eye to their daily life and bodily wants and to never lose sight of them, is to get a hold upon them that cannot be broken; and such a teacher will have a full and flourishing class. The successful Sunday-school teacher—one who never kills a class—is just the same to a class that a good pastor is to a church; and what builds up or destroys a church in a pastor, is that which edifies or kills a class as a teacher.

3. Finally, the most successful teacher is one who inspires his class with the Sunday-school spirit, or zeal. The true teacher always has a class which is proud of itself and proud of its Sunday-school; without this spirit a class can be seldom subserved to the interest and purpose of the church to which the school be-

longs. "Our class, our school, our church," is the ideal motto of the ideal class in Sunday-school; and such a class cannot be killed. It will grow up well instructed and converted; and most likely will be governed by the Lord Jesus Christ and united to the church in which the school is taught. If its members are already Christians, out of it will come the best workers in the young people's meeting, or in the general work of the church and Sunday-school; but be it remembered that the class killer never stands at the head of this ideal class which we often see. He knows nothing of Sunday-school ecstacy. He is without spirit or inspiration or enterprise in his work, and like teacher, like class.

In a word, the ideal teacher is a wonderful man or woman, endowed with multitudinous and multifarious qualifications; but after all, we do not expect perfection. If only every teacher will strive to attain a good degree in the qualifications and qualities described in this article, we shall reach infinitely greater attainments and success than most of our schools enjoy; and if I have only admonished and alarmed that army of class killers who are annually sending children to the bad and to perdition instead of elevating them to righteousness and to heaven, I shall a thousand times be compensated for this unworthy production. Let it be remembered that I have written from much observation and experience, and not from mere theory.

The Author of Uncle Tom's Cabin.

In the humble home of a New England minister, nearly eighty years ago, a group of sobbing children were gathered at the bedside of their dying mother. She was a lovely woman, and the light of heaven was upon her face. Gently she pleaded with her little ones to be reconciled to their loss, and to so live that they might meet her by and by.

"God can do more for you than I have ever done, or could do," she told them; and then she urged her six sons to give themselves to the ministry, that they might at last go home to God, bearing with them the souls of those saved through their labors.

Her husband bent over her beloved form and repeated the familiar words of Scripture:

"You are now come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant."

The lips unclosed in an angelic smile, and then the little ones were motherless. But the memory of that death-bed was destined to be a lasting inspiration to those who gathered about it.

Of the six sons every one heeded their dying mother's counsels and became a minister of the grace of God; and one of the number attained a world-wide fame.

Of the daughters, one became a pioneer in the movement for the higher education of women, and filled her life with noble labors in behalf of her own sex. The other became the author of "Uncle Tom's Cabin."

CORRESPONDENCE

Howard Affiliation.

Dear Bro. Folk:—In last week's paper you say: "After a thorough discussion of the subject in their recent Convention, the Alabama Baptists unanimously decided against the affiliation of Howard College with Chicago University. We are glad to see that our brethren of Alabama prize truth above money."

It surely was not a surprise to you that brethren down this way prize truth above money. And you would hardly take affiliation as proof positive that money is more highly valued than truth. The remark needs explanation.

Referring to a visit of Dr. Riley to the University the report of the trustees said: "It was evident to him, as to others, that it was the aim of the directors to make the University the leading and most important institution of learning in America, if not in the world, and that end it was the part of wisdom for all Baptist schools of the country to unite in one grand educational uplifting throughout the land." Not having authority to do more than recommend, the Board brings this matter to the Convention, and believing that great good may come to the college by affiliation, and having no fear of any harm from such association, begs the advice of the Convention.

The subject was referred to a committee consisting of J. J. Taylor, J. H. Foster, B. D. Gray, R. H. Harris and B. H. Crumpton.

Three of these brethren thought that a matter involving so many details and so liable to misapprehension and misrepresentation could better be settled by the trustees, and so proposed. One brother not on the committee moved that we do not affiliate. There was probably not a member of the Convention outside the Board of Trustees who would have voted directly for affiliation, and not many more who would have voted intelligently not to affiliate. And so both proposals were withdrawn, the three brethren signed the report of the two, and the Convention unanimously adopted the report, as follows:

"We find on investigation that the trustees of Howard College have before them no proposition from the University of Chicago looking to affiliation between the two institutions, and the subject involves many incidental questions on which we have not sufficient light to act. Therefore re-affirming our confidence in the wisdom and fidelity of the brethren composing the Board, we instruct them to gather all the facts on the subject and such propositions as may be submitted to them for affiliation and report the same with recommendations for the action of the Convention at its next annual session."

The brethren are not going to rush into an empty alliance, and you may always rejoice that they prize truth above money or precious stones. Good people usually do. And there are many good people in the world.

Some of our papers have been able apparently to see evil only in the University of Chicago; and some-

times their utterances have partaken more of raving than reason. Assaults upon President Harper will always please people who like that sort of thing, but they will shed no light upon the question of the needed intellectual uplifting.

You have written some of the calmest, fairest, broadest editorials that I have seen in any of our papers. I have rejoiced in them. I remember you spoke forcefully about the inexpediency of the affiliation of colleges with the University, but in such matters there is no final appeal. If there is essential wrong in such affiliation, or if it necessarily involves the sale of truth for money, many would like to know it.

From Bro. T. S. statement of the facts we find that we were mistaken in saying that the Alabama Baptists unanimously decided against the affiliation of Howard College with Chicago University. We got the impression that the minority report, which was finally signed by all the members of the committee, was against affiliation. We gladly make the correction that the matter was only referred to the Board of Trustees of Howard College. As to our remark that "we are glad to see that our brethren of Alabama prize truth above money," we meant simply this: We understood that the following was the issue in the Convention: One side thought that affiliation with Chicago University would tend to help Howard College out of its financial straits, while the other thought that on account of Dr. Harper's views as to inspiration which, it was contended, influenced the thought of the whole University, it would be inadvisable for Howard College to affiliate with the University, no matter what the inducements offered. Hence our remark: If we are wrong we shall be glad to be corrected again. We meant no reflection upon our Alabama brethren. They are a noble band. E. J. T.

From St. Louis.

Dear Bro. Folk:—Last Saturday night I went to hear Senator Ingalls on "Politics." Not a very helpful preparation for preaching, you may think; still it was a highly enjoyable occasion. He is one of our most intellectual statesmen. My interest was heightened when with his first sentence he marched right into his subject. I give my cordial respect to the speaker who says something in his opening remark. He humorously denied any responsibility for the election of Cleveland, and ventured the prediction that the chronicler of our present history would have to record the fact that there were a few bad Republicans, very few; and that there were a few good Democrats, very few.

Ingersoll, the vulgar infidel, was here recently and addressed a theatre full of people on Sunday night on one of his blasphemous themes. While greeted with many rounds of applause, it was significant that his many slurs on Jesus were received in profound silence. That name has an indestructible hold on the respect of men, though they claim not to be his disciples.

After vain efforts to get a great evangelistic leader to direct the labors of pastors and churches in the city this winter, our supervisable asso-

ciations have deemed it proper to advise the churches to do their own work in their own way. I am so thankful. This is a liberty which I do devoutly crave. Here is a man who wants to suggest the theme for your sermon on a certain day. Again, here is an organization which cuts out cooperative work for the churches, and you are narrow and sectarian if you do not fall in and be led. Combinations on a large scale in a large city are impracticable, and much precious time is wasted in sentimental efforts in united Christian labor. I and my people, in our own church, are worth a thousand times more to the cause of religion than we could possibly be in any other place. The influences bearing on the obliteration of denominational lines are numerous and aggressive. You are right, of course, but you must decently and manfully admit that everybody else is right who loves the Lord. Union that flouts and discredits conscientious divergence of view is not Christian. Every day I feel an augmented purpose to work under the great Head of the church and with the cooperation of the great Revivalist, the Holy Spirit.

Since I left Tennessee the good fortunes of our Baptist work within her borders have noticeably improved. This may not stir flattering reflections, yet one ought to be ingenious enough to admit the facts. I do not mean financially. In this regard also the times have been sad enough. I'm thinking rather of those fine men who have come into the State—my dear old school fellows—There is Acree. Didn't we work ten years together in Virginia? He was my brother in the deepest sorrows and sweetest joys of life. Bell and Taylor and Holt, all strong preachers and noble, unselfish men. It has really seemed curious to me, this gathering together of old and loved friends. I confidently believe that each one will prove to be a royal gift from the Lord to the Tennessee Baptist Convention.

To our regret the Second Church of this city has not yet called a pastor. He is being diligently sought, however, and the other pastors are waiting to give him a most hearty reception. Rumor points to the State of New York, and besides this the public knows nothing.

Our church, the Third, is carrying on services all this week. Call for prayer and professions of faith are incidents of nearly all our regular services. I thought it well just for one week to put a fresh emphasis on our one great work of soul winning. We have lost heavily by death in the past few months. Our beloved editor of the Central Baptist, Dr. Williams, was a delightful comfort and support to the pastor. His wife retains the paper, and its hold on Missouri Baptists was never stronger.

W. R. L. SMITH

Chattanooga Items.

I have closed my first year as pastor of the Central Church in this city. Forty-two have been added to the membership, sixteen of whom are heads of families. This gives us 261 on our roll. The pastor's salary, which was ample, has been paid in advance by the month. Owing to the extreme hard times the pastor voluntarily made a large subscription to his own salary for the present year. Preachers who are getting salaries should be

willing to come down in touch with their people, provided of course their income will allow it. Several pastors of different denominations have either of themselves or on account of being asked to do so by their churches, cut their salaries several hundred dollars for the present year. Everything, even churches and pulpits, was beginning to go too fast. God in mercy put his hand on the wheel and caused things to slow up. Whoever or what ever caused this almost universal drought in money I know not. But its upon us and God is in it. Already we can begin to hear the more thoughtful say, "It is best for us" people are learning lessons they would never have learned but for the extraordinary stringency in money matters.

But I have drifted away from what I intended to say. I only meant to write a few lines in reference to our own work at the Central. This church had only had its present location a year or so when I came. As the community was not mainly Baptist, we had to build our congregation from the bottom. At first this was the most discouraging feature connected with our work, but from the beginning it has steadily grown, until now our house is tolerably well filled. The past year has been one of marked progress in many ways. We are hoping to have my old friend, Rev. J. J. Taylor of Mobile, Ala., to aid in a meeting early in January. Perhaps Dr. Taylor has no superior in the South as a preacher. Our members are harmonious, and, better than all, I verily believe they have real, genuine, old-fashioned religion. There is not one in the church, so far as my knowledge extends, who does not maintain a good character with those who are without. Located as this church is and with its present outlook, its future is very encouraging.

Bro. C. G. Jones, whom I have known from quite a small boy, is holding his great charge with steady hand. Jones is a lovable man and grows, not only upon his church, but the city. W. A. Simmons has recently been called from Highland Park and Hill City churches to the Second, made vacant by the resignation of Bro. Wright, whom we all loved. Whether he will accept for his whole time or remain where he is I do not know. Bro. Simmons is another old friend of Bro. Jones and myself, than whom there is no better man living. He has received and baptised more than any one or even all the other Baptist pastors in the city since his coming among us eight months ago.

Bro. J. M. Chauncey, a young man of fine appearance and fine promise, has taken charge of Hill City Church for his whole time since the resignation of Bro. Simmons. It was reported in our Ministers' Conference this morning that Bro. R. L. Motley, of Bedford City, Va., had been called to "Cleveland." Hope it may be true, and that he will accept. He would be a fine addition to the ministry of Tennessee.

