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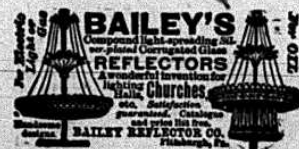
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Old Series, Vol. LIX.

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., DECEMBER 5, 1895.

New Series, Vol. VII, No. 16

## CURRENT TOPICS.

WE stated a few weeks ago that the pope had decided to make Satolli, the papal legate to the United States, a cardinal. This has now been done. We are not sure whether his elevation to this office will take Satolli out of the United States or not. We hope it will, and that he will have no successor in the office of papal legate.

HERE is the declaration of principles of the American Protective Association as proclaimed by the National Advisory Board. "Restriction of immigration; extension of time for naturalization; an educational qualification for suffrage; one general non-sectarian free public school system; no public funds or public property for sectarian purposes; taxation of all property not owned and controlled by the public; the opening to public official inspection of all private schools, convents, monasteries, and places of a reformatory character; no support given for any official public position to any person who recognizes primal allegiance in civil affairs to any foreign or ecclesiastical power; American lands for American settlers." Is there any one who will object to this platform? As will be seen, there is nothing in it about religious proscription, which is made the great point of objection to the A. P. As.

QUITE a novel contest occurred in Chicago on Thanksgiving day. It was a contest between horseless carriages, or carriages propelled without the aid of a horse. A heavy snow had fallen the day before and the streets of Chicago were a foot deep in slush and mud, and consequently the time made was not very fast. The distance traversed was about 54 miles, and the victorious vehicle, which was propelled by gasoline, made it in a little over ten hours, which is only about five miles an hour. This, however, is expected to be only the beginning of such carriages; and it is presumed that with better roads of course much better time can be made. The victorious vehicle, by the way, was the invention of an American, a Massachusetts man. Considering the fact that horseless carriages originated in France, where they have been in operation for some time, this was quite a victory for America. It illustrates afresh Yankee ingenuity and emphasizes the old saying, America always ahead.

THE Constitutional Convention in South Carolina has decided upon an educational qualification for suffrage. The clause in the Constitution, however, is said to be so worded as to favor the illiterate whites. One good thing the Constitutional Convention has certainly done, if no more: It has decided that any county in the State in which a lynching occurs shall be liable for damages to the party injured, or to his legal representative if the party is killed. The amount of damages, we

believe, is fixed at \$1,000. We do not think, however, that the amount is large enough. It ought to be not less than \$2,000 and not more than \$10,000. Perhaps when people find that they will have to pay money for their fun in lynching negroes, they will not be so eager to do so. A still better way, we think, to stop lynching would be to convict a few of the ringleaders among the lynchers, and either put them in the penitentiary or hang them as murderers. And even a still more effective way would be for the officers of the law to defend their prisoner even at the expense of killing a few of the mob. It is not simply, however, the prisoner himself whom they would be defending. So far as he is concerned his life would not weigh in the balance against the life of a single member of the mob, in all probability, but the officers would be upholding the majesty and dignity of the law which it is their sworn duty to uphold, and the law is worth more than a dozen lives, for without the law no life would be safe. Lynching, as we have frequently said, is simply anarchy. It is the absence of all law. It is barbarism in its worst form.

THE Turkish situation remains quite critical. The Sultan still persists in his refusal to allow the extra guardships to pass through the Dardanelles, which the powers have requested for the purpose of affording protection to the foreign population of Constantinople in case of further riots in that city. The Sultan contends that if he should grant the permission, and the ships should enter the Bosphorus, it would tend to humiliate him in the eyes of his subjects and would lessen his authority over them, and so would decrease his ability to carry out the reforms which they demand. The powers, however, continue to insist upon their demands, believing that the presence of these guardships is essential to the safety of foreigners in Constantinople, in case of another riot, and also thinking that their appearance in the Bosphorus will be a declaration of their determination to have the reforms in Armenia carried out, or, in case of the failure of the Sultan to effect these, to undertake them themselves, even if to do so it would be necessary to overthrow the Sultan. A British gunboat, at the request of Sir William Curzon, British Ambassador to Constantinople, actually started from Salonica Bay to the Bosphorus several days ago, but yielding to the frantic appeals of the Sultan, it was finally ordered back. It is thought, however, that this is not the end of the matter yet. The Sultan, as we have previously stated, has been trying to play upon the jealousies of the powers, especially of England and Russia, and so to stand them off against each other. We hope, however, that he may not be able to succeed at his little game much longer. Since the above was in type the dispatches state that the Sultan has been given until Saturday to decide as to whether he will grant permission for the guardships to pass the Dardanelles.

## St. Paul's Definition of Life.

BY GEORGE DANA BOARDMAN, D.D.

"TO ME TO LIVE IS CHRIST." It is St. Paul's definition of life. Saint Paul, I say; for if ever there was a saint, it was Paul the Apostle, and therefore I love to call him Saint Paul.

In pondering this definition, note, first, its *positiveness*. Some years ago in discussing a certain physiological problem, I had occasion to gather together various definitions of life. Among the sixty or seventy collected, not one was positive. They all expressed a negative proposition rather than an affirmative. Take, for example, Bichat's definition—perhaps the most famous—"Life is the sum of the functions by which death is resisted." But this definition you perceive at once is negative; death being the positive force to overcome.

But our Apostle deals not with negations, indirections, or uncertainties. His conception of life is as clear and straight as a ray of light. "To me to live is Christ." Here is no manner of doubt. The assertion is perfectly absolute. Yet it is perfectly simple. St. Paul's definition of life is expressed by one single word—Christ. That word is so simple that a child can understand it, and be glorified by it. Yet it is so profound that no archangel shall ever gauge it.

Again, note the *personality* of this definition. The personality is twofold. First, the subject—to me, in my own personal case, to live is Christ. Secondly, the predicate—Christ; the personal, living Christ. He does not say, to me to live is to love Christ, or serve Christ; but he says, to me to live is Christ himself. Other personages there have been who exercised, and still exercise, vast personal power; for instance, Washington, Shakespeare, Paul himself. But who can say, "To me to live is Washington, Shakespeare, Paul?" Ah, Christ is not so much a historic power as a present; not so much an outward force as an inward; not so much an opinion as an experience.

For observe when it was that St. Paul gave this definition of life. It was not in the flush of the young convert's zeal, when all was new and untried. It was after nearly thirty years of painful experience in the service of Christ; years of travels, vigils, cold, hunger, thirst, nakedness; years of perils from stripes, prisons, robbers, seas, deserts, cities, Jews, pagans, false brethren. It was when he had become "Paul the aged and a prisoner of Christ Jesus," that from the depth of a profound experience, he exclaimed, "To me to live is Christ!"

Again, note the *comprehensiveness* of this definition. To St. Paul, Christ was his life-sphere; the sphere for every capacity, alike of spirit, and soul and body.

Christ was the sphere for every spiritual capacity, adoration, allegiance, virtue, trust, love, communion,

aspiration. In Christ every choice originated; every purpose took form; every volition marched forth; every habit crystallized. Christ was his sanctuary; his own Holy of holies, wherein he adored, implored, trusted, communed, joyed, soared, felt himself grow celestial.

Christ was the sphere for every mental capacity—reason, sensibility, imagination, plan, utterance. In Christ he conceived, imaged, reasoned, concluded, declared. In Christ was all.

"Large discourse, Looking before and after." Christ was the sphere for every social capacity, love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance, self control. Christ was his first and only meridian whence he calculated all earth's longitudes and latitudes.

Christ was the sphere for every bodily capacity—for his eye, refusing to gaze on anything which did not reflect Christ's image; for his ear, refusing to listen to anything which did not echo Christ's praise; for his tongue, refusing to say anything which did not add to Christ's glory; for his hand, refusing to touch anything which he could not turn into Christ's honor; for his foot, refusing to step where Christ's own hallowing footsteps would not go before. In the judgment of St. Paul, Christianity and secularity instead of being foes were friends; so thoroughly penetrating each other that he felt assured that Christ would be magnified in his body, whether he lived or died.

In short, whatever he did, whether he ate or drank, toiled or slept, prayed or praised, thought or spoke—he did all in the name of the Lord Jesus, giving thanks to God the Father through him. And so in very truth Christ Jesus was made unto him wisdom from God, and righteousness, and sanctification, and redemption.

In the judgment of St. Paul, then Christ was the source, the means, the end of life. Christ was his life-element. In Christ he lived, moved, had his being. Christ's love was his motive power; Christ's wish his aim; Christ's character his constitution; Christ's example his precedents; Christ's righteousness his raiment; Christ's will his food; Christ's truth his light; Christ's spirit his air. He breathed Christ. Jesus Christ was thus alike the root and the stalk, and the blossom and the fruit of St. Paul's character. As in Christ Jesus dwell all the fullness of the Goodhead bodily, so St. Paul felt that in Christ Jesus he himself was made full, fulfilled. Christ was thus the totality of his being from centre to circumference, and every radius between; his alpha and his omega; his all in all. In briefest phrase, to St. Paul life was Christ and Christ was life. Or, as he had written to the Galatians:

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."

Again, note the *majesty* of this definition. Contrast with it the secularist's definition, if indeed you will par-



don me admitting a thought so ignoble into a connection so august. Take, for instance, the fashionable definition: "Life means the adjustment of a necktie." Take the voluptuary's definition: "Life means eating, drinking, being merry." Take the miser's definition: "Life means heaps of gold." Take the student's definition: "Life means knowledge." Oh, when will our deluded friends learn that Christ's manners are the only beautiful raiment; that Christ's love is the only solid joy; that Christ's character, is the only enduring wealth; that Christ's truth is the only perfect knowledge? How infinitely sublimer St. Paul's definition of life: "To me to live is Christ." Recall his own sublime contrast between what he had been and what he longed to be:

"What things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death; if by any means I may attain unto the resurrection from the dead."

How a conception like this dwarfs everything else; whether the world's enjoyments—rank, wealth, power, ease; or the world's trials, poverty, slander, storm. In light of this conception how petty, even despicable the disputes of the sects about anise, cummin, dill, mint! When Christ fills the firmament from zenith to unbroken horizon, who can see motes?

Once more, note the power of this definition. For to live Christ is to give to life directness, coherence, completeness, symmetry, unity, inspiration, sublimity, triumph. For it is only when Christ is to us life that death will be to us gain. For to live Christ is to walk with God, and so to be in line with the almighty, eternal forces. To live the Christ-life on earth is to share the Christ-life in heaven. Philadelphia, Penn.

#### Modern Greece.

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

Let me say a few words in this letter about the present condition of Greece. The modern kingdom of Greece was formed by the great powers in 1830; thirty-four years later the Ionian Islands were added to it, and in 1881 Thessaly and a portion of Epirus were ceded to it by Turkey at the bayonet's point. There are three main divisions: the Mainland, the Peloponnesus, and the Islands. The total superficial area of the kingdom is about 25,000 square miles—about the size of Alabama. For purpose of administration, to use our political language, Greece is divided into sixteen States; these into counties, and the latter into townships. The population is about 2,500,000, the men outnumbering the women by about 100,000. One cause of the lack of Grecian prosperity is the burdensome national debt. This amounts to about \$80 per capita.

Three kinds of money are in circulation: gold silver and paper. The silver is at par with gold, but the paper money is depreciated about 40 per cent. However, it is commonly accepted by most of the small Greek traders at par.

The standing Greek army numbers about 25,000 men; the fleet comprises twenty-five vessels, manned by 3,000 sailors and carrying 250 guns.

By far the greater part of the population is occupied in agriculture. In the valleys the land is very fertile, but the hills seem to be extremely barren. Long ago they were denuded of their forests, and the soil has washed into the plains below. In consequence of this wholesale destruction of the forests many of the streams have dried up and droughts are frequent. I saw not a drop of water in the "bright river Ilysos." This is a warning as to the wholesale destruction of our forests. The system of cultivating the soil is very primitive. The fashion of their plows dates back almost to the days of Homer. I saw only oxen hitched to the plows, and the old-fashioned ox goad is in use.

I notice no such poverty as one sees in the great cities of our own country and in London. The land is divided up into small farms; many of them only an acre or two in extent. Twelve acres is a large holding in Greece, and fifty acres an immense plantation. The chief productions of Greece are figs, olives, currants, almonds, oranges, lemons, wheat, barley, and tobacco to a small extent; but the one thing that impresses one everywhere is the presence of the vineyards. What the palm is to the nations of the far East, what the cactus is to the people of Mexico, the vine is to the modern Greek. The grapes are eaten fresh, and dried make excellent raisins; when boiled and clarified by the addition of a white clay they make a delightful jelly. The tender leaves are cooked and eaten as greens; the stems are used as fuel and as fodder for the donkeys.

The reason that the traveller observes no actual want in Greece is because of the warmth of the climate, the division of the country in small patches among the people, and the fertility of the soil. On the other hand, there is absence of much luxury. The Greek peasant is content to make his meal upon a piece of wheat-bread, a bunch of grapes, a few olives, and a glass of wine. They eat meat only twice a year.

As for the industries of Greece, they are still in an embryonic state. The government has tried to encourage industrial enterprises by granting them important privileges, but has succeeded in locating very few. They import their coal mostly from England, and it is consequently very high. It seems to me that the South could very easily compete for the coal trade of Greece. They have also very few iron mines and furnaces. In marble Greece excels all other lands. Without this costly material neither the architecture nor sculpture of Greece could have reached the height to which they have attained. The most beautiful of all the Greek marbles is the fine grained and spotless Parian product, found in the Isle of Paros. The Pentillic marble, found on Mt. Pentillicus, in sight of Athens, is as dazzlingly white as the Parian, but is coarser in grain.

In commerce the Greeks are forging to the front. Their mercantile fleet numbers about 1,500 sailing vessels and 100 steamers. England is the country that has secured most of the great trade of Greece, America having very little of it.

How do the Greeks impress one? Are they worthy sons of their illustrious ancestors? One is keenly disappointed in the people, but we must remember that they have for centuries been oppressed by the iron hand of Turkish despotism. There seems no doubt but that the present population of Greece are in the main descendants of the mighty race that produced such soldiers as Miltiades, Themistocles, and Epaminondas; such dramatists as Aeschylus, Sophocles, and Euripides; such historians as Herodotus, Thucydides, and Xenophon; such orators as Pericles, Aeschines, and Demosthenes;

such philosophers as Socrates, Plato, and Aristotle; such sculptors as Phidias, Praxiteles, and Lycippos; such painters as Xensis, Parrhasius, and Apelles.

A few years ago a German historian with a modern craze to overthrow accepted beliefs denied that the present inhabitants of Greece were the genuine descendants of the ancient Greeks, and ascribed to them a purely Slavonic origin. To the Greeks and their sympathizers this attack was regarded as an attempted political assassination, but scholars are now almost universal in their belief that the Slavs who overran Greece in the eighth century, and the Albanians who followed them in the eleventh century, were absorbed by the Greek race instead of displacing it, just as millions of foreigners who have come to our shores are now good Americans. As Henry Ward Beecher once said in referring to immigration to our shores, "The ox eaten by the lion becomes lion, and not the lion ox." The Greek race has shown a marvelous power of assimilation. The lower classes, like those in Italy, imagine that every foreign traveller is a lord and enormously rich.

The people are members of the orthodox Greek Church. They baptize their children in infancy by dipping them in water. The supreme authority of the church is the synod at Athens, consisting of seven members, five of whom are clergymen and two laymen. The priests are allowed to marry, but celibacy is obligatory upon the bishops. The priest, however, is not allowed to marry the second time in case of his wife's death.