R. D. HAYMON.

Chattanooga, Tenn.

—We are doing grandly. My church has received over fifty by baptism lately and we have the largest and best prayer meeting I ever saw. E. R. CARSWELL. Gonzales, Texas.

NEWS NOTES.

NASHVILLE.

First Church—Usual services; good audiences; fine Sunday-school.

Central—Pastor preached three times; large congregations and pleasant day.

Edgefield—Good morning congregation; medium at night; four additions by letter; Sunday school as usual.

Immanuel—Good morning service; fine congregation; small audience at night; very good Sunday school.

Third—Fine audiences; Dr. Holt preached a fine sermon in the morning; baptised one; four received for baptism; 213 in the Sunday school.

Seventh—Good congregations; pastor preached in the morning and Bro. McPherson at night; Bro. Wright is improving.

North Edgefield—Usual congregations; 160 in Sunday school; pastor goes to the country this week to hold mission meetings.

Howell Memorial—Pastor preached at both services; a good day.

KNOXVILLE.

Notes failed to appear last week. Will report for two weeks this week.

First Church—Pastor Acree has been sick for the past week. He is convalescent. J. K. Nunnally preached at the morning service; good congregation; no service at night; one baptised; 371 in Sunday school.

Second—Pastor preached at the morning hour and Bro. Nunnally at night; good congregations; two received for baptism and three baptised; 281 in Sunday school.

Third—Pastor S. E. Jones preached at usual services. Bro. Quisenberry's work was greatly appreciated; twenty-five conversions; twenty additions to the church by baptism, the church encouraged.

Island Home—Had an unusually good day; large congregation; church covenant read; one received by baptism and one by letter.

East Church—Usual service in the morning; Pastor Powers preached at night; a number requested prayer.

Centennial—Meetings in progress for the past two weeks, conducted by the pastor; about seventy-five professions, twenty-seven baptised, three restored; three received by letter and five approved for baptism; many still interested; the meeting continues; 221 in Sunday-school; work hopeful.

The Pastors' Conference has greatly enjoyed the presence of Bro. J. K. Nunnally, of Georgetown, Ky., at the two last meetings. He is here visiting relatives, but makes himself useful by preaching the old gospel.

Bro. W. C. Hale, of Morristown, was present this morning and gave a cheering report of his work.

The Baptist Churches of Knoxville will hold a joint Thanksgiving service at the First Church, the sermon to be preached by Bro. Jeffries.

The Knoxville Sunday-school Association had an overflow meeting at River View Church yesterday afternoon. Crowd large and house small, but a good time.

MEMPHIS.

First Church—Pastor Taylor reports good congregation at the morning service; one received for baptism;

small congregation at night on account of the rain; building of the chapel on Johnson Avenue is progressing.

Central—Good congregation in the morning; small congregation at night by reason of the weather; one received for baptism; Woman's Aid Society have \$100 in hand for the education of ministerial students; mission on Union Avenue growing.

Trinity—Pastor Early being absent in Texas, Rev. W. L. Brown, of Whiteville, preached to a good congregation in the morning; Sunday school had the usual large attendance. It was announced that Pastor Early would tender his resignation on Wednesday night with the intention of accepting the position of Secretary of the State Mission Board of Texas. The conference of Baptist pastors regrets to lose a co-laborer who has been so efficient and successful, and congratulates the Lone Star State upon their great gain.

Rowan—Pastor Slack held services by request at Germantown and was met by a large congregation. Bro. Craig of the First Church in the meantime conducted a covenant meeting at Rowan, to the delight and edification of the membership present. No services at night on account of the weather.

Frazer—Bro. Anderson reports good attendance; one received for baptism; Sunday school Superintendent O. S. Winston was married to Miss Callie Dobbs, of Quitman, Miss. the pastor officiating.

CHATTANOOGA.

First Church—Pastor C. G. Jones preached at both services. Subject for the morning was "Setting up our Banners." At night "Abel's Offering" was discussed.

Hill City—Pastor J. M. Chauncey preached morning and night. This church has nicely furnished the pulpit, and Pastor Chauncey used it yesterday the first time.

Beech Street—Pastor W. A. Simmons held the usual services.

Mission receipts for the week ending Nov. 25, 1898: Home, 50c; Foreign, 50c; State, \$16.52.

I want you Baptists to be kind to our Holt, for we will want him back ere long. The Baptists of old Tennessee are to be congratulated on securing such a man as A. J. Holt for Secretary of your mission work. May the good Lord bless you all.

J. A. GILLILAND.

Vernon, Texas.

—Those brethren of Concord Association who kindly subscribed to the fund for the support of brother Joe P. Jacobs, a student at Bethel College, will please remit to him at Russellville, Ky., care of Bethel College, as he is in need. He will send receipt for the amount you send.

J. E. BAILY.

Nashville, Tenn.

—I held a good meeting in Robertson County, which has just closed with good results. I held it in an old school-house. They need and want a Baptist church. I called for all who wanted to join the Baptist church and thirty came forward. I appointed a building committee. A lot was given for the church. R. F. S.

Last Sabbath Rev. T. T. Thompson, Superintendent of the Baptist

Orphans' Home, Nashville, Tenn., with two of his little pick ups, made a short call on the Second Baptist Church at Cleveland and preached an impressive sermon, concluding with remarks relative to the Home, which resulted in a contribution of \$906 to the commendable cause of humanity. J. J. KENNEDY.

Cleveland, Tenn.

—Good large Sunday school with good interest. As we have no pastor there was no preaching at our church to day. The church called on last Wednesday night Rev. R. L. Motley of Bedford City, Va., to the pastorate of this church. We learn he has accepted the call. Rev. B. N. Brooks began a series of meetings at the Second Baptist Church to night.

C. B. BATE.

Cleveland, Tenn.

—The meeting for the past week has been wonderfully blessed, not so much in the conversion of sinners, but three to date as in the revival of Christians. Men and women who have been indolent and careless are taking right hold. The meeting goes on this week. We are expecting great and glorious results. Pray for us. Much is due to the young men of the S. W. B. U. They work manfully. Brethren, don't be afraid to invest your money in these boys.

B. F. BARTLEN.

Jackson, Tenn.

—Will the Baptists of the State please remember that on Jan. 1, 1899, we have a note of \$3,750 falling due for our Orphans' Home building. All who have made pledges will know that a payment on the same is due. Won't you please send it to me now? And any of the churches that have not done their whole duty, may we not expect help from such ones? We are receiving quite a number of boxes with provisions, clothing, etc., for which we are thankful. Please make us more thankful by a good cash contribution. T. T. THOMPSON.

—On the first Sunday of this month I met the brethren of the Cross Bridges Church and in their conference they licensed Bro. Durham to preach. He purposes starting to the Seminary January 1st. Also a committee was appointed to procure ground and build a church house. They contemplate building a good house, which is right, being in a fine section of country. "I purpose to build a house unto the name of the Lord." 1 Kings v. 5.

R. K. DAWSON.

Timmons, Tenn.

—Kind and beloved friends, the month of December is upon us. It is a cold month generally, and we have to eat more and build bigger fires. And, too, it is Christmas month. We are thinking of presents for friends. For these reasons I earnestly ask you that you remember the preacher boys at Jackson and send in just as large contributions as you possibly can to Dr. G. M. Savage, Treasurer of the Education Board. Send money or box of provisions—both will be very gratefully received. Pray over this and send us help. H. W. TRINDLE.

Jackson, Tenn.

—I have just returned from Jasper, Tenn. Had a good meeting Sunday. I preached Saturday night, Sunday and Sunday night. Baptised one

Sunday evening and celebrated the Lord's supper at the night service. Had fine congregations. We have some good brethren at Jasper, though poor and unable to pay a large salary. They need a good, efficient preacher, bold and fearless in presenting Baptist principles. Will not some brother visit them and manage to locate in their midst, for there is a grand opening for some one in Sequentia Valley.

B. NEWTON BROOKS.

Cleveland, Tenn.

—After a visit of ten weeks in McMinn County, assisting my brother, Rev. J. E. Morgan, in some excellent meetings that will live long in the memory of the good people of McMinn, I left for home to visit our union meeting in Macon County, North Carolina, and thence to Ellijay Baptist Church, where we preached for two weeks with good results. The church was stirred in all its depths, strong men cried for mercy and found peace with God; 17 joined the church; a mighty throng witnessed the baptismal scene. A Campbellite lady cast her idols to the moles and oats and sought salvation at the altar, and we baptised her. F. M. MORRIS. Flate, Macon County, N. C.

—Sunday, Nov. 19, a Presbytery composed of S. A. Chitwood, W. D. Chick and the writer, ordained after the New Testament plan three deacons, Brethren C. G. Bush, P. F. Richey and Ed. Nutt. Bro. Chitwood preached a very forcible gospel sermon and Bro. Chick offered the prayer. We have the pleasure of going to the water every few days and following the example of our Savior. We are trying to reach our people that there can be conversions at the regular services, and not wait till some evangelist comes to rush them through. There were eight that stood for prayers to night, and at most every service for several past weeks some one has manifested a desire to be saved. The Lord has already richly blessed us in our work here.

FORREST SMITH.

Tullahoma, Tenn.

Delay.

Owing to delay in receiving the household effects of the Corresponding Secretary from Texas, he has not yet been able to get out among the brethren. But be ye patient. He will be around by and by. Meantime, can you not give an earnest of what shall be by generously sending just now a contribution to missions? A. J. HOLT, Cor. Sec'y.

Thanksgiving.

Gratitude is graceful. We thank the veriest stranger for the slightest favor. How much more should we thank God, the giver of all good. We generally celebrate Thanksgiving day by generously feeding ourselves—thanking ourselves, seemingly. Well, now, is it an unreasonable proposition to ask every one who reads this notice to offer to the Lord, on Thanksgiving day, a free-will donation to his very needy missionary cause? We owe the missionaries \$1,700, shall we not pay them? How many families will take up a dinner offering on that day at their own tables and send it to the Corresponding Secretary for State Missions? A. J. HOLT, Cor. Sec'y.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS
Rev. A. J. Burt, D.D., Missionary Secretary
All communications designed for him should be addressed to him at Nashville, Tenn.

FOREIGN MISSIONS
Rev. H. J. Williams, D.D., Corresponding Secretary
Richmond, Va.

HOME MISSIONS
Rev. I. T. Thornhill, D.D., Corresponding Secretary
Atlanta, Ga.

MINISTERIAL EDUCATION
Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D. D.
Jackson, Tenn.

SUNDAY SCHOOLS AND COLLEGIATE
Rev. O. L. Hallett, Corresponding Secretary
108 Second St., Memphis, Tenn.

Woman's Missionary Union
CENTRAL COMMITTEE FOR TENNESSEE
Mrs. G. A. Lofton, Pres. 602 South 2nd St., Memphis, Tenn.

Over Forty Years in China.

By Mrs. M. E. Crawford.

VII.

VISITS TO THE TAIPING REBELS.

Soon after our return from the United States in May, 1893, the great city of Suchow ninety miles west of Shanghai, was captured by the Taipings. As already stated, they had held Nankin about seven years. The army they had sent against Pekin, besides suffering much from the cold, had been repulsed with great loss. But now, after recuperating, they turned their arms against the districts of the plain, capturing Yang Chow, Suchow, Wo shih, Hang Chow and innumerable other populous cities. At their capital they busied themselves in making laws, printing the Bible and other christian works. The Bible was adopted as the principal text book in their schools, and from it themes were selected for their government examinations, superceding the old classics still used by the Tartar dynasty. Missionaries were naturally anxious that these semi-converts to christianity should not be left to their own wild vagaries in the interpretation of the Scriptures, and longed for an opportunity to become their religious guides. Mr. Crawford now decided to visit Suchow in order to examine the prospects for opening a mission there. Messrs. Holmes, Hartwell and a native christian teacher accepted his invitation to accompany him on this perilous journey. Passing up Suchow creek for about fifteen miles they came to a desolated region lying between the lines of the two belligerent parties. The boatmen, seeing the danger before them, refused to advance. Either to remain stationary or turn back and give up the enterprise would be equally dangerous. Kind and considerate reasoning finally induced them to proceed and to push boldly on to Kwen San, the nearest rebel city. As they approached the gates Mr. C. stood out on the prow of the boat in full view with a New Testament in his hand and cried to the pickets on the wall: "We are brethren brethren!" and at once met with a most cordial welcome.

The commander received them at his residence in great state, surrounded by his body guard. An inconsiderate breach of etiquette on the part of one of the missionaries highly incensed the general and for awhile threatened the object of the visit with signal defeat. Good humor, however, was soon restored by tact and suavity, and a written permission was secured to go on to Suchow now in command of the "Tsoung Wong" or Middle King.

The next day the boat proceeded on its way through numerous dead bodies in the canal, and wrecked villages on the banks, with now and then a few despairing natives standing among the ruins. On they went all that day and most of the next, the number of swollen, putrifying bodies increasing as they advanced, a sight sickening beyond all expression. No wounds were visible on these nude, floating corpses, and inquiry brought out the fact that on the approach of the rebels these people had drowned themselves. It has been estimated that at the capture of Suchow eighty thousand of its inhabitants committed suicide. As the boat neared its destination the dead bodies became so numerous as to impede its progress. The sight and odor were so offensive that Mr. C. became very sick. About two miles from the city the people of a large town had extemporized a rude battery on the bank of the stream. The approach of the boat threw them into a state of great excitement. Beating their gongs they called to gather the inhabitants, men and women, with spears, hoes, pitchforks and other implements, to prevent the advance of the boat, supposing its occupants to be rebels. Being detained for sometime in expiating themselves to the excited people, the missionaries discovered a rebel army approaching the doomed place. Fearing they might share the fate of the resisting town, the boat was ordered to make its escape by a small canal into the middle of a lake where the party remained without being discovered for a couple of hours, listening to the cries of the people and seeing the flames rise from their burning dwellings. When all was quiet they pursued their journey by a more circuitous route towards the city.

The entrance to Suchow proved a more hazardous undertaking than that to Kwen San. The boat pulled up some distance from the city. Mr. C. being prostrated by his late sickness, remained on board while the other two missionaries and the teacher went ashore and walked towards the gate, carrying in their hands bottles of drinking water. The guards on the wall seeing the strangers and mistaking the water bottles for weapons of war, raised an alarm and created a great commotion. Dropping the bottles and throwing up their hands the missionaries cried out: "Brethren! brethren!" and were finally received within the gates. The guards becoming satisfied, sent a young officer to remain with Mr. C. on the boat. In an hour or two messengers came to escort him into the city, where the whole visiting party became the guests of General Leo, the commander-in-chief. General Leo told Mr. C. that Suchow was then in too unsettled a state for missionary residence, but he hoped in the near future a better day would come

when christian teachers would be welcome among them. At a second interview a number of officers were present who requested Mr. C. to take letters to the American, English and French Ministers then at Shanghai, asking recognition as a government. But these letters, written upon imperial yellow satin, being declined by the ministers, remained for many years in our possession.

In the latter part of the summer the Tai Pings, having taken all the intervening country, made demonstrations against Shanghai, doubtless expecting the foreigners would be neutral and permit its capture. But by this time the English were beginning to feel in a less neutral mood, and somewhat impatient of the interruption to their trade caused by this long continued war. When, therefore, the rebel army entered the southern suburbs the imperial troops flying before them, to their surprise and chagrin great shells from the british men of war came shrieking into their midst, and they retired without firing an answering shot.

During the panic caused by this raid a characteristic Chinese incident occurred which may be worth relating. The teacher of a certain missionary, with his family, consisting of a wife and a grown up son, fled to gether in search of a place of safety beyond the Whongpoo river. On reaching the bank they found but one small boat and that on the point of pushing off. Only two more persons could take passage and it became necessary for them to decide at once which two should be saved, and which one should be left to perish. All readily agreed that the son's life was of first importance. Should he be slain there would be no one to take care of the old people, or to sacrifice to their names after death. It was next decided that the old man could get along better without the old woman than she could without him, so the two men got into the boat as it pushed for the opposite shore, leaving the old woman, with her little bound feet, to the mercy of the rebels who spared neither age nor sex. Fortunately, however, all survived, and the old teacher told the story, after his return, with evident self-complacency.

Tung Chow, China.

(Concluded next week.)

A Tennessean in Texas.

It has been a long time since I have written anything for your paper. As I renew my subscription I will give you a few items. First, I do not want my brethren and friends in Tennessee to think that I have lost any of my love and appreciation for them because I am engaged in the work of my Master a great distance from them. I have never been connected with a work that I love as I love my present work. Tennessee gave me birth, instilled in me all the fire and zeal I have in the Master's field, and the Master's Spirit made me fearless and bold while I lived upon Tennessee soil. I love her and her people. The old Southwestern Baptist University at Jackson, whose son I am, comes to me in my daily thoughts, and the sweetest dreams of my life are for her prosperity. Dr. Savage some time ago wrote so lovingly of the good the ministerial students did last vacation.

To my honored teacher and brother I would say, eternity alone can reveal the good the consecrated students of that school have done and are still doing for the Master's. Churches near Jackson ought to avail themselves of this consecrated talent. Once more, where is the person or church in Tennessee that will fail to send aid for the support of these young men? If timidity did not forbid I would tell you some of my struggles with poverty while at that school and thus stir your hearts to give to the support of those noble boys. They are worthy. Who knows but what some heart is almost bleeding with the thought of leaving for the lack of means?

Perhaps some one wants to know about my work. The membership of the church doubled during last year. We have recently received two, one stands approved for baptism. The ladies have every Wednesday evening set apart for the reading of the Bible and engaging in prayer. During the last four or five years they have prayerfully read the New Testament through four times. We have no Ladies' Aid Society, and I am glad of it. A Ladies' Aid Society does not help the mission cause, but tends to kill it. My church gave last year as much to the different missions as half the churches in Texas did with twice or three times her membership. I say this not to boast, but to show what people can do who believe the Bible and will seek to know its truths. God will honor his plan. It may not seem so at first, but be faithful and we shall see success. "Give as the Lord prospers" is not only a good theory, but it is still better when put into practice.

I had the pleasure of being a delegate to the State Convention of Texas, which met at Gainesville. You have no idea how many preachers I met who originally were from Tennessee. Our Tennessee men stood none behind the regular Texas. We all love the same cause, and with heart to heart and shoulder to shoulder we go into the harvest field to gather for our Master. We have in this grand State some of the biggest hearted men you ever saw. Tennessee may get our dear Bro. Holt, but we may send there to get somebody to take his place.

May God bless the BAPTIST AND REFLECTOR.

I do hope all friends and brethren will pray for the success of my work in Texas. R. D. WILSON. Texarkana, Texas.

Sunday-school Literature.

The schools will be ordering their supplies for next year shortly. If you wish the Philadelphia series, send the order to me, as it will help our work for me to have the order. If you use the Convention series, send directly to Nashville. They make cash contributions to our work. I am out on the field, but "Aunt Nora" is at home. Your orders will receive immediate attention. Be careful to send the correct amount for what you order. And remember Picture Lesson Cards are ordered only in sets of five or multiples of five. Don't forget that I have changed my office address. O. L. Hallett, Cor. Sec., 308 Second Street, Memphis, Tenn.

OUR FIELD GLASS.

By Rev. A. H. Gahaniss.

A GLANCE AT WHAT THE WOMEN ARE DOING.

For the benefit of our lady readers we will turn our field glass this week to the doings of the women, and see their progress both at home and abroad.

Miss M. V. Slaughter is the second woman admitted to the Blackstone Law Club in Memphis, Tenn., Mrs. Martha Strickland having been the first. An old lawyer now declares that he cannot see how they got along in former times without them. There are now 128 American women who practice law in the courts or publish legal documents, and there are twenty one law firms of husband and wife in this country.

Kate Smith of Louisville, Ky., has lately received her diploma as a professional embalmer, one of the very few in this country.

Miss Sadie Price of Bowling Green, Ky., has devoted nearly four years to collecting and classifying the wild plants of Warren County. She has found in all about eighty-eight different orders and 650 species.

Dr. Caroline S. Pease has been appointed a member of the Board of Examiners at the State Hospital for the Insane at Poughkeepsie, N. Y.

Dr. Mary Putnam Jacobi has been elected President of the Neurological Section of the New York Academy of Medicine. There are quite a number of female doctors in New York City, and several of them have an annual practice worth from \$10,000 to \$15,000. Nearly every town of any size at the North has one or more female physicians. Louisville, Ky., has two or three, and so, we presume, has Nashville, Memphis and other Southern cities, since there are nearly 4,000 in regular practice in the United States.

The New York World says: "The graduation of twenty-one women doctors in New York last winter attracted scarcely any attention. Less than a generation ago it would have been greeted as something much greater than a nine days wonder. This proves that we are now more civilized and enlightened, as the geographers say, than we were a generation ago."

E. Willard is the head and leader of the Woman's Christian Temperance Union, which has branch societies in every State of our Union and in many foreign lands, and is doing more than all other agencies combined to suppress the drinking curse. Here is what Dr. Lyman Abbott said recently in a sermon of this woman's crusade against intemperance: "I am very glad the Woman's Christian Temperance Union is fighting the temperance battle, but I do not think it very creditable to us men that we leave it to be fought by the women. In the old legend, St. George fights the battle for the deliverance of the woman, in modern life, the woman fights the battle and St. George sits on the fence—smoking—to see how it is going on."

The writer would here add that in this modern battle which the woman is fighting for the deliverance of the man from the grasp of the demon intemperance—a fact and not a legend—the man while sitting on the fence smoking and sipping his toddy every now and then exclaims: "I am afraid she is getting out of her sphere." This is not "I don't think she'll succeed." This is certainly not very creditable to us men. If we are too cowardly to fight the battle ourselves, we ought at least to give the women a word of encouragement, as the cowardly husband did in the story of Betsy and the bear. When he had fled to a place of safety and left his wife to fight the bear alone he manfully exclaimed: "That's it, Betsy! Hit him again! A few more licks of the axe like that will finish the brute."

A New York paper in an editorial on woman's inventive genius says: "The feminine mind, being, as a rule, quicker than the masculine mind, takes hints and sees defects which would escape the average man's attention." We may here add that Thomas Edison, the great inventor, prefers women machinists for the details of his electrical inventions. He supports his belief by placing 200 women on his staff of assistants in his large factory. As space here forbids, we may in another article give some of the remarkable inventions of women which have been made prominent by the Columbian Exposition at Chicago.

As Secretary.