The best treated women in the world are the wives of the Greek priests. When a priest is made a bishop he must renounce his wife and children. There are thirty-five bishoprics in Greece, more than half of which are now vacant. There are 200 convents. The abbots are elected as Sam Jones desires the Methodist bishops to be chosen—for a limited period; and their re-election is dependent upon their efficiency.

As in the other countries since leaving England, I have heard no preaching. The service consists in the chanting of the liturgy and in various ceremonies, and is carried on by the light of numerous wax candles.

#### Chinese Costumes.

BY REV. A. B. CARRISER.

#### NUMBER VII.

As long as the men wore breeches and stockings, they did not wear suspenders or galluses, as they were sometimes called, because they were not needed. The breeches only covered the thighs and hips and were buttoned with a tight waistband just above the hips which held them up. Of course it took a long vest reaching down to the hips to meet this waist band and cover it; and such vests were worn.

The veteran, noted Methodist preacher, Peter Cartwright, at the celebration of the 50th anniversary of his presiding eldership in Indiana or Illinois stated that, in the early part of this century, he started as a circuit rider in Kentucky. The men had then discarded breeches and stockings and were wearing trousers with long waists. This necessitated something to hold them up. Just at this juncture the merchants went on to buy their goods and returned with a new article for sale, called suspenders. Mr. Cartwright, seeing their utility, bought a pair and found them very useful. As it was his first year on the circuit, he was very diligent in preaching and anxious to do his whole duty. At their next annual Conference when, according to their custom, each minister's conduct was investigated, the presiding Bishop asked, "Are there any charges against Bro. Cartwright for

the past year?" One of his stewards replied, "I have a charge to make against him." This startled Mr. Cartwright, who could not imagine what it was. "State your charge," said the Bishop. "It is for corrupting the youth of our land." This overwhelmed Mr. Cartwright with astonishment. "How is he corrupting the youth?" inquired the Bishop. "By his extravagance in buying and wearing galluses, a useless thing. But all our boys will be led into the same extravagance when they see the preacher wears them." The Bishop replied, "I will see the brother in private about it." Mr. Cartwright was invited to the same house to dine with the Bishop and expected to get a lecture on the way; but the Bishop talked about other things and made no allusion to the galluses. After dinner the Bishop proposed a walk. Cartwright thought, "Now I'll get it." But the Bishop talked about church matters and other things, and still made no allusion to the galluses. Cartwright said to himself, "I suppose he is waiting till we go to our sleeping room before he gives me the lecture." When they got to their sleeping apartment, the Bishop took off his coat and vest first, and lo! the Bishop had on galluses. They both burst out in laughter, and that was the way Cartwright escaped a lecture for corrupting the youth of the land by wearing galluses.

I suppose it will surprise most of my youthful readers to learn that General Washington and our revolutionary forefathers never wore a pair of galluses. They came into use at a later date. I remember a few old revolutionary men who never would wear galluses even after they adopted trousers. If you ask how could they get on without them, I reply: Just about as well as the women get on without them; but not very well at that.

#### Pickwick Papers.

#### GOOD MANNERS.

"Doth not behave itself unseemly." Good behavior is set down in the list of excellences as one of the elements of love; and the command, "Be courteous," is among the requirements of the Word of God. Yet, who ever heard a sermon on this commandment? Is it not about time we had a revival on this subject?

It will be readily seen by the regular reader of Pickwick Papers that in the light of the last article on "Society Gone to Seed," this writer will not take the definition of "society" as to what good manners may be. Say, friend; have you not seen a man, who in a drawing room was the essence of politeness, puff his cigar smoke right in the face of people on the street? Have you not seen women, alas! who at their homes are the models of good manners, who in society shine as stars in the sky, deliberately take up a whole sidewalk on the streets and force men off into the mud? And how often have such women monopolized two seats in a car, loading them down with band boxes, bundles and bird cages, etc., while the men crowd each other, or betake themselves to the smoker, much to the discomfort of some. Men, too, are selfish on a car; but it is usually men of "good manners" in "society" who are so.

But what an endless talk is mine! There are table manners, street car manners, church manners, road manners, drawing room manners—in fact, no end of manners. Who has a right to set the gauge by which manners shall be measured? "De quibus non disputandum." There is no disputing about taste. But are there not fundamental principles that should regulate all rules?

If one has genuine love for God and humanity in one's heart, such an one

cannot be impolite. It was said of Robert Burns that there was not a truer gentleman in all Europe than the "Ploughman Poet," because he had a heart of tenderness and love for everything. Even the timorous mouse whose house was so rudely and ruthlessly wrecked by his plowshare, called forth his sweetest sympathies expressed in immortal verse. A genuine regard for the comfort and welfare of others is indispensable to true politeness. Good manners cannot be learned out of books. Books of etiquette, manuals of politeness, handbooks on good behavior, etc., are generally a fraud. To smile sweetly, converse brightly, entertain pleasantly and politely are not always marks of the truest characters, or indicative of the best manners. Down deep in the human heart there should be a reservoir of love that has God for its source and its center, and humanity for the exercise of its precious gifts. The possessor of such a heart cannot be ill-mannered. I once knew a woman who came more nearly filling the ideal of gentle manners than any one I have seen since. She had not what the world calls a finished education. She had not been brought up in fashionable society. As a matter of fact, she was neither a musician nor an artist, nor yet a linguist. She had never been abroad even. But she moved everywhere with a quiet grace that was never obtrusive, but always attractive. Her home was a model of neatness; her children carefully trained; her person scrupulously clean and her attire neat and becoming. She was intelligent and well read far beyond any of her associates, and yet she did not obtrude her superior knowledge on any. At preaching, which she attended regularly, she was always a good listener, although she rarely ever heard a man preach who knew more about his subject than she. Her voice was low and musical; her charity unostentatious, but abundant. No one ever heard from her lips an unkindly criticism of another. She was possessed in the highest degree of good manners. Be thou like-minded. PICKWICK.

#### Josephus and Baptism.

BY GEO. VANDEN, LL.D.

Before us is a book designed to prove that Christian baptism expresses the general idea of ceremonial cleansing with water; that it may therefore be administered by sprinkling, pouring or immersion. Viewed with respect to the character of some of its contents and the circumstances that induced its composition, the volume is of a singularly motley stripe. To begin then. It was written by one who had been a Baptist for more than a quarter of a century; and "no one was more certain of being right." But some years ago he was requested by the Free Baptist Printing Establishment, now on Shawmut Avenue, Boston, to prepare a book in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. Mr. Fairfield accepted this appointment with the fullest assurance that an argument would be made in that compass which nobody could fairly answer. In order to do it he determined to go over the whole ground from the beginning, so that when the work was finished the honest and intelligent reader of his book would be constrained to admit that it was unsalable. In the prosecution of this task he was greatly disappointed to find how after tower of his Baptist fort tumbling down. These laboriously strove to repair, but all his efforts were vain. He became convinced of his error, and emerging from the fogs of Baptist teaching he arose into the clear light of truth, and now vividly sees that immersion is not the only baptism; nay more, that the word baptism in the New Testament never means to im-

merse! Thus Mr. Fairfield would pose *a la* Judson; only contrariwise. However, others will hardly regard his case as an offset to Judson's, though such may be his dream. Then, too, this volume of two hundred and fifty pages is copyrighted by the Congregational Sunday-school Society, and, as if to intensify its variegated character, the edition before us, fourth thousand, is published by the St. Louis Christian Advocate Company, a Methodist concern.

Most of the matter of this volume is a rather highly seasoned rehash of what has been said and written a hundred times by those who have labored to maintain that pouring and sprinkling are modes of Christian baptism. All this we pass without notice. It is to a piece of textual Greek criticism that we call attention. The author pretends to cite a passage from Josephus in evidence that the action involved in baptism may be (and is) expressed by *rhantizo*; that therefore baptism may be administered by sprinkling. He urges quite a contention over this citation from the Jewish historian. With it he imagines the forcibly driven nail of his argument to be securely clinched. Read with care what Mr. F. writes: "You can readily consult Josephus to discover that he understood the thing in the same way; that the whole ceremony of cleansing from a dead body was by sprinkling alone; and yet that ceremony is called baptism by the writer of this book of the Son of Sirach, which dates back at least two hundred years before Christ. Let us may not have Josephus' works at hand, I will copy the sentence referred to. It is very significant, for it shows that this learned man, who certainly knew the Greek language as the Jews understood it, and knew Jewish customs, also called this sprinkling baptism. He says: 'Baptizing by this ashes put into spring water, they besprinkled on the third and seventh day.'"

This purports to be cited from the *Jewish Antiquities*, chapter 4, book 4. It is proper to state that Mr. F. makes no reference either in the body of his page or in the margin to any particular edition of the works of Josephus. We therefore open Whiston's English translation, being the one commonly received. Here we read the passage as follows: "When therefore any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and dipping part of these ashes in it, they sprinkled them with it, both on the third day and on the seventh-day, and after that they were clean." The word above rendered dipping is the participle of *baptizo*, that rendered sprinkled is *rhantizo*. Note the difference. Mr. Fairfield construes both baptizing and sprinkling without any grammatical object, whereas "part of the ashes" is the direct object of dipping, and the defiled persons the object of sprinkled. A more glaring error of the kind can hardly be conceived.

When the author took pen in hand to write these Letters he knew that the friend to whom they were addressed was "no Greek scholar," and therefore understood nothing of Greek criticism, and could not challenge the most palpable errors in this field. We, however, ask by what authority he was influenced so to report the historian as to falsify his statements? Was it the pious desire to ascertain the truth in regard to the meaning of baptism, concerning which he had already begun to fear he had been in error so long?

We may suppose that Mr. Fairfield based his citation on a Greek text of Josephus which in this passage differed from that employed by Whiston. At any rate we are willing to give him the benefit of such supposition. How-

ever, it is incumbent on a writer who departs from the ordinary reading of an author to offer some reason for so doing. And yet no shadow of reference is made to the change. To be sure, an emendation of this passage was suggested by Jacques Bonfrere of Douay and adopted by Immanuel Bekker in his edition of the original works of Josephus. It consisted in leaving out two or three words which by an error of the copyist had, it was believed, been repeated. But the *lectio varians* does not in any way touch the false translation of Mr. Fairfield. For, as emended by Bekker, the text may be rendered, "When any persons were defiled by a dead body, putting a little of the ashes into spring water and dipping a hyssop branch (*hyssopon*), they sprinkled them (the defiled persons) both on the third day and on the seventh." This change therefore does not affect the construction of *baptizantes*, but leaves it as found in the text translated by Whiston. Indeed, no other construction is possible, whether we take the old reading or the emended one. It abides that Mr. F. has so twisted these words and phrases as to belie Josephus, having artfully concealed both the object of the participle and that of the verb. According to the text translated by Whiston, the priests dipped part of the ashes, and sprinkled the defiled persons; according to Bekker's, they dipped a hyssop branch, and sprinkled them. Mr. F. would have his friend believe that the priest sprinkled the defiled person, and that this was called baptizing them!

We will not here speak of the participle Genitive (*tes tephros*) of the Whiston text, which Mr. F. renders baptizing by this ashes, whatever this sort of English may mean. This letter writer, who has struggled through so much Baptist error, appears to be just as much "off" in matters of Hebrew lexicography as in Greek textual criticism. Showing the relation of *baptizo* to *tabhal* he writes: "In the Hebrew word is *tabhal*, which without question ordinarily means to dip or immerse. Gesenius, Buxtorf and Fuerstio give no other definition." In Fuerstio's *Handwörterbuch* before us, he defines *tabhal* benetzen, begiessen, rigare, tingere. This blankly contradicts the statement of Mr. F. We quote from the German edition published at Leipzig, not having the English translation. This seeker after the truth cannot be trusted to copy a definition from a lexicon. The very first thing said by Fuerst, our Fairfield declares that Fuerst does not say at all. Isn't this truthful and scholarly!

The more to impress us with the scrupulous care and painstaking labor bestowed on these investigations, we are informed that the work contains the result of months of study. Instead of months it is painfully evident that the author ought to have spent years in preparing to examine the tomes which he felt called on to use, and which he has so shamefully abused.

Another trifle; since straws show which way the wind blows. It will be observed in the foregoing citation that Mr. F. writes *Fuerstio*. Well, a very little learning along these lines suggests the origin of this blunder. The Latin form of the German name is *Fuerstius*. Some one referring to him in Latin would write in *Fuerstius*, this being the Ablative case. And then some one not guilty of even a superficial acquaintance with the Roman tongue, would write this Ablative as the correct form of the name, just as our innocent brother has done. Had his eye fallen on *Opera Fuerstii* in these profound investigations, we should have been regaled with the Genitive case—*Fuerstii*—as the regular form of the name. One of these laborious

little scholars, who also wrote a book on baptism, cites, now Castell, Lex. Hept., and now E. Castello, Lexicon Heptaglotton, as though, forsooth, two different authors were invoked. In like manner Simon is cited on one page, and then on another Simonis. So Schindler and afterwards Schindlero. What a pity it is for men who aspire to authorship to assume an air of learning while grossly ignorant of its simplest rudiments. What animal was it whose movements caused the lion's skin to disclose his ears?

#### Author of "America" Dead.

Dr. S. F. Smith of Newton, Mass., the renowned and venerable author of "America," who for many years has been prominent as a preacher, poet and orator, died suddenly on November 16th in Boston at 4:45 a. m. While waiting for the train at the New York and New England depot in Boston he was taken suddenly ill, and before medical assistance could arrive he was dead. Dr. Smith's death causes deep regret to citizens of all classes, and especially to Baptists, and awakens a new interest in the song, "America," which has made his name familiar in every household. We give the following as his own account of how he came to write the song: "In the year 1831 William C. Woodbridge of New York, a noted educator, was deputed to visit Germany and inspect the system of the public schools; that if he should find in them any features of interest unknown to our public schools here, they might be adopted in the schools of the United States. He found that in the German schools much attention was given to music; he also found many books containing music and songs for children. Returning home, he brought several of these music books and placed them in the hands of Lowell Mason, then a noted composer, organist and choir leader. Having himself no knowledge of the German language, he then brought them to me at Andover, where I was then studying theology, requesting me, as I should find time, to furnish him with translations of the German words, or to write new hymns, the songs adapted to the German music. On a dismal day in February, 1832, looking over one of these books, my attention was drawn to a tune which attracted me by its simple and natural movement, and its fitness for children's choirs. Glancing at the German words at the foot of the page, I saw that they were patriotic, and I was instantly inspired to write a patriotic hymn of my own. Seizing a scrap of waste paper, I began to write, and in a half an hour, I think, the words stood upon it substantially as they are sung to-day. I did not know at the time that the tune was the British 'God Save the King.' I do not share the regret of those who deem it an evil that the national tune of Britain and America is the same. On the contrary, I deem it a new and beautiful tie of union between the mother and daughter, one furnishing the music (if, indeed, it is really English) and the other the words. I did not propose to write a national hymn. I did not think that I had done so. I laid the song aside, and nearly forgot that I had made it. Some weeks later I sent it to Mr. Mason, and on the following Fourth of July, much to my surprise, he brought it out at a children's celebration in the Park-street Church in Boston, where it was first sung in public."

—Cuba is a rich country. On this island there are 90,900 sugar and tobacco plantations and fruit and vegetable farms, the total value of which is \$225,000,000. Cuba's yearly exports amount to \$90,000,300, while the imports are only \$43,750,000. Of the latter \$16,250,000 is from this country. Nearly 850,000,000 goes annually to the support of Spain.