I am on a tour of the churches of the New Salem Association and will report. It is one continual succession of kindnesses. God bless the dear brethren and sisters and the churches and the Sunday-schools. But, brethren, would it not be much better and pleasanter if we could get ourselves down to some systematic work so that we might know how to project this work and prosecute it? And then not take all the Secretary's time on the field? This would be delightful and would inspire both courage and confidence. Let us work to that end. While I am importuning brethren for some timely assistance now, I am seeking to lay plans before them for future systematic and permanent work. If I will suggest a simple, practicable method, will you help me? I think you will.

HOW THE SUNDAY SCHOOL CAN HELP.

Now this is peculiarly Sunday-school work. While it is not alone the work of the schools, still it is work that appeals with peculiar force

MONTHLY CONTRIBUTIONS.

Many schools are doing this now. I want all to do it. It might not at first appear to you how this would help us. There are 560 schools in Tennessee. Suppose they all sent me one dollar a month. I could do this work with but little help from the churches. Won't you and your school do this? Some cannot send a dollar at first very easily, but some can send a little more. Every school that will do this, let me have the address. Bro. superintendents, there are 300,000 children in Tennessee not in Sunday schools, and will not your school help me?

HOW CHURCHES CAN HELP.

Send me something to help me prosecute this work. I wish we could come to monthly offerings to missions. Suppose we just took collections for missions and divided it, giving such a part of it to each one. It might look small at first, but if all the churches would do that, the many litters would make a helpful heap. Send to your Association Treasurer at once. Then all the litters in one heap could be sent to Bro. Woodcock and he would be able to send a nice check each month to each Board. Don't pass this without thinking of it a little.

HOW THE SISTERS CAN HELP.

Just as some are now doing. Give us some help too. Give more largely to the other missions, but give us some. Ours is missions to the homes of our sisters in Tennessee. And to those who have no gospel privileges. Our collectors have found many women who hardly ever get to church. They read the Bible and pray with them and have some helpful reading in the home. I appeal on behalf of the

ONE BELIEVER.

of people in Tennessee who are not Christians. Shall we not go to them with the story of Jesus' love, and tell them of his salvation?

Drop me a letter and tell me you are praying for me and will help.

The Graves Monument.

The Trustees of Southwestern Baptist University have decided to endow a chair in that institution to be known as the J. R. Graves Chair. About one-third of the amount agreed has been raised. The remaining two-thirds (\$20,000) is yet to be raised. The design of the movement is to raise a monument to perpetuate the memory of Bro. Graves, than whom perhaps no man has done more for the Baptist cause in the South. Bro. Graves had many friends in Middle Tennessee as well as in other parts of this great State. It is requested that each of these friends

contribute a free will offering of from \$1 to \$25, according to his ability, to establish this professorship and thus build a monument to perpetuate the name of the illustrious dead, aid in building up an institution that was near and dear to him, and at the same time be of great benefit to the living. Brethren, it ought to be done. Will the pastors of Tennessee voluntarily canvass the congregations they serve and present this matter to them, and receive their contributions? What say you, brethren? Every one that will do this is requested to send his name to the BAPTIST AND REFLECTOR so that we may know the mind of the brotherhood in regard to this matter. If we undertake it—and some of us will, for the matter was favorably received by the Pastors' Conference of the New Salem Association—it is further suggested that subscriptions be taken to be paid on or before the 1st day of June, 1899.

Are there not 5,000 Baptists in the State who will give \$5 each to this work? Methinks there are ten or twenty thousands who will do it.

T. J. EASTON.

Grant, Tenn.

"I Was Sick And Ye Visited Me."

It is with great pleasure that the Tennessee Woman's Missionary Union reports the success of a recent special effort in behalf of the Havana Sanitarium. The proposition that our State furnish one of eighteen beds, costing \$25 each, has been more than met, one society alone volunteering to present one bed. The woman's meeting at Jackson, conducted by Mrs. Early, aided with a good collection. The list of contributing societies is as follows:

Table listing contributions from various churches and societies, including W. M. S. churches in Knoxville, Jackson, Murfreesboro, Trenton, Knoxville, Nashville, and Chattanooga.

S. E. S. SHANKLAND.

Vice Pres. for Tenn. of W. M. U.

—A church in Hartford gave \$1,100 to Home Missions. One lady said to another: "Didn't we do well this morning?" "No, not as a church," was the reply; "for one lady gave \$500 and one gentleman gave \$300." If such collections were analyzed it would appear that, as a rule, by far the greater part is given by a very few persons, and they not the most able. The great majority of church members give only a trifle or nothing at all for the work of missions.—Ed.

Royal Baking Powder. Highest of all in Leavening Power.—Latest U. S. Gov't Report. ABSOLUTELY PURE.

BAPTIST AND REFLECTOR

Nashville, Tenn., Nov. 30, 1893

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

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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.

THE CAUSE OF MOBS.

We have had a surfeit of mobs lately—mobs South and mobs North, mobs West and mobs East, mobs white and mobs black, mobs for rape, mobs for murder, mobs for barn burning and mobs for almost every crime. The impression seems to have become current that the only way to punish a person for any crime is by mob law. People seem to have lost confidence entirely in the courts. What is the matter? There must be a cause or causes for this barbarous condition of affairs here in a civilized land. These causes, we believe, are varied, but all of them find their source in the system of jurisprudence which prevails now. Formerly, several hundred years ago, it was the tendency of the law in English speaking countries to protect society at the expense of the individual. Society was everything, the individual nothing comparatively. Every man against whom suspicion arose was presumed to be guilty until he proved himself innocent. The smallest crimes received severe punishment and often were made capital offenses. A man was thrown into prison for debt and kept there until he or his friends managed in some way to pay the last farthing. Once in the clutches of the law, it was almost impossible to escape,

The whole idea was to protect society without regard to the individual. In doing so the law was often very unjust to the individual. The theory seemed to be that it was better for nine innocent men to suffer than for one guilty man to escape. This was going too far. A natural reaction set in. The habeas corpus act was passed, which recognized the rights of the individual and his right of bail in smaller offenses. With the passage of that act the pendulum began swinging back until now it has gone too far in the other direction. The tendency of the law at present is to protect the individual at the expense of society. Every man is now presumed to be innocent until proven guilty, and the theory seems to be that it is better for nine guilty men to escape than for one innocent man to suffer. Consequently the law throws all sorts of protection around the person accused of crime, such as technicalities, delays, and especially the jury system, which requires that twelve men must unanimously decide a man guilty before he can be punished, or can even be presumed to be guilty. So far has the law gone in the direction of protecting the individual that it has become almost impossible to convict a criminal, even when every one knows him to be guilty. First, there are long delays in bringing on the trial, until the public has almost lost interest in the case and care very little whether the criminal is punished or not. Then through subtleties and the raising of doubtful questions by shrewd and conscienceless advocates the minds of the jury are befuddled and confused until they hardly know guilt from innocence, and as they are instructed to give the benefit of any doubt to the prisoner, they conclude that it is best to decide in his favor. Or frequently some of the jury favor the conviction and others the acquittal of the prisoner, resulting in a hung jury and still further delay. And thus the matter goes until finally the public has forgotten the case and lost interest in it, and at last a jury is found which clears the man. Or again, even if the criminal is declared guilty by the lower court the case is often reversed by a higher court upon a bare technicality and the miserable farce of grinding out justice must be gone through again by the mills of the courts, resulting finally either in the acquittal of the prisoner or in the people rising up and taking the law into their own hands, as they did in Virginia recently. We could give illustrations from actual life of all these positions. But it is hardly necessary. Every one is familiar with them. They are so many that the people have lost confidence in the courts to a great extent, and feel that instead of being courts of justice they are too

frequently courts of injustice. The whole machinery of the courts is turned in the direction of protecting the criminal and preventing his punishment. The criminal of course likes it, and so do his friends, including, of course, his lawyers. But the mass of people, who are interested only in seeing justice done and their own lives and property protected, become disgusted with the whole proceedings—a disgust which is liable to express itself in a resort to mob law the next time any grave crime is committed in that community, under the feeling that that is the only way to secure the punishment of the criminal. Let us say, and say it plainly to our courts, our judges and our lawyers. You who were put in your positions for the purpose of protecting society by the punishment of criminals, you who were designed to see that justice, even and exact justice, should be meted out to every one, you who were intended for the very purpose of preventing such things as mobs and mob law, you are more to blame for mobs than any one else, and are more responsible for them. If the people felt that justice would be meted out to each one surely and speedily and without favor, there would be no resort to mob law. They would prefer to leave the matter to the courts, but it is because they have learned by a sad experience that they cannot trust the courts that they are tempted to take the law into their own hands. We have spoken plainly, but earnestly. We felt that some one should say these things which so many are thinking. Let us add that we believe, of course, in protecting the individual. But the pendulum of liberty has swung too far in that direction. It is time now that society were receiving some protection. Has society no rights which a court is bound to consider? Surely some golden mean can be found in which both the individual and society shall be protected, in which none but the guilty shall be punished, but all the guilty shall be. If that were the case, then we believe that we should hear no more of mobs, but every one would be content to leave the administration of justice in the hands of the properly constituted authorities.

THANKSGIVING THOUGHTS.

The day upon which this paper is published—Thursday, November 30th—is Thanksgiving day. It is the day set apart by President and Governors as the day upon which the citizens of this great country should, by abstinence from their usual avocations and by assembling together in their respective places of worship, express their gratitude to God for the manifold blessings which he has bestowed upon them, and offer praises unto his name. As stated

on our Home page this week, the observance of a particular day of thanksgiving originated among the Puritans of New England soon after their arrival in this country, and was occasioned by special deliverances from the dangers which surrounded them. Gradually it spread, until it has for some years now been a national institution, while it has at the same time taken on the broader significance of being a day of thanksgiving for all blessings. It is a beautiful custom, we think, to have this National Thanksgiving day. But it should not be allowed to become simply a formal and ceremonial affair, to be observed only in a perfunctory way. There should be the genuine spirit of thanksgiving present with us, giving a real significance to the day. Perhaps some one may say, however, "Will it not be rather a difficult matter to feel very thankful upon this Thanksgiving day? We have had the hardest times during the year the country has experienced in twenty years, perhaps the hardest it has ever experienced in its history. All around us have been broken banks, closed mines, suspended factories, low prices for farm products, money scarce and all business in a demoralized condition. No matter what were the causes of all these things, whether the purchasing clause of the Sherman bill or the threatened tariff legislation or what, these facts stare us in the face, and how can we return thanks for them? Was not God back of them all? How, then, can we feel very thankful to him?" We imagine that there will be many to argue in some such way as this. But don't you perceive what a low view of life you are taking when you do so? You are looking at life only from the standpoint of material prosperity, as if that were all that one has to be thankful for. You are leaving out of account the higher life, the greater prosperity which one may enjoy—the spiritual. Have you not experienced that during this year? It is rather a strange law that in periods of great material prosperity there seems to be a spiritual drought, and that in periods of financial depression and material adversity there is a marked revival of spiritual life; and usually the harder the times the deeper the spirituality. The less money the people have in their pockets the more religion they have in their hearts. Such seems to have been the case this year. Not for many years has there been seen such a widespread religious awakening as has been experienced this year. All around us have been showers of blessings, the showers sometimes deepening into floods. From every hand come the glad tidings of great ingatherings into God's Zion. Shall all these count for naught in considering God's bless-

ings upon this land for which we should be thankful? Do they not constitute the basis for much gratitude and thanksgiving to God? Nay, as between the material and the spiritual prosperity, is not the spiritual of more importance than the material, and consequently is there not even more ground for thanksgiving this year than in other years? And then have you not as an individual had abundant occasion for gratitude in your own life during this past year? Can you not sit down to-day and recall numerous blessings which God has bestowed upon you, perhaps of a material kind, certainly of a spiritual nature? And have you no thanks for them? Will you remain impassive and unresponsive to all of God's goodness toward you? Ah! how little we do value God's benefits oftentimes! What thankless, ungrateful wretches we often are! But God help us upon this National Thanksgiving day to return thanks to him out of sincere hearts. And God help us also to carry that spirit of thanksgiving with us at all times, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." GIVE PREMIUM OFFERS. We propose to make the BAPTIST AND REFLECTOR for 1894 better than ever before, with God's help and yours. As we have announced before, we shall publish next year a series of illustrated articles by Dr. G. A. Lofton of this city upon Baptist Theology, in which he will tell, in his own forcible style, what Baptists believe and why they believe it. These alone will be well worth the price of the paper, as those who have read his series of "Chalk Talks" in the paper this year will readily believe. But besides these we shall also have articles upon doctrinal and practical subjects by a number of our leading men in the State and over the South. These are in addition to our regular features, such as our correspondence, news items, missionary information, our Home and Young South and editorial pages, etc., all of which will be continued, and if possible improved. Now to encourage our friends to work for the paper and to stimulate others to subscribe, we make the following premium offers. Read them and see if you cannot take advantage of them: 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, 1894, 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. These are all remarkably liberal offers. Can you not get at least one of these premiums? Please let us hear from you soon. STATEMENTS. Statements have been sent this week to all of our subscribers who are in arrears. They are simply such statements as are used in all lines of business. We hope that those who receive them will treat them as matters of business, and that they will not throw them aside, but will attend to them as soon as practicable. We know that times are hard, and appreciating that fact we have waited upon many of our subscribers through the summer and fall. It is important, however, that we collect the amounts due us by January 1st prox., as we have large bills to meet then. Remember that while \$2 is a comparatively small amount with you, a good many \$2 will make a large amount with us. Of course you wish the paper continued. Will it not be convenient for you to renew now? We hope to hear from you soon. Read our premium offers in another column. QUESTION BOX. (He understood that the editor claims neither omniscience nor infallibility, but merely gives his opinions, with the best lights before him, upon the questions asked.) Permit me to ask a question or two. 1. Should the testimony of a colored Baptist be considered valid or taken by white Baptist Churches? 2. Is a man justifiable in putting away his wife and marrying another while the former lives. A SUBSCRIBER. 1. Why certainly, if the colored Baptist has any reputation for veracity. 2. No, unless the first wife has committed adultery. PERSONAL AND PRACTICAL. —Are you thankful this Thanksgiving day? Then can't you make some one else so, too? —Dr. John A. Broadus says that dyspepsia is a combination of gluttony and laziness. That is pretty hard on some dyspeptic saints. Is it true? —Before leaving Texas, Dr. A. J. Holt turned over to Baylor University his museum collected with much care through a number of years and in many lands, and valued at about \$1,000. —The Standard of Chicago says that "D. L. Moody believes that the greater part of the distress in Chicago can be traced to three sources, intemperance, improvidence and last-

ness." And we are inclined to believe that the greater part of the distress, not only in Chicago, but anywhere, can be traced to these three sources. —Rev. C. S. Gardner preached an excellent sermon last Sunday upon the subject, "The place of the Lord's supper in the Christian system." It is strange how people often misunderstand Baptists upon that question. We have asked Bro. Gardner to write out his sermon of last Sunday and give it to us for publication, and hope he will do so. —The death in New York on Sunday, Nov. 19, of Dr. Chas. F. Deems removes one of the most interesting figures from the pulpit of our land. He was a Methodist by early affiliation, but since 1865 he has been pastor of the Church of the Strangers in New York City, and as such he was one of the most popular preachers in the city. He will be greatly missed. —Through a natural mistake of the printer, and inadvertence of the editor, Bro. W. M. Vines was made to say last week that "Bro. Hale is the moving power of the church at Greenville." Of course, as the editor and everybody else who has ever had any acquaintance with Greenville knew, he meant Bro. Hall, Bro. J. K. P. Hall, and the editor takes pleasure in indorsing every word said of him by Bro. Vines. —"Thus it becometh us to fulfill all righteousness," said Christ to John when the latter objected to baptizing him. All righteousness, yes. It ought to be fulfilled. We ought to fulfill all righteousness as Christ did. But suppose we do not? What then? We sin. We are lacking in righteousness. What then? Shall we be lost because we do not fulfill all righteousness? Must we have perfect obedience to God before we can be saved? If so, what was the need of Christ's blood? Could we not have been saved that way before—if it was possible to be saved thus at all? —The editor of the Christian Observer says that a gentleman recently remarked to him: "I went to the theatre from the age of fourteen to twenty-four. I have been before the scenes and behind them. I know what is going on there. I would by no means let a child of mine attend it. For I know that it is impossible in such associations to keep the mind pure." And yet there are perhaps some Baptist parents in Tennessee who would let their children go to the theatre, and some of them perhaps would go themselves and take their children. Shame on them. —The Baptist Book Concern has recently issued a paper bound edition of those two popular books of Dr. J. T. Christian, "Immersion" and "Close Communion," which are perhaps the best books ever published on those subjects. The price of these paper bound books will be 80c. We are glad to know that they have thus been brought within the range of many who would not feel like paying \$1.00 for the books. Remember, however, that it is the cloth-bound \$1.00 edition we are offering as a premium to our subscribers. They now have the opportunity of getting this book for only 10c, written scarcely pays for postage, wrapping etc. If a minister, send \$1.80 instead of \$2.10.

—Mention was made in our Memphis notes last week of the fact that Bro. M. D. Early, pastor of the Trinity Baptist Church, that city, was considering a call to become Gen. Missionary or Asst. Sec. of the State Mission Board of Texas. Since then we learn that he has decided to accept the position and will move his family there shortly. We shall regret to lose Bro. Early and also his noble wife from Tennessee. They are both of them devoted and efficient workers in the Master's vineyard, and we commend them very kindly to the Baptists of Texas. It looks as if our Texas brethren are trying to get even with us for enticing their A. J. Holt from them to take charge of our missionary work in Tennessee by enticing our M. D. Early to take charge of similar work in Texas. This is not exactly swapping a Roland for an Oliver, but it is swapping Holt for Early. We regret to lose Bro. Early, but console ourselves with the gain of Bro. Holt. —The papers last week told of the accidental drowning in Lake Cayuga, New York, of Dr. L. S. Merriam, son of our good brother, Deacon I. B. Merriam, of Chattanooga. Dr. Merriam was only about twenty-six years of age, but he was regarded as one of the most promising young scholars of the South. He graduated in 1889 at Vanderbilt University with great distinction and was publicly congratulated by Chancellor Garland on his graduating day on having set the high water mark to scholarship at Vanderbilt. At the time of his death he was instructor in political economy in Cornell University. The death of such a bright and promising young man at so early an age seems to us here to be short of a calamity. But if we could see within the pearly gates it would all seem right to us. One thing we know—that all things work together for good to them that love God. Thank God for the blessed comforts of his Word. We tender to the sorely bereaved family our deepest sympathy and pray that God's grace may be found sufficient for them. —We regret very much to learn of the death on last Sunday, Nov. 26th, at his home in Macon, Ga., of Dr. E. W. Warren. For twelve years—from 1869 to 1871—he was pastor of the First Baptist Church at Macon. Then for five years he was pastor of the First Baptist Church of Atlanta, Ga., and then of the First Baptist Church at Richmond, Va., three years. In 1879 he was recalled to the pastorate of the First Baptist Church at Macon, where he remained until falling health compelled him to give up the duties of so large a pastorate and accept the care of a new church organized near Mercer University. Dr. Warren was one of the best and noblest men in our Southern ministry. His sweet spirit, his winning manners, his tender gospel sermons made him one of the most honored and most beloved as well as one of the most useful pastors in the South. He well deserved the sobriquet of the "Beloved John." He will be greatly missed, not only in Macon and in Georgia, but all over the South. We tender to his noble wife and other members of his family our deepest sympathy in their bereavement. He was to us as a friend and a father, and we mingle our tears with theirs in his loss.

THE HOME.

The Lord's Goodness.

"Life should be," we all should pray
 Just one long thanksgiving day.
 For come pleasure, or come woe,
 Every trusting heart should know
 God's best love is ever o'er us
 Mercy governs all his ways.
 And 'tis he who goes before us,
 Whether dark or bright our days
 Ah, the comfort of that knowing,
 How within our hearts is growing
 Till they overflow with praise
 "The Lord is good in all his ways."

Jimmy's "Club."

A gentleman sat in a plain office
 puzzling his head over a perplex-
 ing question. He was the agent of
 a benevolent society, organized to
 help the poor of a great city. The
 trouble was this

Thanksgiving was at hand, and
 he had not money enough to do
 all that he wished to do on the
 coming day. He knew too many
 families who lived at starving
 point, to whom Thanksgiving gave
 little apparent reason for thanks.

He knew young men who did
 not hesitate to spend three dollars
 on a single rose. He knew young
 ladies who thought nothing of
 wasting more or less dollars a
 week on candy. Twenty-five cents
 would buy a sumptuous dinner
 for a starving child.

Many hundreds of the extreme-
 ly poor looked to this man for one
 good dinner at Thanksgiving
 time. For one day in the year
 they hoped to have enough to
 eat. How was he to give it?

Suddenly, three or four dirty
 faces peered through the window,
 a timid knock followed. Five street-
 boys and two somewhat tattered
 little girls trooped in. The agent
 recognized them as members of a
 city mission evening school. He
 said pleasantly:

"Well, children, what can I do
 for you to day?"

"Nothin'" answered the chil-
 dren, vaguely.

"You, Jimmy, you tell," said
 one of the girls, giving the tallest
 boy a shove. Jimmy fumbled in
 his ragged pocket, and slowly pro-
 duced a large handful of pennies
 and small change.

"We fellows are a Club," said
 Jimmy, with a grand air. "There's
 twenty of us, mister."

"We gals are in it, too," inter-
 rupted the girl who gave the shove.

"We, all of us and the gals, too,"
 responded Jimmy. "We come
 from Cummin's Alley, and we're
 a Club to help Thanksgivin'.
 Here's—here's nine dollars and
 ninety cents."

The agent stared at the large
 sum, collected at what cost of self-
 sacrifice? Only the givers could
 say.

"It's for them that can't git no
 dinner," explained the littlespoke-
 man.

"Is it?" exclaimed the good man.
 He hardly knew what to say as he
 glanced at the poor clothes and
 shrunk cheeks of the "Club."

"Yes," said Jimmy, stoutly.
 "There plenty poorer than us,

mister, we're a Club to help 'em.
 We didn't care if we didn't have
 a dinner two or three days so'st
 we might give real poor folks
 one."

"How many dinners will nine
 dollars and ninety cents get?"
 asked a little girl rather hungrily.

"What kind of a dinner?" in-
 quired the agent, with a percepti-
 ble weakening in his voice.

"O turkey and stuffin', and and
 puddin'" said the children eagerly.