## CORRESPONDENCE.

## The Constitution.

The following is the Constitution of the Young People's Union which was adopted in Atlanta week before last, and which was requested to be published in all of our denominational papers:

Article 1.—Name.—The name of this organization shall be The Baptist Young People's Union, auxiliary to the Southern Baptist Convention.

Article 2.—Object.—The object of this organization shall be the alliance of our Baptist young people in close auxiliary relation to the Southern Baptist Convention; their growth in knowledge of the Bible doctrine and ethics, of Baptist polity and history, and of missionary principles and enterprises; their development in spiritual life and Christian graces; their training in the best methods of Christian work; and their culture in devout and reverent Christian worship. It shall also be the object of this organization to encourage the State Baptist young people's organizations, co-operating with it to sustain active auxiliary relations to the boards of the Baptist State Conventions in their respective States. In pursuance of these ends, it shall be the aim of this union to foster and aid local and State Baptist young people's organizations in connection with Baptist churches, in harmony with their principles and polity; and it shall be the aim of the union to maintain friendly and fraternal relations with the kindred Baptist organizations, the Baptist Young People's Union of America.

Article 3.—Members.—The members of the union shall be accredited delegates from the Baptist young people's societies under the auspices of the Baptist churches, on the basis of one delegate to every twenty-five members, or major fraction thereof, of each Baptist young people's society and accredited delegates from Baptist churches having no such organization, on the basis of one delegate to every fifty church members, or major fraction thereof, of each such Baptist church.

Article 4.—Officers.—The officers of the union shall be a president, two vice-presidents, a recording secretary and a treasurer, who shall be elected annually by ballot; and there shall be other vice-presidents, *ex-officio*, consisting of the presidents of the several State Baptist young people's organizations, co-operating with the union. Each of these officers shall perform the duties usually appertaining to their respective offices, until his successor is chosen.

Article 5.—Board of Managers. Section 1. There shall be a board of managers consisting of the elective officers of the union, seven other members residing near the headquarters of the union, one additional member for each State Baptist young people's organization co-operating with the union, and the secretary of each of the three boards of the Southern Baptist Convention. All the members of the board, excepting the officers of the union and the secretaries of the boards of the Southern Baptist Convention, shall be elected by the union annually by ballot. The elected members of the board of managers shall be of three classes, as nearly equal as possible, which shall hold office for terms of three years, except that those first elected shall hold office for terms of one, two and three years respectively.

Section 2. The board may select from its own members a chairman, but its secretary shall be the secretary of the unions.

Section 3. The board shall have two regular meetings, one to be held immediately after the election of its elec-

tive members at the annual meeting of the union, and the other to be held immediately before the next following annual meeting of the union. Called meeting of the board may be held upon the written request of fifteen members of the board, after two weeks notice of the same. Nine members of the board shall constitute a quorum.

Section 4. The board shall be empowered to devise such plans, raise such funds, make such appointments, conduct such operations and require such reports as it may deem best for the furtherance of the objects of the union.

Section 5. The board shall constitute seven of its own members, of whom the president of the union and the secretary shall constitute two, to be an executive committee, to which may be delegated power to act for the board in the interims of the meetings. The regular meetings of the executive committee and its power to hold special meetings, shall be determined by the board. Five members of the executive committee shall be a quorum.

Section 6. The board shall make full reports of its proceedings, and of the work done by and under it, to the union at its annual meetings, and it shall be subject to the instructions of the union.

Article 6.—Meetings.—The union shall hold its regular meetings annually, in connection with and at the place selected for the annual meeting of the Southern Baptist Convention, or at such other time and place as either the union or its board of managers may appoint. Special meetings of the union shall be called by the president of the union on written request of three-fourths of the members of the board of managers. One month's previous notice of each special meeting shall be given. Unanimously recommended and respectfully submitted.

—M. McGregor, Georgia; P. H. Mell, Alabama; J. B. Searcy, Louisiana; R. A. Venable, Mississippi; Walter H. Mellinger, Kentucky; F. C. McConnell, Virginia; E. J. Forrester, South Carolina; W. B. Baldwin, Tennessee; T. H. Pritchard, North Carolina.

## Pastors' School.

Mercer University has a special theological fund given by a devout woman. The plan now is to turn this fund to the advantage mainly of that large class of godly ministers who have had no special training for their great work.

It is recognized that they are the chosen leaders of the masses of our people. They cannot give up their pastorates to take extended courses in the Seminary. The churches could not and would not spare them. Their work deeply affects the very life of the denomination. Our city churches draw their best blood from the country and village churches. To help these churches is to help everything. And there is no way to help the country churches comparable to helping their pastors.

The scheme of the Mercer Pastors' School is to invite pastors of every grade of culture to come and spend two months in the study of the things that make for their help. Last session we had thirty-two in the regular class and many irregulars. There were University and Seminary men, and brethren who never saw a college before. Their fellowship was naturally helpful in many ways.

The instruction is given in lectures and clings close around the Bible. There is nothing technical, but everything plain and simple. The preacher and his work are the themes treated. Last session demonstrated to the satisfaction of every one the great value of the work done. The next session begins January 8th. There are no fees of any sort, and board for two months

will not cost over \$25. Many churches should send their pastors.

There are study courses to be pursued between lecture courses. Students attending two lecture courses and standing a creditable examination on the subjects treated will receive a certificate to that effect. My assistants for the next session are men of devout spirit and uncommon aptness to teach. We expect a great blessing by the help of the Spirit.

If any brother in Tennessee should feel like turning aside for two months to study and prepare for larger usefulness, we would be glad to have him with us. Let any such write me at once and I will look after his comfort.

J. B. GAMBERELL.

Mercer University, Macon, Ga.

## Fraternal Debut in Tennessee.

A cordial welcome expressed by our large-hearted, clear-headed and watchful editor in a recent issue of the BAPTIST AND REFLECTOR, brings me under obligation to offer a word in reply. I have always loved Tennessee, for I was born, received my primary education, united with the Baptist Church, married and was ordained within a few miles of her Southwestern boundary. My wife was born in Tennessee, and so related to a large portion of the citizenship in some of the Southwestern counties; and if she and her kinsfolk are alike in disposition I feel that, should I know them personally, I should love them all. I love Tennessee because I have many personal friends living on her alluvial soil; I love her because of her loyalty to gospel truth. But I remember just here that the Master said, "If ye love me keep my commandments," and perhaps I had better discontinue the enumeration of reasons for love, and proceed to show that I do love the State. As stated in the BAPTIST AND REFLECTOR, I have accepted the work offered me at Dyersburg, and suffer me to speak for a moment in regard to the field.

## ENCOURAGING FEATURES.

In the Dyersburg Baptist Church we have a fine combination of talent and wealth, with a good degree of "old-fashioned consecration." While the membership is rather small, yet the working force is comparatively large. This church has one of the most active female memberships it has been my privilege to know, and they are already doing fine work, with a great prospect before them for the incoming year. This brings me to speak of the house in which we worship, and while the designs are good, and the work thus far well done, yet the house is incomplete. We now use the Sunday-school room as the auditorium, but the arrangement of this department is such as to accommodate the congregation fairly well. How glad I will be, however, when we can occupy the other part of the building. Now to you, Bro. Folk, and the brethren on the field, let me say that I am ready for service, and when I can serve any interest in our State, please feel free to command me. Fraternally.

B. F. WHITTEN.

## A Happy Thanksgiving.

Between the first and second Sundays in November I ran over to Oakland Church, four miles East of Springfield, Robertson County, Tenn., and preached four days. Bro. A. H. Rath, the pastor, was confined at home with pneumonia. Bro. Willis, of Springfield, preached the first Sunday of the meeting, and Bro. Dorris the second Sunday. I preached eight sermons. The meeting resulted in twenty odd conversions.

Friday, November 22nd, I ran over to Greenbrier and spent a week with Bro. Rath in a good meeting, in which there were quite a number of con-

versions and eighteen additions. The Oakland and Greenbrier Churches observed Thanksgiving by meeting somewhat on half-way ground, at the water's edge, near Bro. Grant Spruce's. Oakland brought seven happy converts for baptism and Greenbrier eight. The sky was clear, the water blue, the ground frozen hard, the branches covered with ice, and in many places the ice ran far out into the water on the creek; yet the day was perfect. A large crowd assembled at 10:30 a. m. At the request of Bro. Rath I took fifteen happy converts down into the coldest water I ever baptized in (except when I baptized Rev. Byron Dement in Stone's River several years ago), and buried them with Christ in baptism. This was a joyful occasion and a Thanksgiving I will never forget. Among those baptized were two lovely daughters of Elder Willis, of Springfield; also a sister whose name I cannot recall, who for some time has been in delicate health. She had dreaded the idea of going into the water, yet when the time came all fears vanished and with firm step we went into the clear, blue water, and there under the blue sky I gently laid her beneath the yielding waves, and as she emerged from this emblem of death, the glory of God shone upon her face, and while going up out of the water she praised the Lord for His gracious presence. Ah! she learned what our Lord meant when He said, "My yoke is easy and my burden is light."

I greatly enjoyed my visits to Oakland and Greenbrier. At the latter place I was happy to spend much of my time in the pleasant home of my old neighbor boy and school-mate, Dr. Turner Johnson. We talked of the time when we were boys together in the sweet long ago.

The church, the last night I was there, extended to Bro. Rath a unanimous call for 1896. The whole audience, by vote, indorsed the action of the church. May God's blessing rest upon all.

Eight stand approved for baptism at Greenbrier, and others at Oakland deferred their baptism on account of the cold weather. To God be the glory for the sweet experiences of Thanksgiving day, 1895.

JOHN T. OAKLEY.

## Seminary Notes.

We were treated with a visit by Dr. Dargan, Dr. C. H. Jones and wife, Dr. Eaton and Dr. Harvey recently. All the speeches were enjoyed.

Dr. Dargan will attend the North Carolina State Convention. Thanksgiving day was spent by a few of the boys at home and others with friends. A splendid dinner was served at the Hall. Dr. Dargan preached at Highland Church.

On Friday Dr. and Mrs. Kerfoot extended the hospitality of their home to several of the boys in honor of Prof. McGlothlin. May our junior professor see many happy returns of the birthday festivals.

Several boys took tea with Dr. and Mrs. Harris last Friday. A delightful time was spent with them and their accomplished daughters.

Dr. Harris will give two stereopticon lectures on Dec. 9th and 16th for the benefit of the class in Biblical instruction, although a few others will be invited. The views will be taken from scenes in Egypt and the Holy Land.

Monday was Missionary day. Bro. C. M. Truax read an excellent paper on "The Phase of Woman's Work Bearing Upon Missionary Work."

He spoke of the Women's Missionary Societies in their origin and work at home and abroad. He also outlined the work of the Southern women.

Bro. J. C. Scherick and Herriek, who were called away some time ago, have returned.

We extend our sympathy to Bro. Edward Stubblefield, who was called away Sunday to the bedside of a dying sister.

Supplies: Cedar Farm, Ind., C. A. Jones; Springfield, Joe P. Jacobs; First German, morning, J. Herman; night, J. F. Gable. BOND.

## NEWS NOTES.

## PASTORS' CONFERENCE REPORT.

## Nashville.

First Church—Pastor Frost preached at both hours. Morning subject, "God's withdrawal from man's life" (1 Sam. xxviii. 15). Evening subject, "The belief in the resurrection of Jesus" (Rom. x. 9). 215 in S. S.

Central—Pastor Lofton preached at both hours. Splendid audiences. 325 in S. S. Large attendance at the observance of the Lord's Supper.

Edgefield—Pastor Rust preached at both hours. Magnificent congregation in the morning; smaller at night. One received by letter. The Christian Endeavor Society at their last meeting constituted themselves into a B. Y. P. U. The Sunday-school agreed to furnish the Union with the Young People's Leader.

Third—Pastor Golden preached at both hours. Large congregation in the morning; smaller at night on account of the rain. 203 in S. S. Good services on Thanksgiving day.

Immanuel—Pastor Van Ness preached at both hours. Good audience in the morning; smaller at night because of rain. Good observance of Lord's Supper.

Seventh—Pastor Wright reported as follows: Bro. Varden of Kentucky preached during the week. His sermons are of great power. Bro. Varden will remain during the week. Fine services Sunday. Received six for baptism, four by letter, one restored and two baptized since last report. 265 in S. S.

N. Edgefield—Pastor Barton preached at both hours. Good audience in the morning. 127 in S. S.

Centennial—Pastor Cleveland preached at both hours. One restored. Good day. Preaching during the week.

Howell Memorial—Pastor Strother preached in the morning. Rained out at night. The Young People's Association meets with this church Friday night. Cars leave Duncan Hotel at 6:45 p. m.

Mill Creek—Pastor Price preached. 81 in S. S. Prayer service at Una Mission.

First Edgefield (col.)—Pastor Vandavell reported that Elder H. H. Hardin preached in the morning. Rained out at night. Observed Lord's Supper. 95 in S. S.

Bro. Barton discussed the subject that had been assigned, "The Bible Idea of Immortality."

The Sunday-school Union met with the Third Baptist Church Sunday afternoon at 3 o'clock. In spite of the bad weather the church was two-thirds full of delegates and visitors. Bro. J. D. Anderson of the Edgefield Church led the discussion. Subject, "The Business Features of the Sunday-school." Bro. A. L. Parinton was re-elected President and Bro. Elijah Ford Secretary.

Memphis.

First Church—Another rainy Sunday but we have only had three in two years and we should not complain. Thursday the pastor's home was the scene of great joy. The members of the church had planned for the pastor and his wife a delightful surprise. The ladies of the Aid Society and the Miriam Band took possession of the house, decorated, darkened, then illuminated the parlor and dining room. Invitations had been sent to the members to come from two to ten in the evening and to bring a donation. The ladies of the Aid received, those of the Band served light refreshments. Well, they all came—the people and the donations, deacons and hams and barrels of flour, and women and preserves and turkeys and eggs and money, and children and

flowers and fruits and gladness. We have set apart a spare room to hold what the pantry wouldn't. This evidence of the esteem of the members for their pastor and his wife fill us with gratitude to God and to the good people of the First Church. Sunday night Bro. McDonald, a Jackson student, preached for us, to the delight of all who heard him. He is a young man of fine promise, and we trust that he may by consecration and labor prove himself to be a faithful minister of Jesus Christ. Should we not include in our prayer that the Lord of the harvest send more laborers into the harvest?

Central Avenue—Preaching at both hours. Small congregations on account of the rain. Subject, "Tekel." Bro. Thrasher of the Trinity Church preached for us Thanksgiving day. About \$20 was realized for the orphans and the poor. Good Sunday-school and prayer-meeting.

Knoxville.

Centennial Church—Pastor preached at both hours. Two received for baptism and two baptized. 364 in S. S.

Second—Pastor Jeffries preached in the morning. Tenth anniversary services in the afternoon, in which the pastors and brethren Moore and Cooper took part. The service was largely attended and was helpful and inspiring. 319 in S. S.

Third—Pastor McPherson preached. 133 in S. S. Sunday-school officers elected. Outlook promising.

First—Pastor Acree made a statement in the morning and raised \$2,500 to pay the debt on current expenses. Fine audience. Preached to a large audience at night. Baptized one. 434 in S. S. Two conversions. Meeting goes on this week, Dr. Carter Helm Jones preaching.

Clarksville.

First Church—Pastor Boone preached. Good congregations for the day. Morning subject, "Weak points in our denomination." Evening subject, "Thoughts of a rainy day."

New Providence—Pastor Weaver preached in the morning to a good congregation. Bro. W. D. Turnley preached at Erin.

—I am now in a meeting at this place. We have no church here, but a few Baptists, and hope that we may have a good meeting. Pray for us.

R. J. WOOD.

Iron City, Tenn.

—Good congregations at Fall Creek Saturday and Sunday. Three excluded and a happy settlement of a seventeen-year-old trouble between two of the prominent members, which is a matter of profound gratitude to God. We thank God and take courage.

J. T. OAKLEY.

—Our church at Owenton has just passed through an excellent meeting. We have had thirty-six additions by baptism, letter and restoration. All of these were grown persons except four. Among the number is my oldest boy, John Oley, who was happily converted. We have received many valuable additions among the number and will yet receive others. I read in your most excellent paper each week with interest the doings of Tennessee Baptists.

J. H. ANDERSON.

Owenton, Ky.

—Our pastor, Mr. Baker, gave us a good sermon from the text, "Let there be light," in the morning. Services again at night. Our congregations and attendance at Sunday-school are gradually increasing and we feel very much encouraged. Thanksgiving services were conducted in our church by the Rev. Mr. Holmes, pastor of the Cumberland Presbyterian Church. We ask your prayers, and assure you that

we will make every effort to assist our pastor in the upbuilding of our Father's cause.

McMinnville, Tenn., Dec. 2nd.

—We have just closed a three weeks meeting in which Bro. T. T. Thompson was with us fourteen days. His preaching was done in his own inimitable style of plainness, simplicity and earnestness. Bro. Thompson is a strong believer in the old doctrines of grace; and he has a happy way of putting them before the people. There were some eighteen or twenty professions of faith in Christ and sixteen additions to the church. On Thanksgiving day we had a special service in the interest of our Orphans' Home. The offering amounted to \$1.35, including a box of clothing and provisions valued at \$35. A. L. DAVIS.

Columbia, Tenn., Dec. 2nd.

—Our meeting continues with good interest. On yesterday there were five professions of faith, including a member of the Senior class and my little girl. It was a very joyous day to me. There have been nine additions to our church and others are expected tonight. Dr. Phillips is preaching a series of very fine sermons, and our church is becoming very much attached to him. The meeting has been of great value to the church and we are encouraged over the outlook.—Brethren of the churches, please don't forget our young preachers. The treasury is empty. J. T. HENDERSON.

Mossy Creek, Tenn.

—I have just closed a three weeks meeting with Poplar Creek Church. The people were awakened as never before. There were 42 conversions and a number of backsliders restored. I baptized 30 into the fellowship of the church and nine more were approved by the church for baptism. I baptized four from the Methodist society. They got tired of Methodism. Among the number baptized were two little twin girls. They both professed faith at the same time, rose up from their seats together, rejoicing. I buried them both together beneath the liquid waves. They locked their arms around each other. It was a beautiful sight. Revs. Whaley, Stephens, and Johnson were with me and did most of the preaching.

H. C. WILSON, Pastor.

Robertsville, Tenn.

—Our much beloved Corresponding Secretary, Dr. A. J. Holt, already held in high esteem by us, has doubly endeared himself to us all by a week's preaching. The meeting began Sunday, the 10th inst., and closed the following Sunday. The preaching was of the very highest order—sound, thorough and impressive. Many declared it to exceed anything heard in Franklin before. But, alas! just as the people were becoming thoroughly interested we had to close the meeting. Our little church was greatly helped by his visit, and an impetus given to the work here that eternity alone will disclose. We raised \$15.75 for Bro. Holt, but he refused to take it for himself, but will give it to our State Mission work. May God bless him!

L. B. JARMON.

Franklin, Tenn.

—I am engaged here in a series of meetings with Bro. John D. Jordan, of the First Baptist Church. The church has a membership of 730 and all of its varied interests receive the prompt and personal attention of the efficient and beloved pastor. He is a power in the pulpit and his capacity for work seems unbounded. He has not lost his "Southern orthodoxy" in his Northern environment, but preaches the whole gospel, which God has richly blessed. During our meeting we have had all kinds of weather—that is, all kinds of bad weather—snow, sleet,

rain, etc. In spite of the weather (six inches of snow to-day) we have had great interest and twenty additions to the church, and we are praying for many more this week. I will go from here to Hot Springs, Ark., to aid Bro. J. B. Moody—that is, if the Savior will allow me to "fight to a finish."

J. W. PORTER.

Decatur, Ill.

—Thanksgiving day in our city passed off most pleasantly. All the circumstances were auspicious—lovely day, everybody in a good humor, splendid program and the largest crowd ever assembled on a similar occasion in the history of Morristown. Our church, the largest in the city, was literally packed with the best element of our people, and our model young pastor captured the crowd. His sermon was grand and thrilling from start to finish. Next Sunday our pushing, consecrated Quisenberry is to be with us and assist the pastor in a series of meetings. We are expecting the Lord to do great things for us. Ask him to bless us, please. Our next fifth Sunday meeting is to be held at Alpha, about four miles West of Morristown, commencing Friday, the 27th ult. Can't you be with us, Bro. Editor?

J. B. JONES.

Morristown, Tenn., Nov. 29th.

[We wish we could.—Ed.]

—I have conducted recently an interesting revival meeting with Island Home Church. The services were well attended and it was never my pleasure to preach to a more attentive congregation. The meeting continued ten days, and resulted in settling an old church difficulty of about two years standing, the membership being wonderfully revived, and the salvation of 15 sinners. As the church is now without a pastor, I have agreed to administer the ordinance of baptism to the converts referred to above on the first Sunday evening in December. Island Home is a strong church and needs a pastor very badly. Let all who may read this article pray the Holy Spirit to appoint over the flock at Island Home an efficient and godly shepherd. For is it not true that the Baptist Church is the only church on earth over which the Holy Spirit can appoint a shepherd? I answer, Yes.

JOHN T. HICKMAN.

Mossy Creek, Tenn.

Associational Minutes Wanted.

The Committee on Co-operation is anxious to secure a copy of this year's minutes of every Association in the State. Please stop right here and now and mail one of yours to

A. J. BARTON, Ch'm.

Nashville, Tenn.

Sent To You!

Dear Brethren:—May I again call your attention to the ministerial students at Carson and Newman College? We have promised to feed them while they prepare to preach the gospel. The board bills of many of them are already past due and there is no money in the treasury. Brethren, will you not aid us in this emergency? Will you not take up a collection for your young men at the fifth Sunday meeting? Will not some of you make a Christmas offering to the Board that is doing what it can to prepare men to preach "glad tidings of great joy"? May I beg that the churches and associations from which these young men come will come to our relief and to theirs. These are your own sons. If a man will not care for those of his own household—But you will! I am sure you will.

R. R. ACREE, Pres. of Board.

Knoxville, Tenn.

—May God graciously bless the BAPTIST AND REFLECTOR. It is the best paper I read out of three religious papers.

GEO. W. SHERMAN.

Santa Fe, Tenn.



## MISSIONS.

### MISSION DIRECTORY.

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

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

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

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

**Sunday-Schools and Colportage.**—Rev. W. Y. Quisenberry, Corresponding Secretary, Chattanooga, Tenn.

**Orphan's Home.**—Rev. T. T. Thompson, Financial Agent, Nashville, Tenn.

**Woman's Missionary Union.**  
**PRESIDENT.**—Mrs. A. C. S. Jackson, Nashville, Tenn.  
**CORRESPONDING SECRETARY.**—Miss Lucie Cunningham, 1315 N. Spruce, Nashville, Tenn.  
**RECORDING SECRETARY.**—Mrs. C. B. Strickland, Jr., Nashville, Tenn.  
**EDITOR.**—Mrs. J. O. Rest, Nashville, Tenn.

—A suitable gift to a frontier missionary would be Spurgeon's Sermons, offered as a premium by the BAPTIST AND REFLECTOR.

—Societies should send a letter to their frontier missionary, and receive an answer from him, before sending their box. This will ensure correctness and prompt delivery.

—Much interest in woman's work is being shown in Holston Association. The Eastern end of the State is arousing. Let us hear from the Western. Cannot Memphis hold a quarterly union meeting of all her Woman's Missionary Societies?

—Woman's Missionary Societies have been organized at Lenoir City, Mrs. Alice Moon, President; Miss Mollie Henderson, Secretary; and at Snow Chapel, Holston Association, Mrs. R. R. Bayless, President; Miss Cora Miller, Secretary; Miss Ella Stout, Treasurer.

—The Central Committee is now sending out the Christmas literature, and will be very glad to receive orders from any who will distribute it in their churches. Let us urge again, as in our last issue, the ladies to send for this literature, and thus keep in touch with the missionary work, as well as in line with the study of all the Women's Societies in the South. We have before us samples of this literature, a program for a Week of Prayer, January 5th to 11th, arranged by three members of the Executive Committee at Baltimore. Then a special program for the Ingathering of Envelopes, arranged by our President, Miss F. E. Heck. Stating by whom these programs are arranged bespeaks their merits. They are unusually good. Send for these programs, and let us get all the good to be gained from them. Let us pray that they may be the means of a great spiritual strengthening to us. Appoint beforehand a different leader for each day, thus working up a greater interest among a greater number, and by this interest maybe persuading and encouraging some of the timid ones to take part in the services.

—Scatter freely the missionary envelopes for Christmas. Give one to

each lady in the church, whether a member of the Missionary Society or not. Read the following suggestions for "Raising Mission Money," clipped from the *Chicago Standard*:

"Alice M. Douglass, in *Woman's Home Missions*, names 'one hundred ways for little people to raise mission money.' Let children and youth scan the list carefully, select what will fit their case, and go to work:

"By making and selling: Dishcloths, sweeping caps, holders, pin-balls, pin cushions, lamp lighters, glass wipers, emery bags, book marks, needle books, slumber robes, broom-holders, shaving cases, hair combers, hemstitched wash rags, clothes bags, wristers, knit reins, pine pillows, slipper cases, bread cloths, hairpin cases, 'scratch my backs,' toilet sets, sachets, kettle holders, splashes, flower-pot covers, boxes for burnt matches, book covers, paper weights, knit garters, Christmas cards, Christmas wreaths, Easter eggs, Easter cards, card cases, photograph holders.

"By selling: Old rags, hair combs, flower seeds, soap grease, paper bags to the grocer, vegetables, fruit, currants, hens' eggs, milk from mission cows, old papers, old boots and rubbers.

"By gathering and selling: Wild flowers, herbs, berries, tea-berly leaves, catnip, plantain, chick weed, pepper grass, cresses, sassafras root, cat-tails, thistle puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for sachets, dult, snails, scallop shells, sand, soil for plants, feathers from fowls.

"By 'thank offerings,' placing a penny in your mite-box, under the following conditions, thus thanking God that blessings increase and faults decrease; and by fines for your faults: Every time you are honestly rebuked, read a book, favorite plant blooms, receive a present, forget to say 'thank you,' speak cross, speak ungrammatically, use a slang phrase, an opportunity for doing good is wasted, forget to close the door gently, receive a reward of merit, receive a letter, are spoken kindly to, have a new friend, are deservedly praised, can speak a good word for an acquaintance, learn a new chapter in the Bible, learn a new song, can play a new piece of music without a mistake, etc.

—The burden of debt that was over the State Mission Board was to many a source of sorrow and anxiety. We had to borrow the money to pay it, and pay interest on that borrowed money. So it was thought to be a righteous act to make heroic efforts to get rid of that debt. In order to this end special letters were first written to fifty good, generous, well-to-do Baptists asking them to pay off the debt. Only fifteen responded, and these not all with the requisite means. It was at last determined to urge systematic contributions and gradually reduce the debt as we had money left over from each quarterly payment. In the course of two years this latter plan was successful and the debt was fully liquidated. It was a source of great joy and gratification at our Convention at Mossy Creek that all the old debt was paid.

—While we had made no special collections for that purpose, and while no high-pressure methods were resorted to that this end should be gained, yet as soon as it was generally known that this Board was free from debt the contributions began to diminish. Meanwhile we have had such an increase of applications for assistance that we find ourselves nearing the close of the first quarter, which will end Jan. 1, 1896, and we yet lack fully \$1,000 of having sufficient means to meet the pay day. If we do not receive \$1,000 in thirty days we will be

gln the accumulation of another debt. The question at the head of this article is pertinent. Did the Board do right in seeking to get rid of that debt?

Another question naturally follows: Do the Baptists of Tennessee desire their State Mission Board to contract another debt? If so, it can be done quite easily. We have applications from needy fields now pending which if they were granted, and if the receipts continue for ten months as they have for two, there will be rolled on the Baptists of Tennessee a debt that will fully satisfy any who may desire that sort of stimulation.

Will not some of the good brethren and sisters arise and speak out on this matter? We are only the servants of the people. If you desire a debt, we are yours to serve. If not, well, then, we are yours to receive.

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

**Ministerial Relief.**

Will the Christians over the State read what I write on the above subject? The Ministerial Relief Board has shown by what it has done that it deserves to live. The condition of some who have been aided would be a touching argument with the most unconcerned on this subject, if we could only give their names, etc. But these brethren are desirous that their names shall be kept out of the paper in such connection.

We are now aiding a brother who I am told had practically the endorsement of the last State Convention. At the last meeting of the Board \$75 was appropriated to needy brethren. The demands may be still heavier upon the Board at any time. It is therefore hoped that the pastors will enlist themselves in this cause and get their churches to do something for Ministerial Relief.

The Board would be thankful for information with regard to aged or disabled brethren who need assistance. Send the information, brethren, and their cases will be investigated and aid rendered if the cases are deserving.

I trust that the pastors of the State will give heed to some regulations of the Board. We have learned by experience that it is very desirable to make the Executive Board of the Association to which a brother belongs responsible for any appeals for aid for him. It is not only necessary, but very desirable, to protect the Board from frauds. The only case in which the Board has been criticised for the appropriation of money was when the endorsement of such Executive Board was not insisted upon. The Board cannot know personally the brethren whose names are given except in a few cases. It is their duty to secure information with regard to these brethren, and authoritative information. An Executive Board can be relied on, because their action is official, and they are responsible for any mistakes made upon their recommendation. We are sometimes asked to aid brethren whom none of us know by brethren with whom we are not acquainted. When we know the brethren, the case is different. It is therefore advisable in all cases to have the recommendation of the Executive Board.

As I leave the State in a few days, send all letters of information or recommendation to Mr. T. E. Glass, Secretary and Treasurer, Brownsville, Tenn., and you will get an answer.

Bro. A. M. Austin has been elected Chairman of the Board *pro tem*.

I. P. Trotter.

—It is claimed that, owing to the good work done by the Improved Industrial Dwelling Company of London, the death rate in that city has been reduced from forty to only eleven in a thousand.

### Recommendations.

At a called meeting of the Executive Board held yesterday, a quorum being present, the following matters were considered, viz: At previous meetings held by the Board the State Board was requested to aid the pastor's support of Jackson Second Church with \$200, Cotton Grove Church with \$30, Atwood Church with \$25, and Friendship Church with \$25.

The following resolution was adopted, viz: As to Jackson Second Church. In view of the fact that the present location of the church is so far from the center of the population as to preclude a hope of the church being self-sustaining, it would be unwise to expend more money in that field. But it is the sense of this Board that if a judicious removal can be made the future is quite hopeful, and therefore the Board would gladly recommend to the State Board \$200 for more to aid in pastor's support when such removal shall be made. But until such removal we advise the withholding of the \$200 heretofore requested of the State Board.

As to Cotton Grove Church. We advise the State Board to aid pastor's salary with \$25 instead of \$40 when the church calls a pastor. And as to Atwood Church, the former sum recommended, say \$25, be made when the church shall call a pastor. And as to Friendship, that the amount recommended heretofore be given.