"That will cost perhaps twenty-
 five cents a piece," said the agent,
 "and your money will give a line
 Thanksgiving dinner to as many
 as thirty-five hungry people. You
 have done nobly, children, and I
 am delighted that you have been
 so kind and thoughtful for others."

The dinners were bought. "The
 Club" distributed them. The chil-
 dren's first plan was to put a cab-
 bage in with each dinner, the
 agent says. But there were not
 cabbages enough to go around. So
 they cut each cabbage into quar-
 ters, and put one piece into each
 bag.

That Club of twenty poverty-
 stricken children worked until
 nine o'clock at night on the day
 before Thanksgiving, distributing
 thirty-five dinners to people
 "poorer than themselves."

This is a true story, and one
 that should make our easy blood
 tingle with something akin to
 shame.

Generosity means comparatively
 nothing unless it is freighted with
 something of self-sacrifice. To
 give away an old pair of shoes
 that we do not want means sim-
 ply a kindly disposition. To give
 up a luxury for a few weeks is not
 Spartan. But to give up what we
 actually need to do what these
 twenty children did is real gener-
 osity.

If starvation feeds starvation,
 what might not comfort and luxury
 do? *Youth's Companion.*

The Origin of Thanksgiving.

To recall the circumstances of
 the first day of Thanksgiving may
 serve to remind us of how much
 more we have to be thankful for
 than had those early pilgrims.
 History tells us that of the one
 hundred and two emigrants that
 landed on the bleak and rocky
 coast of Cape Cod Bay in the
 winter of 1620, almost half died
 before the following winter fairly
 set in. To-day, in our comfort-
 able country and city homes, we
 cannot even imagine the suffering
 of the survivors, both from desti-
 tution and the inclement weather
 which they were not prepared either
 as to clothes or habitations to
 brave. The most of the brave
 people were not inured to hard-
 ships. Among them were delicate-
 ly-nurtured men and women.

They staked and laid out two
 rows of huts for the nineteen
 families that composed the colony;

but within the first year they
 had to make seven times more
 graves for the dead than houses
 for the living. Notwithstanding
 all their trials and hardships,
 these brave founders of a great
 and glorious race had so much to
 be thankful for that they had to
 appoint an especial day on which
 to give especial thanks for all their
 mercies."

So, they agreed among them-
 selves that, since their prudence
 and forethought had been so won-
 derfully blessed of God, they
 would send out four men hunting,
 that they might rejoice together
 in a special manner after the fruit
 of their labors had been gathered.

According to the historian, barley
 and Indian corn were their only
 crops, the "peas were not worth
 gathering, for as we feared, they
 were too late sown." This was
 under the good Governor Brad-
 ford. The four men that went
 hunting brought in as much game
 as served the company for a week.
 The recreations of the day con-
 sisted of the exercise of their arms.
 Massasoit, the Indian chief, and
 ninety of his men, coming among
 them for three days, during which
 they were entertained and feasted
 by the colonists, the Indians kill-
 ing and bringing to the feast five
 deer. This was in 1621, and was
 the beginning of Thanksgiving
 Day in America.

The next New England Thank-
 giving Day was in July, 1623,
 which had been appointed as a day
 of fasting and prayer on account
 of drought. While they were
 praying rain fell abundantly, and
 the Governor appointed it instead
 a day of thanksgiving. In June,
 1632, Governor Winthrop, of the
 Massachusetts Bay Colony, invited
 the Governor of Plymouth Colony
 to unite with them in a day of
 public thanksgiving because the
 action of the British Privy Coun-
 cil had been favorable to the Col-
 onias. In Massachusetts Bay
 Colony, old records show that days
 of thanksgiving were appointed in

1632, 1634, 1637, 1638, and 1639,
 and sometimes of more than one
 day in the same year. In Ply-
 mouth we find mention of one in
 1651 and again in 1668. In 1680
 it seems to have become an annual
 custom.—*American Agriculturist.*

Are You Drifting?

Some years ago there was a ves-
 sel coming down the Niagara
 River, which, when a few miles
 above the falls, took fire. It was
 soon found there could be no par-
 ticle of hope for saving her, so the
 crew and passengers were taken
 ashore in boats, and the vessel
 abandoned to her fate.

It was night, and the scene is
 said to have been grand beyond
 description. The banks were lined
 with people who waited in breath-
 less suspense for the inevitable
 moment as she swept toward the
 awful verge. At length, with a
 frightful plunge and hissing sound,
 amid flashing fire and gleaming
 spray, she made the bound, and
 disappeared in that awful flood.

How sad it is, but it is none the
 less true, that there are hundreds
 of young men in our cities and
 villages just as hopelessly on fire
 with evil habits; and through the
 dark night of temptation they are
 floating down with the current
 toward a more awful plunge. But
 surely this is not a manly course.

There can be no glory in mere
 drifting—going with the current.
 Floating is essential weakness. A
 cork can do that. Going against
 the current is strength. Surely
 no manly young man needs ever
 to be convinced that moral weak-
 ness is disgrace, and that moral
 strength is pride and glory.

And let it not be forgotten that
 vacillation in regard to beginning
 the Christian service is as un-
 worthy, if not more so, than any
 other. If you have not done so,
 my brother, you owe it to your
 manhood to begin a decided Chris-
 tian life. You know it. Your
 reason, your heart, your conscience,
 all tell you so. You not only owe
 it to Him—but you owe it to your
 own self to take this step, if you
 have not, and to do so at once.
From Zion's Watchman.

Dr. Price's Cream Baking Powder

Is the only Baking Powder free from
 Ammonia, Alum, or any other adultera-
 tion. Hence the only Wholesome One

Baking Powders branded "Absolutely Pure"
 contain either Alum or Ammonia.

When high, flaky white biscuit, pastry or surpassing
 fineness, delicacy and flavor

Cake that is light, sweet and retains its moisture is desired.

Dr. Price's Cream Baking Powder

is indispensable and incomparable.

Its higher leavening power makes it more economical
 than any other, and it never disappoints.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

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

POST-OFFICE.

JAPAN.

Now, children, from all we told you
 last week, write and tell us what you
 can of the country of Japan and the
 Mikado.

Question.—Why did Japan close
 her ports so closely against all for-
 eigners at one time?

Answer.—Because Catholics and
 Jesuits came in and made a great
 many converts, but they soon showed
 the people it was power they wanted
 rather than the salvation of souls. So
 the people rose up and fought and
 killed all who believed in Catholicism
 and learned thus to hate all foreign-
 ers very bitterly and issued a law
 prohibiting any one landing on their
 shores at the risk of his head.

Question.—Is the government now op-
 posed to foreigners? Answer if you
 can. Lovingly. AUNT NORA.

To the Wheel Chair Circle I dedi-
 cate this little poem with my love and
 the wish that they may make their
 mission on earth a sweet song of cheer.

LENA'S MESS

A bright, smiling face,
 Into my doorway came
 Like a beautiful, golden sunbeam
 From heaven, a brilliant flame

A cheering smile greeted me
 When the world seemed cold and drear
 The dark clouds melted away
 And life again was dear

A kind word soothed my heart with joy
 And all the day was warm and bright
 Its music still echoes in my soul,
 Though dark and cold the night

A tender clasp of the hand
 With all its eloquence unspoken
 The love touch alone can tell
 And the thrill of gloom was broken

A pitying look, a gentle tone
 I was such a little thing
 But I read the thought too deep for words
 And it softened sorrows, stung

These little things cost nothing
 And they make life doubly sweet
 Let us scatter them freely along our path
 And gather them back at Jesu's feet

MOLLIE ELLYN DYKES.

Altoona, Pa.
 Dear Aunt Nora:—Please find in-
 closed a 2 cent stamp, for which you
 will please send me a chapel bell. I
 am 11 years old, but have often thought
 I would join the "Young South."

IDA W. GARRETT.

Anderson, S. C.
 I send you a bell, Ida, but the Cen-
 tennial year is over and I want you
 to use your bell as a mission bank
 for Japan, and I hope all the "cousins"
 who have bells will use them here-
 after as mission banks. I have new
 labels and banks for all who will send
 me a stamp for them and also new
 bells for all who want to work for
 Japan. Let me hear from you all
 and send a stamp for each as Ida has
 done.

Dear Aunt Nora:—I have at last
 succeeded in filling my chapel bell
 with the nickle you gave me. With
 love to you and all the cousins, I will
 close. Your namesake,
 NORA YOUNG.

P. S.—Nellis has not finished her
 bell yet.

Centennial Fund.

ROLL OF HONOR.

We give below the names of all
 who have earned a certificate since
 April 30th by sending us \$5 for this
 fund, and we call it our Roll of Honor:
 White Oak Grove Sunday school;
 Miss Susie Goodson, River Junction,
 Fla.; "John the Baptist," Woodland,
 Cal; Mattie R. Malcomb, Plant, Tenn;
 Clyde Baruley, Willard, Tenn; Nau-
 cy A. Jesse, Zincite, Tenn; Mrs. E.
 J. Manning, Days, Tenn, Annie
 Brown, Knoxville, Tenn.

OCTOBER.

Jessie Lou Jarrell, \$1; Cecil Olli-
 phant, 30c; Zella Bond, 30c; Ferni
 Murray, \$1.00; Marie Tyson, \$1;
 Esther Osburn, \$1.10; Lena Johnson,
 50c; J. F. Davis, \$1; Mrs. N. J. Phil-
 lips, 35c; Baptist Sunday school class
 of Lineville, Ala., per Miss Ella
 Haynes, \$1.12; Mrs. A. J. Hamilton, \$2;
 Kenneth Boyd, 60c; Stella Perry and
 brothers, \$2; Nellie Johns, 75 cents;
 Emmet Bristow, \$1; Mary Parkison,
 \$2.65; Nora Young, \$1; Mollie Har-
 well, \$1

ORPHANAGE.

Any one wishing to send me money
 for the Baptist Orphanage in Nash-
 ville 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., \$1.10; "Uncle John," 65c;
 "A friend," \$1.

Our Migrating Birds.

To the lover of nature there is no
 subject more interesting than that of
 bird migration. The semi annual
 coming and going of the birds mark
 the changes of the season as accu-
 rately as does the calendar, and there
 is every reason to believe that the In-
 dians thus determined the approach
 of warmer or colder weather.

It is true they counted time by the
 moon, dividing the year and months
 into so many moons, but they antici-
 pated the approach of spring by the
 coming of the bluebirds, martins and
 thrushes, while the departure of these
 birds in the fall heralded the ap-
 proach of cold weather.

Boys and girls can study this sub-
 ject with pleasure and profit. A re-
 cord can be kept of the different spe-
 cies of birds which arrive in the
 several States, together with the time
 of their departure, and when such a
 record extends over a number of
 years the facts thus obtained are
 likely to prove of great value.

Besides this, by studying birds and
 their habits we learn to love them; a
 rivalry will soon spring up as to who
 shall catch the first glimpse of the
 returning songsters, and this will take
 us to the woods and fields, where bird-
 life can be studied in all its phases.

The Department of Agriculture, at
 Washington, has enlisted the services
 of scientists all over the country, and
 secured from them detailed reports as
 to what they have seen of the appear-
 ance and disappearance of birds.

One of the most curious and inter-
 esting phases of the subject is that of
 the relative speed of different birds
 when travelling North and South.
 The comparative speed of the differ-
 ent species was really obtained, but
 to find out the exact number of miles
 which individual birds can travel in
 a day was a task of great difficulty.