The next fifth Sunday meeting will convene with Gibson Church, on the Louisville and Nashville Railroad, five miles east of Humboldt, on Saturday, 10 a. m., Dec. 28th next. This is to notify and invite especially our pastors to be with us, and, of course, our lay members. We urge the churches to make an active canvass, giving every member a chance to send a contribution, if it is not more than a copper cent.

We recommend the prior claims of the Foreign and Home Missions. A list of subjects will be at the meeting. Brethren, come with an experience and prepare to tell it for Christ's sake.

J. M. SENTER, Chairman.  
Trenton, Tenn.

**Greenville Items.**

A glorious meeting of eighteen days has just closed at the Second Church. Rev. E. L. Smith of Bristol did all the preaching, and the Lord blessed his earnest labors to the conversion of forty-six souls, some of whom have united with the church, and more will soon follow. The Second Church was organized a year and a half ago with twenty-four members and your scribe as pastor. The church has met and overcome many discouragements, almost doubled its membership, and is in good condition. Bro. Smith's stay among us was quite pleasant, and he has made many friends in Greenville. Bro. Smith is at home in a revival meeting. He is an earnest preacher, a consecrated Christian, and has wonderful power with God. He presents the plan of salvation in a very plain and simple manner, unhesitatingly exposes sin, and shouts when he gets happy. The prayer of the people of this place is for his success in all fields where he may go. We also want to thank the Lord for his blessings, and hope that we may thereby be brought nearer Him who ruleth all.

Through the efforts of Mrs. E. L. Smith we organized a "Ladies' Missionary Society" which we expect to accomplish much. We have a live, wide-awake Sunday-school and prayer-meeting.

The First Church with its noble pastor is progressing nicely. It has a well organized and spiritually interesting Sunday-school and prayer-meeting. Until upon the fair shores of eternity

we see the result we will not be able to fully comprehend the true worth of such a preacher and pastor as R. M. Marrell, the pastor of the First Church. Brethren, pray for the faithful ones who are upholding the banner of Christ at Greenville.

Success to the BAPTIST AND REFLECTOR. I deem it the preacher's friend and the layman's key of how to "get there, Eli," in the divine life.

H. B. McLain.  
Greenville, Tenn., Nov. 22nd.

### Kingdom and Church.

BY C. G. SAMUEL.

When one is entrenched within an impregnable fortress an attack from without is received with comparative composure, while an attack from within is calculated to produce more or less uneasiness.

Let my continued silence may be construed into my inability to refute the positions assumed by my good Bro. Johnson of Mississippi, I shall offer some thoughts which I believe will demolish this invisible kingdom theory.

His position is that the new birth, called regeneration, introduces one into the invisible kingdom of heaven. While it is admitted that God is King of all the earth, and that he reigneth over the heathen (Psalm. xlv. 7, 8), and that he is the rectoral Ruler of the universe, and that we are subjects of his physical dominion, still we know nothing of an invisible kingdom in heaven except as is revealed in God's written revelation.

We learn in the second Psalm that Christ is to sit as King upon the holy hill of Zion, that the heathen nations and the uttermost parts of the earth are to come into his possession. And in the first chapter of Luke we are informed that the Lord God will give unto him the throne of his father David, and that he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. This is the glorious kingdom of the regenerated sons and daughters of Adam are to inherit when manifested in its glory. This is the same kingdom that was alluded to in the memorable conversation between Christ and Nicodemus when the Jewish ruler replied, "How can these things be?" Jesus seemed surprised at his ignorance, and said: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" As Christ was talking to Nicodemus about how to get in this kingdom here on the earth and declined to talk to him on heavenly things, the conclusion follows that the kingdom to which Christ referred was not an invisible something in heaven, but a visible organization on earth.

The great prophetic statesman, Daniel, after unfolding the history of the four universal earthly empires that were to succeed each other on the earth, then unfolded the fifth universal empire, which was to be cut out of the mountain without hands; it was the kingdom which the God of heaven was to set up on the earth, not in heaven. It was to break in pieces the last vestige of the four universal empires, the iron, the brass, the clay, the silver, and gold, and stand forever on the earth, not in heaven.

The incipency or preparatory stage of this kingdom was to have an humble beginning. It was to make its appearance without observation. It was organized by the King, the Son of God, out of the material which had been prepared by John into a little flock to whom he said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke xii. 32). He spoke to a regenerated little flock who were qualified to receive it, but not yet in it.

The Son of God by the authority of the Father, prior to his ascension, delivered the keys of the kingdom to the church to execute its laws in the world on the earth until he comes again. The church which Christ purchased with his own blood (Acts xx. 28) was given, I repeat, the keys of this kingdom of heaven which Christ came to set up on earth. In Matt. xvi. 18 the apostle Peter, as the mouth piece of the church, used and opened this kingdom to both Jews and Gentiles. (Acts ii. x). These keys afterwards were delivered to the other apostles and disciples, his ecclesia or church. (Matt. xviii. 18). Keys are the symbols of power and authority and they are held by the church.

Mark what I say: The church which Christ purchased with his own blood, and which is his own body, a part of his flesh and bones (Eph. v. 30), was given the keys of the kingdom clothed with kingly power to open and shut the doors of the kingdom as he commanded, and to execute and administer the law of ordinances of this visible kingdom on this earth during his absence. The acts of the church when in accordance with divine instruction are ratified in heaven and cannot be supplemented or overthrown by an invisible kingdom in heaven.

One thing seems evident—if the keys of this kingdom had never been placed in the hands of any organization prior to the setting up of the church by Christ, no one can deny that the church has held the keys of this kingdom since his ascension.

On the day of Pentecost the whole church—the little flock—was anointed by a baptism of the Holy Spirit and qualified to use the keys as Christ instructed. This was a visible manifestation of the Spirit on a visible church, the incipient, preparatory stage of the kingdom. They used these keys and received into their membership 3,000 converts. They became qualified subjects fit for the kingdom by their repentance and faith. But, to use the language of Dr. Ford, "a wall of water was between them and church membership."

It makes no difference what our human conceptions be, the plan of redemption is divine; the wisdom of the Godhead conceived it and Christ placed its execution in the hands of the church, and nowhere else. The church, therefore, has kingly authority to pass upon the qualification of membership in accordance with divine instruction, from which there is no appeal. One of the qualifications is the burial of the human body in a watery grave and raising it up out of it. The perversion and non-execution of this divine command has brought disorder and confusion in the religious world, and has resulted in the organization of religious bodies or churches so-called, that have no Christian love for Christ's true churches, because they cannot secure their cordial, open affiliation. One of the heresies claimed by them is that they are by regeneration born into the invisible kingdom of God in heaven.

If this doctrine be true, the plan of redemption, which is as perfect as the Godhead could make it, becomes the author of confusion and disorder. No one will gainsay the authority of the church to discipline its members, even to withdrawing fellowship from a brother that walketh disorderly. Now, if the position be true that regeneration inducts one into the invisible kingdom in heaven even before he enters the church, how is the church to get him out? Who holds the keys of the kingdom? Who let him into the invisible kingdom? Such an one could say to the church, "Your act of withdrawal from the church is foolish. I am in the kingdom; was in there before I was in the church, and you cannot get me out." If such

is true, then the giving of the keys of the kingdom to the church was entirely unnecessary.

This doctrine of being born into the invisible kingdom of heaven leads inevitably to disorder and confusion. For example, the church on Scriptural grounds withdraws fellowship from a brother, this act is ratified in heaven—endorsed by the King—and yet God retains such an one in the invisible kingdom. While he is unfit to be in the church, because a "little leaven leaveneth a whole lump," having, however, gotten into the kingdom by regeneration, the church, with the keys of the kingdom, has no power to get him out. The combined wisdom of the Godhead never formulated such a plan of redemption. System and order prevail in both the physical and spiritual universe. If the true churches of Christ do not combat this pernicious doctrine, confusion and disorder will be the inevitable result. The doctrine is unscriptural. If the doctrine be true, why did Joseph of Arimathea, an honorable counselor and a secret "disciple of Christ, wait for the kingdom of God?" (Mark xiii. 43). If he was in the invisible kingdom how could he be said to wait for it? Was the inspired Paul the apostle in this invisible kingdom by his miraculous birth, as is claimed? If so, what does Paul mean when the inspired writer of Acts uses this language of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Here we have the regenerated Paul, an apostle, urging the disciples at Lystra, Iconium and Antioch to stand firm, be steadfast, as they must through much tribulation enter into the kingdom of God. And if they had already been born into this invisible kingdom of God, and there is only one kingdom, such language is meaningless, or else the invisible kingdom is a myth. (Acts. xiv. 21, 22).

These disciples had received the Spirit of adoption by regeneration, which "Spirit beareth witness with our spirit that we are the children of God. And if children, then heirs of God, and joint heirs of Jesus Christ; if so be that we suffer with him, that we may also be glorified together." (Rom. viii. 15-17).

None of the Old Testament saints are yet in the kingdom. Listen at Paul to Heb. xi. 39-40: "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect." If not in the kingdom, where are they? "There therefore now remaineth a rest for the people of God." Their spirits and souls are in safe keeping in a blissful abode, awaiting the redemption of their bodies. Regeneration is not complete at the impartation of eternal life to the soul and spirit; it yet has a great work to perform on our mortal bodies.

Listen at Paul in Rom. viii. 11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." We become children and heirs of the kingdom by the work of the Spirit on the inner man, but we shall come into

the possession of the kingdom altogether when our whole man is perfected.

And this is what the apostle Peter means when he uses the following language: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Peter i. 11). This language was adapted to those who had obtained like precious faith through the righteousness of Christ. Although we are not yet in possession of the kingdom, we have a lively hope, begotten in us by the resurrection of Jesus Christ from the dead, that we have an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven.

When Jesus was nigh to Jerusalem, and the disciples thought that the kingdom should immediately appear, he said to them: "A certain nobleman went into a far country to receive for himself a kingdom and return." This parable represents Jesus Christ departing to heaven and returning again to receive his kingdom. Hence he could use such language as, "I say unto you I will not drink of the fruit of the vine until the kingdom of God shall come." And the thief on the cross could say, "Lord, remember me when thou comest into thy kingdom." And Christ will say when he comes, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then the kingdom which for these centuries has been hid in mystery shall be manifested in power and glory, and the kingdom of this world become the kingdom of our Lord and his Christ. (Rev. xi. 15). Then shall the saints of the Most High take the kingdom and possess the kingdom forever, even forever and ever. (Dan. vii. 17).

If the positions presented are Scriptural, the invisible kingdom theory is a mere hallucination of the mind.

—A fifth Sunday meeting of the Indian Creek Association will be held with New Harmony Church, Hardin County, Tenn., commencing on Friday before the fifth Sunday in December at 11 o'clock.

Introductory sermon by Elder J. M. Corbin; R. J. Wood, alternate. Subject: "The Scriptural Church." What is it? Who set it up, and for what purpose? Dinner.

1. What are the Scriptural qualifications for church membership?—R. W. Richie and J. Y. Bowen.

2. In whom was the Scriptural authority to choose a pastor or discipline a church vested?—D. W. Horton and D. S. Davis.

3. Do baptism and the Lord's supper come under moral or positive law? If under positive law, is literal obedience essential to its performance?—R. S. Fleming and J. L. Morrison.

4. What are the greatest needs for the promotion of our mission work?—R. J. Wood and A. O. Montague. Dinner.

5. Orphan's Home. Its needs.—Sisters Mattie Harbour and R. S. Fleming.

6. The duties of Christians in relation to the saloon.—J. N. Davis and J. M. Wood.

7. What are the characteristics of an efficient pastor?—Miss M. E. Brown and Wm. Outlaw.

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

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## Baptist and Reflector.

Nashville, Tenn., Dec. 5, 1895.

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## THE EXPOSITION.

Our columns were so crowded last week that we did not have room to tell about the Cotton States and International Exposition at Atlanta, which we had the privilege of attending during our recent visit there. It will be of interest, we suppose, to our readers for us to do so now.

It is a great Exposition. Of course, it does not compare with the World's Fair at Chicago two years ago. That was beyond comparison with anything of the kind which has ever been in the world. We are not sure, either, that the Atlanta Exposition quite comes up to the Centennial in Philadelphia; but certainly, taken altogether, it is not far behind that great Exposition, while in some respects it is ahead of it. Dr. A. J. Holt, who was at the World's Fair in Paris several years ago, told us that except in the Art Department the Exposition was far ahead of the Paris Fair. This is high praise and is quite a tribute to our Atlanta friends, whose ambition conceived and whose energy carried through such an enterprise.

We cannot stop to speak in detail of the interesting things to be seen at the Exposition. We may only mention some things of the greatest interest, which those of our readers who may attend would like to see.

The best and quickest way probable to approach the Exposition is by means of an electric car over the Peachtree Street line. This will carry you through the prettiest parts of the city, and along what is perhaps the most beautiful street in the South. Take a five-cent car. The five-cent cars and the ten-cent cars pass over essentially the same

route and carry you to about the same place. The ten-cent cars were intended, we suppose, to catch suckers. Enter at the main entrance. Just in front of you you will see the Georgia building. Spend about an hour in this, looking around at the varied and splendid products of the Empire State in which the Exposition is held. Then turn to your left, and a short distance further you will come to the Pennsylvania building. The only thing of special interest here is the old Liberty Bell, which rang out on July 4, 1776, its clarion tones, proclaiming to England and to the rest of the world the independence of the United States of America. It was cast in 1753 by Pass & Stowe, Philadelphia. Upon its sides was moulded the prophetic inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof. Lev. xxv. v. x." The last time it was rung was on the occasion of the funeral of Chief Justice Marshall on July 8, 1835. While ringing his funeral dirge it cracked open. Its voice is now silent forever, but every true American loves it for the hallowed memories which cluster around it. So sacred was it considered that some patriotic citizens of Philadelphia got out an injunction to prevent it from being loaned to the Atlanta Exposition. The motion, however, was overruled by the courts, and here it is, open to the view of every one who visits the Exposition, as a symbol of liberty and an inspiration to patriotism.

The New York building, which comes next, is interesting more for its beauty than for anything else. There are no exhibits in it.

You can spend as much time as you choose in the art gallery. Those of artistic taste will want to spend a good deal of time there, probably, while others, like Dr. Frost and myself, whose artistic training and time were both limited, will pass through it hurriedly, pausing long enough, however, to observe several very fine pictures which are on exhibit there, such, for instance, as the "Great Light in the Shadow of Death," "The Bull Fight," J. G. Brown's several paintings of news boys, etc., etc., indefinitely.

In the Government building you will want to spend some little time perhaps in going through the fisheries department and the army and postoffice departments, especially, with other departments scarcely of less interest.

One of the most interesting buildings on the grounds is the Woman's building, especially if the visitor happens to be a woman. The old colonial relics in this building attract the attention of every one, men as well as women.

You can linger as long as you choose in the Manufacturers and Liberal Arts building, and also in the Electricity and Transportation and Agricultural buildings. Really, however, you will see very little in these buildings which you cannot see in any large city, if you happen to live in or near to a city, though of course everything is more select and much more convenient for inspection than in a city.

Be sure to visit the Negro building, in which you will see evidences of the improvement of this race, since their freedom thirty years ago, which

will astonish you. You will be surprised to know the number of patents which they have received, and to see the evidences of their inventive genius and of their educational development which are displayed on every hand in this building.

And now, having taken a tour, which you can make as long or as short as your time and money will permit, through the main buildings, you come to what is known as the Midway. This name is derived from the Midway Plaisance at the World's Fair in Chicago, which was an avenue extending out from the middle of the grounds, on which were various and sundry places of amusement and interest, each one of which charged a fee ranging from ten cents to a quarter for admission. Midway at the Atlanta Exposition is at the side of the grounds rather than in the middle. It has, however, many of the features of the Midway in Chicago. Some of the most interesting places of that famous resort are to be seen in Atlanta. Judging from what we heard of some of these in Atlanta, however, there are several of them not worth seeing. The following places along here you will find of interest: Hagenbeck's trained animals, the ice grotto, the Indian village, the divers, the haunted swing, the illusion palace, the Moorish palace—the last two of which are really among the most interesting places at the Exposition. The Moorish palace is not only interesting, but quite instructive and healthful in its influence.

Be sure also to take a ride upon the Phoenix wheel, which is modeled after the famous Ferris wheel in Chicago. This, however, is only 200 feet high, while the Ferris wheel was 400 feet high. Still it will give you a good idea of that, and at the same time will give you a magnificent view of the Exposition grounds. The best time to ride upon this wheel, perhaps, is at night, when you can see the miriads of electric lights dancing on every hand.

Of course you will "shoot the chute." Everybody does, including ladies and preachers. We know some preachers who were so enthusiastic over it that before they struck the bottom they wanted to try it again.

You will want also to go in the streets of Cairo. Here there is not much of interest except the Egyptians whom you will see there, with their wares which they have for sale. Or you may have the novel experience of riding on a camel—for an extra fee, of course. Everything is extra in Midway.

The Mexican village is near the streets of Cairo, and will also be of interest in showing the customs and habits of our neighbors. We hope, however, that none of our readers will go in the theatres of the streets of Cairo and the Mexican village. We did not do so ourselves, of course, but from what we heard we do not think that they are fit places for a Christian. In the Japanese village, though, which is near the Woman's building, in another part of the grounds, there is nothing objectionable, but on the contrary everything is of a moral character as well as instructive.

If you are interested in the late war, and especially if you were in the war yourself, do not fail to see

the Cyclorama of the Battle of Gettysburg, which is just outside of the grounds at the main entrance. We enjoyed the hour which we spent here more than any other hour spent at the Exposition, perhaps.

How long will it take you to see all these things? Well, that depends a good deal upon your time and money and taste. You can easily, however, take them all in in about three days or even in two days if you cannot stay longer and are a pretty good walker.

And now just a word about Expositions in general. We are glad to see these Expositions which are constantly being held in different parts of the world. We believe that they have not only an educational effect in teaching us about what is going on in the world, about the latest improvements in all of the arts and sciences, but at the same time they have quite an inspiring influence upon us. They create in us a desire to better our condition in life so as to bring it more in harmony with the inventions and improvements of the world. They inspire us with an ambition to do something ourselves for the improvement of the world's condition. They bring men from all parts of the world together and make them feel nearer of kin—more like they are brothers and friends—and so are great peacemakers. In short, they are large mile posts, marking the onward progress of the world towards a universal civilization, and we believe at the same time a universal Christianity, which will ultimately eventuate in the advent of our Savior to rule the world in righteousness and peace.

## THE RETURN OF THE JEWS TO JERUSALEM.

The regaining of Jerusalem by the Jews is one of those historical possibilities that especially captivate the mind by their appropriate picturesqueness. For years—a fact probably not widely known among Gentiles—a systematic agitation having in view a return of the race to the home of their fathers has been going on, and the present results are surely encouraging. Dr. Selah Merrill, formerly United States Consul at Jerusalem, says that of the 47,000 inhabitants of the Holy City 27,000 are Jews. Another side of this program of racial reversion and local unification aims at the restoration of Hebrew as a spoken tongue. But it appears from recent statistics that the idea of its being a dead language must be classed as a popular delusion. More people to-day are using Hebrew as a literary vehicle than when Moses drove his chariot through the Red Sea. Shakespeare and Goethe have been completely translated into Hebrew, and are read with avidity by thousands who enjoy at the same time the sublime poetry of Isaiah and of Solomon the son of David. All this recalls Disraeli's boast that he belonged to the most vital and unconquerable race in the world. The Greek and the Roman have evaporated, but the despised and tortured Jew—the Christ race of humanity—remains.—Illustrated American.

With reference to the above paragraph, several things occur to us. This would look like a fulfillment of the prophecy that the Jews shall finally return to Jerusalem. It is a question, however, upon which Biblical scholars are divided, whether this return shall be actual and physical or spiritual. We have not time now to enter into a discussion of this question. We simply call attention to it. There would be one serious difficulty, it seems to us, in the way of the actual return of the Jews to Jerusalem, and that is, how would they manage to live? As every one knows, they are traders—not origi-

nally so, perhaps, for at first they were a pastoral people. But for over 2,000 years, ever since their dispersion among the nations, and especially since the destruction of Jerusalem by Titus, they have been wanderers over the face of the earth, scattered among all nations, and have subsisted by trading with the people among whom they lived. In this way many of them have grown rich, some of them, like the Rothschilds, enormously so. Their trading instincts are very keen, and somehow they make money even where other people fail. But now suppose they should all go back to Jerusalem and should have to live, not upon what they could make off of the other people in the world, but off of each other, how could they manage to do so? Wouldn't they have a time of it? It would be a veritable Kilkenny cat fight. We imagine that it would be quite interesting to spectators, though death, probably, to many of the Jews. We suppose that the law of the survival of the fittest would come into play and that their ranks would thin out very rapidly.

The statement that Hebrew is not a dead language, but that "more people to-day are using Hebrew as a literary vehicle than when Moses drove his chariot through the Red Sea," is certainly quite a surprising one. We suppose, however, that it is not meant that Hebrew is a spoken language, but is simply read by many Jews.

The Jew is a living monument of the truth of prophecy.

## BAPTIST AND REFLECTOR PREMIUMS.

1. To any one now on our list who is paid up to Nov. 1, 1895, or who will pay up to that date, and in addition will send us \$2.10, or \$1.60 if a minister, we will advance his subscription one year and besides will send him either a volume of "Spurgeon's Twelve Greatest Sermons" or a copy of "Remarkable Answers to Prayer."

2. To any one who will send us the name of one new subscriber and \$2.10, or \$1.60 if a minister, we will send a copy of either of the above books, besides crediting the new subscriber one year on the paper.

3. To any one, whether now on our list or a new subscriber, who will send us \$3.50, we will send him the paper for one year and besides will send a copy of "Holman's Self-Pronouncing Bible," flexible back, gilt edges, silk sewed, containing concordance, maps, references, etc. This Bible retails for \$3.50, so that you will virtually be getting the paper free; or, to put it in another way, you will be getting a \$3.50 Bible for \$1.50. Now, can you not take advantage of one of these offers? Let us hear from you soon.

On Tuesday, Nov. 26th, Mr. S. E. Philpot and Miss Daisy Truett were married at the Edgefield Baptist Church, this city. The ceremony was performed in a beautiful manner by Rev. J. O. Rust, pastor of the church. The church was packed to its utmost capacity with the friends of the bride and groom. Mr. Philpot is a popular young merchant in the city, and his bride is a lovely Christian woman, daughter of those staunch Baptists, Mr. and Mrs. Will Truett, members of the Edgefield church. We wish for the young couple all the happiness in life which they now so fondly anticipate—and that, we think, is saying a good deal.

## PERSONAL AND PRACTICAL.

ONE of our contemporaries announces that the Ohio River is at last able to be out "after a long confinement to its bed." The same is true of the Cumberland River.

THAT is a stirring note of Dr. Acree's on page five. We must not let our young ministers suffer for want of assistance. Let every one who can do so send something for their support.

We hope you are reading the articles by "Pickwick" each week. They are certainly very pointed and practical, and are calculated to do much good. Who is Pickwick, do you ask? Guess.

WE find that some mistakes were made by those who sent out the statements a few weeks ago to our subscribers who were in arrears. We should be very glad to correct any mistakes which may have occurred. Among so many names it is natural that a few mistakes should have been made.

DR. C. E. W. DOBBS, editor of the *Indiana Baptist*, quotes Dr. J. R. Sampson of the Seminary as saying to him that he had succeeded in raising the \$10,000 necessary to secure the Broadus home for the widow of the late distinguished president, and that he has \$20,000 towards the proposed permanent library fund of \$50,000.

DR. GEORGE VARDEN of Paris, Ky., has been in the city for the last ten days assisting Rev. J. H. Wright in a meeting at the Seventh Baptist Church. The meeting has been quite a successful one. There have been a number of professions up to date. Dr. Varden is an able preacher, a fine writer, and one of the most critical scholars we have in our denomination, as our readers may judge from his excellent article in this week's issue of the BAPTIST AND REFLECTOR.

AT THE First Church, Chicago, Dr. P. S. Henson commenced Sunday evening, November 24th, a series of eight sermons on "Applied Christianity." The subjects are as follows: Religion and Business, Religion and Pleasure, Religion and the Family, Religion and Capital and Labor, Religion and Politics, Religion and Education, Religion and Reforms, Religion and the Masses. A series of such subjects treated by such a man will afford not only unusual interest, but unusual profit. Why could they not be published in a volume?

IN ordering his paper changed from Brownsville, Tenn., to Mayville, Ky., Rev. I. P. Trotter adds the following kind words, which we may be pardoned for publishing: "God bless you and your work. What a power you are for the cause in Tennessee and our South country. I shall ever love you and dear old Tennessee." We are sure that our readers all over Tennessee, and especially in West Tennessee, will join with us in returning Bro. Trotter's "God bless you," and in praying for his abundant success in his new field of labor.

THE editor of the *Baptist Helper* writes us that he was not the author of the paragraph which appeared in his paper immediately following the article copied from the *Missionary Helper* called, "What is the Game? Have You Ever Played It?" which paragraph reads as follows: "Few people tell barefaced lies now-a-days. They simply relate facts in their own way. But the result is precisely the same. The art has advanced from the brutal falsehood to the refined half-truth." He says also that the article which he published was sent by a contributor. At any rate, it was quite a coincidence that the paragraph should happen to follow just after the article. As a

matter of fact, the article contained simply a half truth, if indeed there was anything like that much truth in it, which we do not believe, and we think should not have been published at all.

WE received the other day a batch of New York papers of various names and dates. We searched them through but could find nothing marked in them, and we have no idea who sent them, or what was his purpose in doing so. Whenever a paper is sent us containing something which the sender desires us to notice, he will please mark it. We receive so many papers that it is impossible for us to read carefully everything in each one. The New York papers above mentioned have gone into the waste basket. If the sender sees this paragraph he will understand why no notice was taken by us of anything in them which he probably intended us to notice.

IN an interesting article on page two of this week, which is one of a series on "Chinese Costumes," Bro. Cabaniss speaks several times about "gallows." We did not correct the spelling, as we thought perhaps he intended to spell the word according to the popular method. We presume, however, that he, of course, knew that the proper way to spell the word is g-a-l-l-o-w-s. The original word, it seems, for the things which hold up a man's pants was "suspenders." The transition from "suspenders" to "gallows," on which a man is suspended when he is hanged, was very easy and natural in colloquial speech. The word "gallows" shows the disposition which people had to make fun of the things.

IT is a well established rule of every newspaper office that no communication will be published unless accompanied by the name of the author. And yet we are constantly in receipt of articles, or queries, which are intended for publication in the BAPTIST AND REFLECTOR, but which are unsigned. Such articles go into the waste basket. It is not necessary that the name of the author shall be published if he does not desire it, but it must be given to the editor as an evidence of good faith, and in order that he may be able to answer any questions which may arise in connection with the article. It would be quite an anomalous condition if the editor of a paper should not know the names of his own correspondents.

THERE were forty delegates from Tennessee at the meeting of the Young People's Union in Atlanta. Georgia came first, of course, with eighty-six. Alabama had sixty-two. Tennessee was third and Mississippi fourth with twenty-two. The delegates from other States were scattering. Some States had no delegates present, but had visitors who did not come as delegates from their churches, and who consequently were not entitled to seats. We should have mentioned last week a resolution introduced by Dr. J. B. Gambrell which reads as follows: "Resolved, That this Union recognizes fully that each church and each union in a Baptist church should enjoy the fullest liberty in affiliation with all general Baptist unions."

THE *Examiner* proposes to start a Baptist Quarterly in case it receives sufficient encouragement to do so. Speaking for ourselves, we may say that we shall be glad to have such a Quarterly. It will furnish opportunity for the full and satisfactory discussion of doctrinal and practical subjects relating to our Baptist Zion. As a reason for the existence of the Quarterly the *Examiner* says: "We are constantly in receipt of valuable articles which well deserve publication, but which, for the reasons which follow,

we are reluctantly compelled to decline. In the first place, these articles discuss subjects which, as a rule, are interesting only to a limited number of our readers; and, secondly, they treat them in a manner and at length better suited to the pages of a magazine than to the columns of a family newspaper." We suppose that the experience of the *Examiner* is the experience of all Baptist papers of any prominence. Let the Quarterly be started. We believe that there is a "felt need" for it.

WE are sure that our subscribers are reading the letters of Dr. P. T. Hale about his travels in foreign lands with a great deal of interest. We have several others on hand and shall continue to publish one each week for some time yet. Dr. Hale and his party have recently returned home. By the way, while he was on his tour he baptized a Methodist lady in the Jordan at the traditional place of our Lord's baptism. If any of our readers object to his doing so without church authority, it may be well to state that before going on the tour the lady had requested him to baptize her, and he had received authority from his church to do so. In speaking of her baptism, Dr. Fred D. Hale, brother of our correspondent, says in the *Oregonian Baptist* "that at that place, though it was the dry season, the Jordan was about fifty yards wide, and deep enough to baptize in eight or ten feet from the bank." We have heard that it has been said by some of our Pedobaptist friends who had travelled abroad that they could stop the River Jordan with their foot. Possibly they were referring to the Jordan at its source. If, however, as was presumably the case, they were referring to the place where our Lord was baptized, evidently it was either a pretty big foot or a pretty big—something else.

AN old brother in Mississippi writes us as follows: "Dear Bro. Folk: I will have to bid you farewell at last. I have been a regular reader of the Baptist under its various headings for forty-three years, and it has ever been a precious friend to me. But as I am now old, seventy-three, and by reason of physical disability am compelled to quit preaching, also the practice of medicine, you will have to strike me from the list of your subscribers; so please discontinue my paper. God bless and help you in all of your battles for the right." We withhold his name because we suppose that he would not care to have it made public. We should like to ask, however, is there not some one who will send us \$1 to pay the subscription of this brother to the BAPTIST AND REFLECTOR for another year? We have already taken off fifty cents from the regular price of the paper in the rate at which we offer it to ministers. We will take off fifty cents more to this brother if some one will send us \$1 to pay his subscription. We have made this proposition before in other cases, and always, we believe, met with a kind response from some one. Do not be afraid that some one else will send the dollar and that there will be no need for yours. It may be that every one will think as you do about it. If, however, we should receive several dollars upon the proposition, we assure you that we could easily find use for them in similar cases. Even as we write, here is another letter lying before us from still another brother whose situation is very much like that of the one to whom we have referred. It is not unusual for us to receive such letters. We regret to stop the papers of these brethren; but what else can we do? We cannot afford to give it to them. We are perfectly willing, however, to divide with some one else and put the paper to them at half price if some one will pay an early response to this proposition. As we said, the more the better.