Birds, when they once start on their

journey, do not maintain a steady
 flight. Those which breed in a certain
 grove or orchard are always the first
 to appear there in the spring, the de-
 sire to return to their old home caus-
 ing them to start early.

In the migration southward, in the
 fall, the young birds seem to be the
 most eager to depart to warmer
 climes.

The record of fifty eight species of
 migrating birds for one spring showed
 that on an average they covered
 twenty-three miles a day during a
 journey of five hundred miles.

They traveled more rapidly at the
 southern than at the northern end of
 their journey. In the mid-Southern
 States they lingered for several weeks,
 and, as they drew near to the North,
 they found that the weather was still
 cold, so they did not hurry them-
 selves.

In noting the average rate of travel
 of twenty-five species it was found
 that most of the species averaged
 nineteen miles a day during March,
 twenty-three miles during April and
 twenty-six miles during May. The
 later the bird is starting for the
 North the faster it flies.

It was also found that the early-
 arriving birds, such as the robin, the
 cow bird and the golden flicker, travel
 on an average of twelve miles a day,
 while those which may be called sum-
 mer birds, including the night hawk,
 red bird, Baltimore oriole and ruby-
 throated hammer, cover twenty-eight
 miles nearly every day.

During the daytime, birds do not
 travel so far as by night, because they
 stop to feed and often wait for other
 companies to come up with them.

Land birds make an average of
 fifteen miles in the daytime, but
 cranes, geese and ducks fly much
 faster. It is also thought that birds
 do not fly for several nights in suc-
 cession, but that they stop to rest and
 feed after having flown for one or two
 nights.

If the birds were to keep up a con-
 tinuous journey northward, they would
 reach their destination in a very short
 time. But they are on a pleasure
 trip, and do not care to tire them-
 selves out.

When the different flocks draw near
 their goal they separate, and, in the
 course of a few weeks, are scattered
 all over the country.

In the fall they reassemble and
 start on their southern journey. What
 system of telegraphy they have, by
 what intuition they all fix upon one
 gathering place, not even science can
 tell. Will the problem ever be solved?
 —George Ethelbert Walsh.

What a Hymn Did.

"A touching little incident occur-
 red not long ago in the woman's pris-
 on on Blackwell's Island. It hap-
 pened at a Sabbath afternoon service
 in the chapel of the prison.

The first part of the service was a
 sermon. It was short and simple and
 full of earnest feeling. But it seemed
 to fall like good seed upon the ston-
 est ground.

The hundreds of poor, wretched
 creatures ranged before the preacher
 apparently lost none of the hard, des-
 perate look that sin and despair had
 stamped upon their features. They
 sat bolt upright, seemingly bearing
 nothing that was going on before
 them. After the sermon, two lady
 visitors present asked the privilege of

singing a few hymns. This request
 being granted, they began with that
 sweetest spiritual song, 'Jesus, lover
 of my soul,' which they sang with
 much expression.

'Very soon,' said one who was pres-
 ent, 'I noticed the faces begin to
 soften. And in a moment's time the
 heads began to go down, and before
 the verse was finished they were sob-
 bing aloud in all parts of the room.'

What a hold these old hymns have
 on the heart! How often they lift
 the soul from the gulfs of darkness
 into the marvelous light of the Cross,
 where the "new song" is learned,
 and a new life is begun—a life con-
 secrated to God's service.—*Good Way.*

The Most Beautiful Hand.

There was a dispute among three
 maidens as to which had the most
 beautiful hand. One sat by a stream
 and dipped her hand into the water
 and held it up, another plucked straw-
 berries until the ends of her fingers
 were pink, and another gathered vio-
 lets until her hands were fragrant.

An old, haggard woman passing
 by asked: "Who will give me a gift,
 for I am poor?"

All these denied her, but another
 who sat near gave her a gift. And
 then she asked them what was the
 dispute, and they told, lifting up be-
 fore her their hands. Then said she,
 "It is the hand that gives to the poor
 that is most beautiful."—*Ex.*

How Japanese Children Walk.

There is a singular difference be-
 tween the carriage of Japanese chil-
 dren and the way in which our chil-
 dren walk and move about. The Jap-
 anese urchin, whose feet never knew
 the unkind pressure of tight shoes
 and in fact no pressure at all, walks
 more erect, is more sure footed. In
 fair weather he wears flat straw san-
 dals. In these sandals the big toe is
 widely separated from the others,
 which gives the child a surer founda-
 tion. In wet weather he must main-
 tain his equilibrium on his stilllike
 wooden clogs, which keep his feet
 dry, at the same time compelling him
 to acquire an extraordinary power
 over his own motions.—*Ex.*

—Men spend too much time seek-
 ing money and too little time enjoy-
 ing it. That is the reason there are
 so many unsatisfactory lives in this
 world of ours. Fortune is a fickle
 jade and Mammon a cruel master.
 The investments that pay sure and
 permanent dividends are not the kind
 that hang around Wall street. They
 are investments in learning, in char-
 ity, in humanity, in love and tender-
 ness, in friendship and goodness of
 heart. Lay up your treasures in
 banks that do not break and you will
 have no fear of panics, you will not
 know the meaning of hard times, and
 you will never see bankruptcy staring
 you in the face.

—The recent financial panic in this
 country has acted as an outgoing tide
 which discloses the treacherous rocks
 and sandbars. Now that the return-
 ing tide of prosperity has set in, those
 who embark upon its bosom will
 know how to make harbor without
 danger of shipwreck.

—The man who sits down to wait
 for something to turn up will need a
 cushion on his seat.

RECENT EVENTS.

—It is said there are twelve Baptist papers published in Texas. Well, Texas is immense in more respects than one.

—Rev. W. H. Smith, D.D., has accepted the call extended to him by the Baptist Church in Columbus, Ga. He goes from Jacksonville, Ala.

—Rev. G. H. Carter, pastor of the Baptist Church in Jackson, Ga., has been called to the pastorate of the Baptist Church in Gainesville, that State.

—And now it turns out that the greatest and latest defaulter is the cashier of the bank of England. His shortage, another name for stealage, is \$3,000,000.

—Rev. Baylus Cade, lately an active and useful Baptist pastor in Louisburg, N. C., has given up the ministry and gone into the insurance business, temporarily.

—Rev. W. A. Giboney, who assisted Rev. W. E. Penn in his evangelistic labors in this city in 1891, has resigned his pastorate of the Baptist Church in Louisiana, Mo.

—In the recent Arkansas Baptist State Convention Dr. S. H. Ford made, it is said, a most touching speech on the life, work and death of Dr. J. R. Graves. The whole Convention was moved.

—J. J. Toon, at one time the owner and publisher of the Christian Index of Atlanta, Ga., died Thursday, November 18th. He was born in Williamson County, Tenn., March 3, 1818. He was, it is said, a model Christian layman.

—Rev. L. S. Foster, pastor at Senatobia, Miss., has become associate editor of the Baptist Record in place of Dr. G. W. Gardner, recently removed to Florida. His "Field Glass" seems to sweep over a pretty broad range. We welcome him to the tripod.

—Rev. Gilbert Dobbs, pastor of the Baptist Church in Columbus, Ind., a fine city about half way between Indianapolis and Louisville, Ky., has just closed a gracious meeting in which he preached every night for three weeks, and during which thirty-seven were added to the church, most of them by baptism.

—The Baptist Banner of Huntington, W. Va., says in its last issue: "Dr. A. L. Purinton, so long the staunch friend of our Baptist educational interests, is now Professor of Chemistry in the University at Nashville, Tenn. We never lost a more intelligent and versatile man." And Nashville never gained one more so.

—Rev. John W. Key in sending in the name of Rev. H. C. Wilson, of East Tennessee, as a new twelve months subscriber to the BAPTIST AND REFLECTOR, says the late meeting at which Bro. Wilson was ordained to the work of the ministry, near Robertsville, Tenn., proved a gracious revival, in which about forty were added to the church by experience and baptism.

DR. W. J. MORRISON, DENTIST 816 1/2 Union Street, Nashville, Tenn.

—Mrs. M. T. Yates, widow of the lamented Matthew T. Yates, the venerable Baptist missionary from North Carolina to China, has sailed for the land where she and her husband labored so long and so successfully in establishing the gospel of Christ in that heathen nation. She was on a visit to her native land for six months. She will be followed by the earnest prayers and good wishes of a host of Baptists as she goes "far into heathen lands to dwell."

—At the late Virginia General Baptist Association, held at Roanoke, the report on the Baptist Orphanage showed receipts for the year to be \$8,831.81; inmates in the orphanage, boys, 26; girls, 34; and 30 applicants rejected for want of room. It is only about four years old, but in that period it has received \$36,000, and has to show for it 21 acres of land, a complete orphanage building, a Superintendent's house, and current expenses paid.

A Question Answered.

I ask space for a public answer to a question that has come to me from various sources lately. It is this: "Will your Board furnish one quarter's literature free to Sunday-schools which take other literature, if they will agree to change to yours?" I have invariably answered, no. And have given several reasons.

1. We do not give literature to schools able to pay for it; we only give to poor mission schools unable to pay for it, or new schools to help them start.

2. If we have literature to give away to people able to pay for it, our regular patrons deserve the favor.

3. As an inducement to schools to drop other literature and take ours, we do not think this is a business method of such high character as to warrant our using it. If we cannot do work for our Master on business lines which are not condemned by high-toned men of the world, we will not do it at all.

T. P. BELL, Cor. Sec. S. S. Board

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE, SWORN to before me and subscribed in my presence this 5th day of December, A. D. 1893.

HALL'S CATARRH CURE is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Helen Keller, the extraordinary young Southern girl, blind and deaf, but possessed of such rare genius, is to tell her life-story in The Youth's Companion. This article is the only one this lively and gifted young girl has ever written for publication, and she wrote it upon the typewriter with her own hands.

As a Tonic after Fevers Use Huxford's Acid Phosphate. Dr. W. B. Fletcher, Indianapolis, Ind., says: "I have used it with great satisfaction in a large number of cases of nervous debility, and as a tonic after fevers."

POS-I-TIVE.

Money for tuition can be deposited in bank till position is secured. Our 80 page "free" Catalogue will explain all.

Address J. P. Drauzon, Pres., Drauzon & Co., P. Box, College and School of Shortland, Nashville, Tenn. FOUR weeks by our system of teaching bookkeeping in equal to twelve weeks by the old style. Enter at any time (Mention this paper.)

EXTRAORDINARY!

1894 Beginning with January only.

THE BAPTIST TEACHER. One Year for only 30 cents per copy. Six Months for only 15 cents.

THE BAPTIST SUPERINTENDENT. One Year for only 30 cents.

THE ADVANCED QUARTERLY. One Year for only 5 cents per copy. Six Months for only 3 cents.

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

Note Carefully the Conditions.

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

D. H. BALDWIN & CO., 617 Church Street, Nashville, Tenn., Manufacturers and Dealers in High Grade PIANOS AND ORGANS.

INSTRUMENTS SOLD ON FAVORABLE TERMS. Call on us or write for terms and prices.

"Samantha at the World's Fair" JUST OUT. IDEAL BOOK FOR A CHRISTMAS GIFT.

AGENTS WANTED. The book sells itself. Every one wants it. Price 10 cents.

AS A GARMENT OF MERIT THE GENUINE JACKSON CORSET WAIST STANDS AT THE FRONT.

Special Stringency Rates Will be given on a few large advertisements to appear during the months of November and December only.

Send propositions to the BAPTIST AND REFLECTOR.