## THE HOME.

## Trust.

"I cannot see, with my small human sight, Why God should lead this way or that for me; I only know that he said, 'Follow me,'

But I can trust.

"I know not why my paths should be at times So straitly hedged, so strangely barred before; I only know God could keep wide the door;

But I can trust.

"I know not why suddenly the storm Should rage so fiercely round me in its wrath; But this I know, God watches all my path—

And I can trust.

"I have no power to look across the tide, To see while here the land beyond the river; But this I know, I shall be God's forever;

So I can trust."

—Ez.

## A Silver Quarter.

BY JULIA M'NAIR WRIGHT.

"Ben Hone will soon be a very bad boy." So the neighbors all said. Ben was absenting himself from church, from school, from Sabbath-school. He was going with bad boys, and instead of doing any useful work, he was into every kind of mischief. One day Ben and his group of evil companions were sitting upon some boxes on a street corner.

"How hot it is!" cried one of the boys. "Let's go and get some beer."

"We haven't any money, an' they won't trust us," said another.

"Ben, you get it from your dad; he's rich."

"He won't give me any," said Ben, gloomily. Just then the boys saw Dr. Kane coming down the street; he came slowly, leaning on his gold-headed staff; his white hair fell about his shoulders, and his long white beard lay on his breast; he was a picture of noble and venerable old age.

"Makes one think always of Abraham," said one of the boys, who had been to Sunday-school.

"Always 'minds one of the verse about 'a hoary head being a crown of glory if found in the way of righteousness,' and that's where he is," said another.

"He's the kindest hearted man in town. See here, boys! Watch me get a quarter out of him," exclaimed Ben.

He bent down and slipped a pebble into each shoe, and put one in his cheek; then rubbing his eyes hard, until they were red, he nearly closed them, as if almost blind, and so limped up to Dr. Kane. The good old man saw but poorly without his glasses, which he did not wear in the street.

Ben going near to him, said in a lamentable whine:

"Please, mister, give me a quarter to buy my dinner."

The old man looked at him and said, gently: "Poor boy! lame and nearly blind—and so young!" Then taking the quarter from his pocket, he put it into Ben's outstretched hand, and kindly patting him on the shoulder said: "God bless you, my son," and passed on.

Ben returned to the boys, the money at up in his hand. He took the

pebbles from his mouth and shoes, and looked fixedly at the sidewalk. "Hav'n't you got the gall!" said one boy.

"That was sharp of you, Ben!"

"Come along and get us the beer."

"Beer!" cried Ben, fiercely. "I wouldn't spend that quarter on beer, or any other kind of badness, for any price! Did you hear what he said to me—so as if he meant it—'God bless you, my son.' O, I wish I hadn't asked him for the money!"

"Well, if you won't spend it, what will you do with it?" demanded the boys.

"I don't know," said Ben, miserably.

That quarter, fresh from the good man's touch, given with a benediction, seemed clean and sacred to Ben. His own soiled hands, and pocket with playing cards in it, did not seem clean enough for that money.

"I'm going home," he said crossly.

He had thought of the top drawer in his bureau, a drawer kept so neatly by his good mother, everything in it nice and fresh and orderly, and smelling of lavender! He would put the money there.

When he reached his room it was clean, cool and shady, after the hot dusty street. He dropped the quarter in the top drawer, and feeling himself weighed down by that, "God bless you, my son," he threw himself on the foot of the bed to try to sleep it off. Still he thought of the money, suppose some one should find it in his drawer and take it. Perhaps he had better hide it under the winter flannels in the bottom drawer. Well, if he touched it again he must wash his hands first. The cool water felt good to his hands, and the washed hands showed how dirty his wrists were, so he went to the bath-room and took a bath. A bath made clean clothes necessary, so he dressed himself clean from top to toe. Then he hid the quarter under a pile of clean flannels. He was now too neat for his usual companions and haunts, and besides it was dinner time. After dinner he lay down under a tree and fell asleep.

He dreamed that all the birds sang gently—"God bless you, my son"—and that all the leaves were silver quarters, and rained down upon him and buried him. Finally he woke, feeling as if that quarter weighed five hundred pounds, and was on his back fast as Pilgrim's burden. Perhaps if he did some good work he might forget that quarter. His mother wished so much to have the garden raked—he would do that. How pleased his mother was, and how his father's face brightened at seeing him at two meals in succession on time, looking clean and quiet! After tea he could not go loafing about with those boys, they would surely speak of that quarter. He went early to bed. When the light was out, the quarter seemed to rise out of the drawer and cover the ceiling; he heard Dr. Kane's voice; saw his venerable face. He slept, and now the quarter was a shield on his arm; now it was in his shoes; it was in his pocket weighing like lead.

At breakfast his father asked him to help him with some work in the garden, and at dinner his mother said she must go out in the country for three days, to see Cousin Mary,

and she wanted Ben to harness the horse and take her in the buggy; he would have a good time at Cousin Mary's, she said; Josephine was there.

Now Ben regarded Josephine with awe and admiration; he had seen her but once or twice; she had been through college, and had published a book. Of course, she would not look at him; he hoped she would not, but he might regard her afar off, and the sight might take off his mind from that quarter.

However, Cousin Mary had been telling Josephine about Ben, and how terribly the family felt about his misdoings. Josephine invited herself to go fishing and raspberrying with Ben, and she sat in a tree in the moonlight with him, and they talked. Ben hardly knew what they talked about, or what he told her, but he privately "felt as if his mind had been turned inside out," and his evil companions and his recent actions looked very mean and vile and contemptible to him. Somehow, after that four days in the society of Josephine, it seemed manly to go to church, and the course of a reasonable person to do honest work, and Sunday-school did not appear babyish, and boys ought to be clean-living, clean-mouthed and clean-bodied enough to speak to nice girls, and to bravely in their presence and talk sense. He went home feeling glad that Josephine was coming there for a visit of a week. Maybe he would tell her all about that quarter.

She came, and he did not tell her. The day after she left, he put on his best suit, took the quarter in a new pocketbook and went to Dr. Kane's asking to see Dr. Kane privately. Then he told him. "And there's your quarter, doctor. It is the biggest quarter and the heaviest quarter I ever heard of. Seems as if it was a thousand quarters!"

The doctor took the little silver disc.

"God heard my prayer. It has blessed you, my son. Here take it again!"

"O, I cannot. Why doctor, it crushes me!"

"No, my son, it will rather lift you up. Think a minute, as in God's sight, if you will try and live a better life, if you will ask God's help to do better, take this quarter again from my hand as a token of your pledge."

Ben waited for a moment or two. Then with a deep breath he took that quarter from the good man's hand, and once more the doctor said in giving it, "God bless you, my son!"

## For Christ's Sake.

A preacher, who is well known throughout the United States, in walking the length of the hotel piazza at a summer watering place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour for breakfast led to the following remark:

"I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked: "Did you ever blister your

feet in the service of your Redeemer?"

A scornful look and hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful, though rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview at the request of the offended lady, who, with real distress, confessed that although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I have come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much, indeed; I want to make myself weary in his service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me."—*The Colporteur.*

## Wanted to Change the Subject.

"Frances," said a mamma, severely, to her seven-year-old daughter. "Yes'm." "Who made all these colored crayon marks on the parlor wall paper?" "Mamma," replied Frances, "did you know that Mrs. Dicer called to see you while you were out?" "Frances, I want to know who put all those marks on the parlor wall?" "Mamma, I think some of the little girls on this street are very bad. Lucy Bunting ran off with my doll." "Frances, I don't want to discuss Lucy Bunting. I want to know who made all those dreadful marks, and spoiled the wall paper?" "Mamma, you ought to have seen my little kitty run up the tree just before you came home. She went almost to the top." "I don't care anything about the kitty, Frances. What I want to know is about this paper in the parlor, which is covered with red and yellow marks."

"Mamma, what do you think would be a nice birthday present for papa?" "Now, Frances, listen to me. Who made those marks on the parlor wall?" "Oh, Mamma," sobbed Frances, "why do you keep talking about the parlor wall paper when you see me trying so hard to change the subject?"—*Harper's Round Table.*

—Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—*Cudworth.*

Awarded Highest Honors—World's Fair, DR.

PRICES' CREAM BAKING POWDER MOST PERFECT MADE.

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

There was \$5.50 in the letter. How old is this good friend of the Young South? We are deeply grateful for so large an offering. It is certainly worth our while to have some grown-up readers in our circle. We hope sincerely this is not the last time we shall hear from Ellis County, Texas. The very next letter is from our Memphis type-writing baby:

"I am just eighteen months old today, and to celebrate the occasion I send you \$2.25—\$1 for Mrs. Maynard, \$1 for the Orphanage, and 25 cents for the little school in Mexico. I went to Sunday-school last Sunday and I behaved so nicely that mamma says she will take me often. I think I am old enough, don't you?"

## YOUNG SOUTH.

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

"The battle is the Lord's."—SAMUEL.

## Young South Correspondence.

It was young David who said that Samuel gives us the account of his battle with the giant. There is little danger of your failing to know this Sunday-school lesson. It has been a favorite story with you all ever since you could talk, and it is so full of beautiful reminders to us. I want you to remember that for every Goliath of evil God will provide some David to lay that evil low. But these Davids must have faith in God and in themselves, thanking him for using them as his instruments, and doing their very best at all times. "The battle is the Lord's," indeed, and as he fought with the ruddy-checked lad, so will he fight with you in the great life-long conflict you must wage with Satan. David's greater Son is ever with us, if only we fight for the right. Are you disheartened? Do things go wrong? Do you stumble by the way? Do you do wrong when you most want to do right? Is it so hard to conquer your bad temper, your besetting sins? Ah! that's the time for you to think of this slender strippling with his smooth stones from the brook, and say, "Dear Lord, the battle is yours!" Will you not let these grand words be an inspiration for you all your life-long?

I am so glad to tell you that already twenty-six of the First Church Sunday-school have enlisted to fight the Lord's battles. Thirty-one have been baptized, and only five who were not members of the school. Surely our teachers and officers can be certain they are on the Lord's side, and he is blessing their labors. Our little Ethel Park was one of them, with her four sisters and a brother—six of one family. Their coming into the church was a wonderful answer to a father's prayers. The meeting still goes on. Rev. Geo. Simmons of Jackson is leading many to the blessed light of the Savior's presence, and strengthening and encouraging those of us who have long been serving Him. The Lord has fought with him! To Him be all the glory of the victories already won.

Life is full of extremes, and if you never believed it before, you will when you read these first two letters. From Texas this comes:

"I am one of the oldest subscribers to the BAPTIST AND REFLECTOR, and a close observer of the Young South department, and a well-wisher for all its undertakings. I enclose you as a free-will, and Thanksgiving offering 10 cents a year for every year the Lord has spared my life."

WELL WISHER.

There was \$5.50 in the letter. How old is this good friend of the Young South? We are deeply grateful for so large an offering. It is certainly worth our while to have some grown-up readers in our circle. We hope sincerely this is not the last time we shall hear from Ellis County, Texas. The very next letter is from our Memphis type-writing baby:

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MIRIAM MARTIN.

Who says we are not reaching the masses? Of course you are old enough, little Miriam. May you grow up as full of the Holy Spirit as was Miriam of old. The Young South greets both these co-workers in the Lord. There is room for all in this part of God's great army. Come again, soon dear little one.

Then I open one from Dayton. I have often wondered where this little East Tennessee city got its name. Can this correspondent tell us? She says: "Enclosed please find \$1.35. I made this money myself. My mother gave me a hen and she raised nine chickens, which I sold for this amount. I am a little girl ten years old, and I am in the fourth grade at school. I wish you great success."

MARGUERITE HOWARD.

We shall have success with such earnest little workers as this little girl. I hope the hen will do as well next spring. If she will bring off an early brood, Marguerite can get a quarter apiece in Chattanooga. I hope she will find some other way to earn some money for our work meanwhile. What do you say? Can you not interest some others? We thank you for this.

And here's our good Germantown friend, whose notes are always so brief and to the point:

"Enclosed you will find \$1 for our missionary, and \$1 for the Orphanage."

MRS. G. W. THOMAS.

Ah! these steadfast, never-tiring friends. How they encourage us! How sure they make us feel that this battle is the Lord's! Thank you, Mrs. Thomas.

And once again we welcome our dear "Home Band" from Antioch:

"We are late again, but we hope our offering will be none the less acceptable, for we deem it such a pleasant privilege to work in this way for the Master. My heart goes out toward our needy ones on the frontier, and to them I send the first fruits of our missionary peach tree. I hope our band may constantly increase in numbers and usefulness, and that Mrs. Eakin may long continue to lead them in this grand work."

CORA HERD.

These are our staunch, tried friends, also, and we are so grateful to them for their thoughtful, systematic giving. If all the mothers would guide the children so wisely! I have some new leaflets. Would Mrs. Herd like some? A 2-cent stamp will bring a number.

The next is from another ever faithful worker at Mossy Creek:

"Please find enclosed \$1.39 for Mrs. Maynard and the Orphanage. Papa gave me part of it. When I sell my popcorn I will send Mrs. Maynard one-tenth of the money, as I did when I sold my calf. I was so glad to meet Mrs. Eakin at Mossy Creek. I wish you all could know her. May God bless her and all the Young South."

ROBERT N. MOUNTCASTLE.

That Mossy Creek visit will always be a bright spot in my memory, and I shall always remember Robert and his father. I am so glad he is learning so early to "bring the tithes into the store-house." May God richly bless him.

The next is a new member from Kreis:

"Enclosed you will find 10 cents for the Orphanage. Will you accept me as one of your band?"

CYNTHIA COOPER.

Her postscript asks for leaflets to be sent to her big sister. I am so glad to forward them. I hope quite a number in Kreis will become interested in our work. We are delighted to enroll both Cynthia and her sister on our books.

Now one from Scarborough:

"Please find enclosed a 2-cent stamp for a pyramid and leaflets. I have read the BAPTIST AND REFLECTOR

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Dr. Deane's SICK HEADACHE is usually caused by indigestion. If you take Dr. Deane's Dyspepsia Pills, you won't have sick headache.

Send to us for a free sample.

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

At all druggists, 25c.

## RECENT EVENTS.

It is announced that Dr. John R. Sampey of the Seminary has been appointed a member of the International Sunday-school Committee in place of the late Dr. John A. Broadus. A fitting selection.

REV. JOHN B. SWANNER has resigned as assistant pastor of the church at Eureka Springs, Ark., and has been called to the pastorate of the First Baptist Church, Berryville, Ark., for all of his time. We wish him much success in his new field.

REV. M. A. ADAMS, of Reidsville, N. C., has accepted the call to the French Broad Church, Asheville, N. C., which was extended to him several months ago. He will be remembered by many in Tennessee as the former popular pastor of the Jonesboro Baptist Church, in this State.

OKLAHOMA TERRITORY has called a Convention to meet in December for the purpose of considering the question of applying for admission to the Union as a State. She claims a population of 250,000, and an assessed valuation of \$30,000,000. While these figures are not very large, they are larger than some other States could boast of when they made application for Statehood.

REV. B. G. MANARD of Holden, Mo., has accepted the call to Warrensburg, Mo. The largest Normal College in Missouri is located at Warrensburg. It has 900 students. The resident population of the city is 8,000. Bro. Manard is well known in Tennessee, especially in East Tennessee, where he was born and reared, and he has many friends in this State who will be glad to hear that he is doing so well in Missouri.

In noticing Vol. 1, No. 1, of the Baptist Beacon a few weeks ago, we mentioned the fact that there was neither the name of the editor nor the place of its publication given. This strange oversight, however, Vol. 1, No. 2, of the same paper corrects. The editor, as we had supposed, is our old Tennessee friend, Rev. B. F. Stamps, and the place of publication is Muskegoe, I. T. It is quite a newsy and interesting paper.

REV. DAVID J. HILL, D.D., LL.D., has resigned the Presidency of the Rochester (N. Y.) University. The reasons for his action were said to be purely personal. It is understood, however, that the real cause lay in the fact that he recently attempted to broaden the policy of the University and change it from a Baptist to an undenominational school. This attempt was resisted on the part of the faculty and other friends of the Institution and hence his resignation. We cannot say that under the circumstances we feel any special regret at the resignation.



**SAY, have you seen the Magnificent Display of . . .**

## HOLIDAY GOODS

. . . at 208 & 210 Union Street, Nashville, Tenn.?

## The B. H. Stief Jewelry Company

Have eclipsed all former efforts in making this year's collection more varied and more beautiful than ever before. All the latest novelties in fine DIAMOND JEWELRY.

Artistically Cased Watches,  
Pearl Pendants and Broaches,  
Finger Rings, Bracelets, Necklaces, Galore!

## SILVER NOVELTIES,

Cut Glass, Art Pottery, Bronzes, China, Opera Glasses, Canes and Umbrellas. Fine Imported and American Clock Sets. Gold Pens. Finest Stationery. Silver Trimmed Leather and Fancy Goods. Gold Spectacles, Eye Glasses, Etc.

**Sure to be pleased, both with Goods and Prices.**

Send for our illustrated catalogue if you cannot call and personally inspect this elegant stock.

**JAS. B. CARR, Manager.**

AN interesting and solemn service was that in the Baptist Church, Brownsville, on the occasion of the farewell address of Rev. I. P. Trotter, as the pastor, who for more than nine years had ministered to the church lovingly and tenderly in spiritual matters. Resolutions expressive of the love and affectionate regard of the members, on the eve of his departure, and of commendation of Bro. Trotter and his noble wife to the brethren in Maysville, Ky., whither he goes to labor in their behalf, were unanimously adopted after feeling and tearful remarks by different brethren. The church has increased more than 200 per cent. and grown much in efficiency in all denominational work during Bro. Trotter's pastorate.

Dr. B. D. GRAY, pastor of the First Baptist Church, Birmingham, Ala., has recently had a glorious revival in his church, in which he was assisted by Dr. J. L. White of Macon, Ga., and Mr. F. H. Jacobs of Chicago, who led the singing. Dr. Gray states the results as follows: "There were many conversions, Christians were greatly revived, and we had forty-six additions to the church. Our church looks to the future with hopefulness, and there is abundant reaping in the near future from the faithful work of this meeting." We are glad to hear of the blessings which have come upon the earnest labors of our friend and roommate at the Seminary. Dr. Gray is one of the noblest pastors we have in the South.

We referred last week to the fact that in his sermon before the Arkansas Convention, as reported in the Baptist of Arkansas, Rev. E. B. Miller, of Arkadelphia, spoke of the Holy Spirit as "it." He writes us: "That must have been a clear slip on my part—to refer to the Holy Spirit as 'it.' I

thought I was incapable of making such a blunder. I had corrected the mistake in a brother minister before our Ministers' Institute at Hot Springs, Ark., and no minister that heard me speak of the personality of the Holy Spirit then would suppose that I would make the mistake which I was reported to have made. If I said such a thing, I most certainly did not intend to do so." We knew that it was either a slip on the part of Bro. Miller or a mistake of the reporter. We called attention to it for the reason that the error is quite a common one, but at the same time, we think, serious. The Holy Spirit is a person, not a thing, and our respect for Him should lead us to speak of Him as "Him" and not "it." We may say that we were all the more surprised at the mistake coming from Bro. Miller, whom we knew at the Seminary to be a clear thinker, an accurate student, a strong Baptist and a pious, consecrated Christian. His sermon before the Convention, it should be stated, was said to be a very fine one.

### Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by all Druggists, price 75c. per bottle.

The celebrated caricaturist, Thomas Nast, has not hitherto been known as an author. He has written an article for *The Youth's Companion*, illustrated by himself, showing "How Caricatures are Made," which will be published in the next volume of the paper.

**For Over-Indulgence Take Horsford's Acid Phosphate.**

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

—We note several changes in the price of the quarterlies issued by the Am. Baptist Pub. Society, Philadelphia. The immense circulation that has been gained for them makes this possible. Every attention seems to be paid to the quality of these quarterlies, and still the prices have been lowered again and again, until now they touch the bottom point. They fully meet the needs of any school that might be named, with Primary, Intermediate, Advanced, and Senior Grade Helps. A full set of these quarterlies can be obtained as samples on application by those who are not familiar with them.

—It is not generally known that Mrs. Frank R. Stockton is a writer as well as her famous husband. She has written in the forthcoming volume of *The Youth's Companion* a delightfully humorous paper on her first experience as a housekeeper. Mrs. Harriet Prescott Spofford has written another article on the same subject.

—FOR IRRITATION OF THE THROAT caused by Cold or use of the voice "Brown's Bronchial Troches" are exceedingly beneficial.

—There is certainly a field for *Our Young People*, the admirable fortnightly periodical issued by the American Baptist Publication Society, Philadelphia, Pa. Its several departments are well arranged, and the plans for 1896 indicate decided improvement. There are in every Sunday-school more or less young people who would be interested in this paper. By all means send for samples for the coming year.

—Soft, rich, glossy skin, so much admired in hair, can be secured by the use of Ayer's Hair Vigor. All the assistance that nature requires to make the hair strong, beautiful and abundant is supplied by this excellent preparation.

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16 Beekman St., New York, are the largest manufacturers of Stereopticons, Magic Lanterns and Views in the world. Agencies in Chicago, Boston, Chattanooga, Tenn.; Kansas City, Mo.; Minneapolis, Minn.; San Francisco, Cal., and Portland, Ore. Everything in the Lantern business furnished. Installation plan of purchase, and slides rented. We can do all your business and save you money.

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**CANCER**—Dr. John B. Harris, of Fort Payne, Ala., cured us of Cancer: N. D. Johnson, 41 S. Broad St., Atlanta Ga.; J. S. Killeen, Minden, La.; Sallie Liles, Loochobama, Ala.; W. W. Dabney, M. D. Leodi, Miss.; Mrs. Jas. O. Bryan, Mexico, Mo.; N. R. Phillips, Tax Collector Dale Co., Ala.; Arguta, Ala.; A. C. Riehart, Summerville, Ga.; J. W. Russell, Orange Heights, Fla.; W. A. Reiberford, Lincoln, Ind.; Z. T. Watkins, Forsyth, Ga. Each of us cured at home. Send three two-cent stamps to Dr. Harris and get book and literature. His home treatment cost from \$20.00 to \$25.00.

### \$200 Given For Selling a Popular Book.

R. H. Woodward Company, Baltimore, Md., offer \$200 to any one who will sell 200 copies of "Forty Years in China" within the next three months. This book has proven to be very popular, and is having a large sale. It has been published not quite three months, and three editions have been issued and sold, and they are now printing the fourth edition. They also make special terms to missionary societies and others who wish to give the proceeds to benevolent objects. Many societies and churches have taken advantage of these liberal conditions and have sold a large number of books. If you wish to engage in selling this book, write them immediately. They offer very liberal terms to agents. Complete canvassing outfit and full information for 50 cents in stamps. "Forty Years in China" would be an excellent Christmas present for your pastor, or for some friend. They also have other popular books. This book, of course, is written by Rev. R. H. Graves, D.D.

DECEMBER 12th is named as Tennessee Centennial Day, Nashville Day, Chattanooga Day, and N. C. & St. L. and W. & A. R. R. Day at the Atlanta Exposition. These railroads, both of which are under the same management, have determined to give the people throughout the State on and near the line of their roads the benefit of special lowest excursion rates to Atlanta and return. Tickets will be sold on December 12th good to return on or before December 21st. Maj. W. L. Danley, G. P. and T. A. of the N. C. & S. L. R. R., says that he hopes to put on the very lowest rates of the season for this occasion. This will be a fine opportunity to see the Exposition at a small cost and we hope that a number of our readers will take advantage of it.

Dandruff is an exudation from the pores of the skin that spreads and dries, forming scurf and causing the hair to fall out. Hall's Hair Renewer cures it.

## Reduction in Price.

### ADVANCED QUARTERLY:

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

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	Club prices of five or more copies to one address.	Single copies per year.
BAPTIST SUPERINTENDENT	4 1/2 cents per quarter; 18 cents per year.	25 cents.
BAPTIST TEACHER	1 1/2 cents per quarter; 6 cents per year.	25 cents.

### INTERNATIONAL SERIES.

	Club prices of five or more copies to one address.	Single copies per year.
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ADVANCED QUARTERLY	5 cents per quarter; 20 cents per year.	30 cents.
INTERMEDIATE QUARTERLY	5 cents per quarter; 20 cents per year.	30 cents.
PRIMARY QUARTERLY	5 cents per quarter; 20 cents per year.	30 cents.
PICTURE LESSONS	5 cents per quarter; 20 cents per year.	30 cents.
BIBLE LESSONS	5 cents per quarter; 20 cents per year.	30 cents.

### ABOUT THE INDUCTIVE SERIES.

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

### TWO YEARS WITH JESUS.

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

### INDUCTIVE SERIES.

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JUNIOR INDUCTIVE STUDIES	5 cents per quarter; 20 cents per year.	30 cents.
TWO YEARS WITH JESUS	5 cents per quarter; 20 cents per year.	30 cents.
(Teacher's Edition)	5 cents per quarter; 20 cents per year.	30 cents.

### ILLUSTRATED PAPERS.

	Club prices of five or more copies to one address.	Single copies per year.
OUR YOUNG PEOPLE	10 cents per quarter; 40 cents per year.	40 cents.
YOUNG REAPER, MONTHLY	10 cents per quarter; 40 cents per year.	40 cents.
SUNLIGHT, MONTHLY	10 cents per quarter; 40 cents per year.	40 cents.
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## Poultry Notes.

Clean and dry quarters are the price of health to the flock. All nest boxes and roosts should be made movable for convenience and effectiveness on cleaning day. Even the ground floors should be raked and occasionally spaded up, to remove the hurtful effect of the daily deposits.

What is the use of feeding a job lot of old cocks over winter? Cut off their heads before they eat them off. The flock will do all the better if not annoyed by the presence of one until they are needed in the early spring. It is likewise a mistake to keep any of the three year old hens in stock.

Give the fowls an early breakfast; it is their nature to be up betimes. Rob the pigs of enough of the spare milk to give the biddies a daily ration, and do not allow the table scraps to become soured, but feed them while fresh. For the grain ration it has been found that wheat is a very economical food.

Profit from the useful hints you may get from the success and failures of your neighbors with poultry, and it is the failure that teaches us the most; and you and your neighbors might organize to protect your flocks from losses from marauders of all kinds. There should at least be some way to stop the robbing of the coops by thieves.

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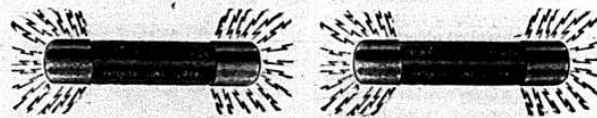
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## OBITUARY.

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

**RIEVES.**—Died at the residence of her son-in-law, Dr. Geo. Charlton, on July 5, 1895, Mrs. Cleete L. Rieves. She professed religion early in life, but not being convenient to a Baptist Church, did not join till 1852, when she united with the Antioch Baptist Church. She was a devoted Christian and loved her church with a love characteristic of a true Christian. Her kindness and sympathy for the poor and down-trodden will never be forgotten. In the death of Sister Rieves, Antioch loses one of its best members, and her children a kind, devoted mother. For three long, weary months she was confined to her bed; but she patiently endured it all for Christ's sake. Another vacant chair in the home; another vacant pew in the church. She is gone! No more will we hear her voice, for she has gone to dwell with loved ones in the skies. Children, you who have been left behind, won't you sometimes amid the busy scenes of life, think of mother, and sing:

"Oh! think of the home over there,  
By the side of the river of light."  
"Twas getting dark when the pale messenger  
Tapped at the door  
And said, 'Come, go with me, your time on earth is no more.'  
Then down by the ever-cooling waters of life  
She sat down,  
There to wait and watch for loved ones who  
Will wear a crown."

**SMITH.**—On Thursday, Sept. 17, 1895, death again invaded our ranks. The mysterious messenger claimed for his victim our beloved Bro. Jacob W. Smith. He was born May 20, 1848, professed faith in Christ when a young man and joined the Daudridge Baptist Church, and remained a member of the same until the organization of the French Broad Baptist Church, Oak Grove, and remained a consistent member until his death. Death was unexpected and cast a shadow of gloom and deep sadness over all that knew him. He was conscious until the end, and remarked to one of his brethren that he was ready to go, and asked his mother to meet him in heaven. He leaves a wife and two little boys. His daily life proved him to be a kind, loving husband and father. His faith was in Christ, the Savior of mankind; a faith which illuminated his pathway in life, and which sustained him without fear when he met the last enemy as he walked through the valley of the shadow of death.

Resolved, That we extend our sympathy to the bereaved relatives, praying that this sad dispensation of Providence may especially work out for good to the wife and children.

Resolved, That a copy of this obituary be spread upon our church book and a copy be sent to the BAPTIST AND REFLECTOR for publication.

J. L. MITCHELL,  
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Committee.

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

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



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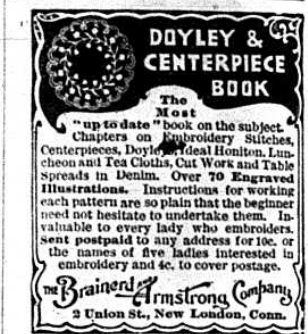
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Old Series, Vol. LIX.

NASHVILLE, TENN., DECEMBER 12, 1895.

New Series, Vol. VII, No. 17

### CURRENT TOPICS.

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

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

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

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

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

THE New York Sun estimates that during the twenty-five days preceding Nov. 15th at least 15,000 Armenians were assassinated, and no fewer than 200,000 robbed of all their possessions and rendered homeless. The Religious Herald thinks "that there is now no doubt whatever that the Turkish Government is in fullest sympathy with these outrages," and says, "the wonder grows that there has thus far been

no decisive interference by Christian governments, particularly those of Europe. That atrocities so utterly inhuman should go unpunished so long, is astonishing."

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

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

SPEAKING of the new Congress which convened on Monday of last week, the Journal and Messenger says: "The most needed reform is a provision whereby Congress shall meet as soon as possible after its election. At first it might not be practicable to place the beginning of the session before the 4th of March following the date of the President's inauguration, but eventually the new Congress ought to meet the first week of January after the election of its members. The old Congress would then have full six weeks after the election to close up its business. The present plan was well enough at the beginning of our government, before the days of railroads and telegraphs, when the result of a fall election might not be known until

some time in the winter, and a journey in a stage-coach required a week. But the railroads have changed all that, and the time of the meeting of Congress should be changed to conform to present conditions." Our contemporary is quite right. We have more than once called attention to the fact that the members of Congress do not take their seats for more than a year after they are elected. In England, as happened last summer and has frequently happened, Parliament will be dissolved and a new Parliament elected and opened, all within a few weeks of time. And yet we call ours a popular government, a "government of the people, by the people and for the people," and we consider that it is quite sensitive to the popular will. But after the people have elected a Congress to carry out certain reforms, before that Congress meets they will have forgotten all about these reforms, and will be ready for others.

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

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