Special Stringency Rates Will be given on a few large advertisements to appear during the months of November and December only.

Send propositions to the BAPTIST AND REFLECTOR.

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp chimneys that almost never break from heat or those that break continually.

Don't Waste Money. Vacuum Leather Oil. Patent Lamb Liniment.

Dislodge Bile, Stir up the Liver, Cure Sick-Headache, Female Ailments, Remove Disease and Promote Good Health.

THE BEST THING KNOWN! For the Prompt Relief and Speedy Cure of Cold, Catarrh, La Grippe, Hay Fever, Bronchitis, Headache, Asthma, Sore Throat, Hoarseness, and all Diseases of the Nose, Head, Throat and Lungs.

Always ready for use, most pocket size, the minute a use will convince you that it is an absolute necessity for every person in every family.

Our meeting at Mt. Carmel commenced the fifth Sunday in October and continued several days. Fourteen joined, or were approved by the church, and twelve were baptized.

Prof. S. E. Jones will preach our Thanksgiving sermon on the 30th.

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The following are the market prices of the articles mentioned, with the latest corrections:

COUNTRY PRODUCE. Buckwheat, 18c per lb. Broomcorn, straight, 14c; tipped, 21c per lb; long, good quality, 3c @ 3 1/2.

Butter choice 12c @ 13 per lb. Country bacon (from wagon), clear sides, 11c @ 12 1/2 per lb; shoulders, 10c; hams, 12c @ 13; jowls, 6c; lard, 7c @ 8 1/2 choice 12 @ 13c.

Feathers, prime, 3c per lb; mixed, 2c @ 2 1/2. Tallow, 4c. Ginseng, clear of strings, dry, 2.10 @ 2.20 per lb.

Eggs, 18c @ 19c per doz. Peanuts, 1 1/2 @ 2 1/4 per lb. Chickens, 8 per lb; hens 6 per lb. Turkeys, 7 1/2. Ducks, 6c.

Irish potatoes (from wagon) 1.50 @ 2.00. Sweet potatoes, Tennessee new, 80c @ 1.00 per bbl. Onions, 2.00 @ 2.50.

Dried peaches, halves, 3 cents per lb; dried apples, 4 1/2 @ 5 per lb; dried blackberries, 4c per lb. Apples, green, 2.30 @ 2.50 per bbl.

PRIME TIMOTHY, \$2.00 per but Red Top, 55c; Blue Grass, \$85 @ 140; Orchard Grass, \$1.10 @ 1.40; Clover, from wagon, \$6.50 @ 7.00. Millet, 70c @ 80; Hungarian, \$1.00.

Choice unwashed, 13c @ 14c per lb. coarse, 11c @ 12c per lb; burry, 8c @ 9c per lb; choice, tub washed, 23c @ 24c per lb. dingy, 20c @ 22c per lb.

No. 2, ear lots, 5c @ 6c; No. 3, ear lots, 5c. Corn, 48c @ 50c, from wagon. Oats, 38c @ 40c, from wagon.

Ordinary, 6c; good ordinary, 6c; strict ordinary, 6 1/2; low middling, 7; strict low middling, 7 1/2; middling, 7 1/2; strict middling, 7 1/2; good middling, 7 1/2.

Lugs, common, \$1.25 @ 1.42 1/2; medium, \$1.50 @ 1.60; good and fine, \$5.25 @ 6.00; leaf, common, \$5.50 @ 6.25; medium, \$6.25 @ 6.75; long, \$6.50 @ 7.50 per 100 pounds; fine, normal.

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Easily Taken Up

Cod Liver Oil as it appears in Scott's Emulsion is easily taken up by the system. In no other form can so much fat-food be assimilated without injury to the organs of digestion.

Scott's Emulsion

of Cod Liver Oil with Hypophosphites has come to be an article of every day use, a prompt and infallible cure for Colds, Coughs, Throat troubles, and a positive builder of flesh.

Prepared by Scott & Bowne, N. Y. All Druggists.

R. W. JENNINGS, Print and Prop. of JENNINGS' BUSINESS COLLEGE.

Has had Thirty Years' actual experience in Counting Rooms and Banks, and gets his examples from books which he actually kept. No theoretical book about this school. Write for free Catalogue.

Green salted, 2 @ 3 per lb; dry flint 6 @ 7c per lb; dry salted, 4 @ 4 1/2 per lb.

Cattle, extra shippers, 2.50 @ 3.00 good shippers, 2.40 @ 2.50; best butchers, 2.50 @ 2.75; common butchers, 1.25 @ 1.75; steers, 2.25 @ 2.75.

Hogs, 250 lbs average, 5.10 @ 5.20 200 lbs. average, 5.00 @ 5.10; 100 lbs; average, 4.50 @ 5.00.

Sheep, good fat, \$2.25 @ 2.50; best lambs, 3.00 @ 3.25; good lambs, 2.75 @ 3.00.

Lugs, common, \$1.25 @ 1.42 1/2; medium, \$1.50 @ 1.60; good and fine, \$5.25 @ 6.00; leaf, common, \$5.50 @ 6.25; medium, \$6.25 @ 6.75; long, \$6.50 @ 7.50 per 100 pounds; fine, normal.

The "Boys' Brigade" and its Boys.



We all listen now when Professor Henry Drummond talks. This alert scientist has a warm heart for boys. One of his favorite themes is the "Boys' Brigade," on which he writes an admirable article for next year in

The Youth's Companion.

The Programme next year is brighter than ever. "SWEET CHARITY," a beautiful picture of Colonial times, in colors, 14 1/2 x 21 inches in size, presented to all New (or Renewing) Subscribers. All New Subscribers sending \$1.00 now get The Christmas SPECIAL in Jan. 1 and a full year's issue - at date. Sample copies sent; Boston, Mass.

A DEVOUT CHRISTIAN

Who Appreciates and is Thankful for Benefits Received

I have been using the Electropoise since November, 1891, and think I have given it a thorough test, and feeling that it is my duty to do so, I will tell you what it has done for me. I have been afflicted with rheumatism for a great many years, and in February, 1891, I had a very severe attack in my right shoulder and right arm. My shoulder was drawn upward and forward and three of my fingers were drawn out of place at the knuckle joints.

My sufferings were indescribable. I entirely lost the use of my right arm and could not move, except with the left hand. I tried numbers of remedies without obtaining relief, and finally determined to try Electropoise. I followed directions closely and my improvement was rapid, and my shoulder is again in a natural position and entirely well, while my fingers are almost well. No one who saw me in my helpless condition had an idea that I would be able to use my arm again. Now I am doing all my housework and consider myself well. I attribute my cure to nothing else but the Electropoise, attended by the blessing of God, as I used no other remedy after beginning its use. I have used it for various other ailments in my family with universal success.

We are poor people, but money could not buy my Electropoise if it could not be replaced. I have written this without your solicitation, and you are at liberty to use it in any way you choose. I have only given you the facts as to what it has accomplished for me, and I am always thanking God for the Electropoise.

Mrs. E. A. S.

Benton, Tenn., May 2, 1893.

For further information in regard to the Electropoise, and for a fifty page pamphlet describing treatment and giving testimonials of responsive parties, write to Dubois A. Webb, 64 to 66 Cole Building, Nashville, Tenn. Phone 531. Office treatment is free and solicited, with separate rooms for ladies and gentlemen.

CHURCH LETTERS.

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OBITUARY.

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

CONINE—W. E. Conine, in the 14th year of his age, son of James M. and Mary J. Conine, laid down his mortal coil to put a sunshine raiment garment on. For more than a year he had been a consistent member of Kelley's Creek Baptist Church, and those who knew him best testify that he was more like a veteran soldier of the cross than one of so tender years. He leaves a father, mother, three brothers and three sisters, besides many relatives and friends, to mourn his death. We would endeavor to console them by saying that Christ died for that boy—even that boy—and far, far back of the blue cloud land his spirit is waiting and watching for them, and to so live that you may be one reunited family on the sunny shores of sweet and everlasting deliverance. Peace to his ashes.

J. S. PARKER,

H. C. SMITH,

S. B. SMITH,

Committee

Bee, Tenn.

Proportionate Giving.

"A member of the church who possessed considerable means gave but little toward the church expenses. On this being referred to in a public meeting, he claimed that he was in favor of proportionate giving, and that he had given proportionately more than the others. After the others had expressed their amazement at this statement, he explained that he had given more in proportion to the amount of religion he had than any of the others. This may be true. Is your giving in proportion to your means or your religion?"

If Christianity is heroic life, the missionary work is heroic Christianity. It is a little heroic even to believe in missions. If we may not be among the heroes, let us, like the church of old, hear the Holy Ghost and go with Paul and Barnabas down to their ships and lay our hands on them and send them away with all our sympathy and blessing. So, perhaps we may catch something of their heroism. So, in our quiet and home-keeping lives, the idea of Christianity may become more clear, Christ our Lord more dear, and we ourselves more faithful, more generous, more brave."—Phillips Brooks

There was absolutely nothing in the teaching or earthly life of Jesus to show him to be other than a Christ that loved men. Love to his own nation; love to those who were not of his nation; love to His disciples who loved Him in return; love to those who reviled and rejected Him; love to Mary and Martha who were pure and good; love to the poor, guilty woman whose soul was dark with sin; love to John who lay on his bosom; love to Judas who stabbed Him to the heart—to all classes, rich or poor, high or low, good or bad, Jew or Gentile, His was a heart of love and sympathy.

—As if times were not hard enough, the coffin trust met last week and raised the price of burial caskets. There seems to be nothing left for the poor but to keep on struggling with the problem of existence.

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Look Up For Light.

Near the close of one bright day late last spring-time, I was walking slowly along a narrow country road. It was the quiet, restful time that comes with the twilight, when cares and trials are put behind us and we look forward with pleasant anticipations to the morrow. Nature had gathered into the stillness.

There was a brooding calm, a hush that wrapped hill and valley in a voiceless quiet. Was nature offering her evening prayer to Him who had robes her in garments emerald green? Truly it seemed as if it must be so.

The shadows were slowly gathering about me. Soon the little valley would be wrapped in sombre curtains. Happening to glance upward to the top of a tall maple, I started in surprise, for lo! it was shining with the glory of the setting sun. I thought it had entirely vanished behind the Western mountains, yet the tremulous leaves were all aglitter with dazzling light.

Can you read the thought their graceful fingers traced so clearly? It was this:

We may be walking where the shadows of doubt and despair cling around our feet. There may be shadows around the vacant chair in the desolate home, shadows at the table when the household gather around it and one place is empty forever. But look upward and see how the Sun of Righteousness illumines the path beyond. We must climb higher.

The shadows will drop away, life's crosses will grow lighter, and the radiance will deepen and broaden as we go. And there will be no sun-

set on this road, dear friends; no gathering of twilight shades and darksome night.

We have gone on with fear and trembling oftentimes, because we could not see, but when once we get above the mists of earth into this new pathway, then we are free and fearless. The guiding light will go before us with increasing lustre, till we shall find it emanating from Him whose hand separated the light from the darkness, and made the morning and evening of our days.—C. E. B., in exchange.

In Press.

The Wharton and Barron Publishing Co., of Baltimore, Md., announce that they have in press a new book by Rev. H. M. Wharton, entitled "A Month with Moody, His Work and Workers." It will contain a sketch of Mr. Moody, an unpublished address, and the only picture taken from the original now in possession of Mrs. Moody. The portrait has been copyrighted.

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