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NO. 1.

CHALK TALKS.

BY GEO. A. LOFTON, D. D.

Chickens Come Home to Roost.

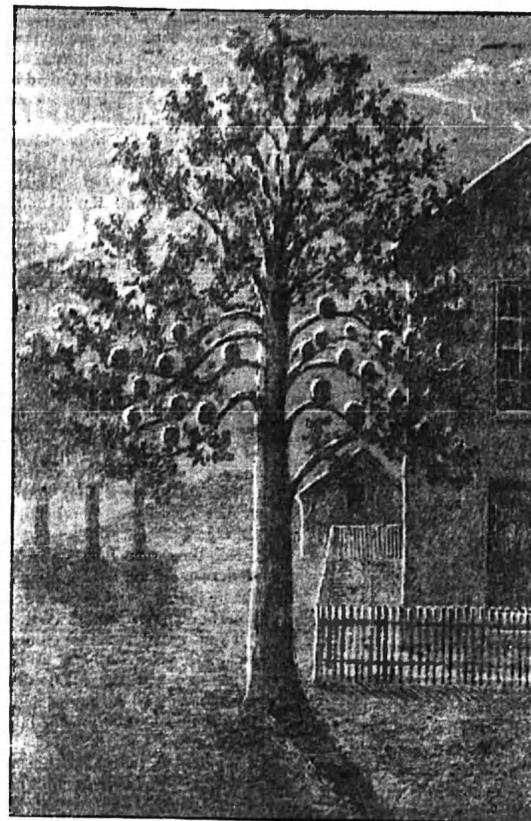
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HOWEVER the chickens scatte about or wander away during the day, they come back home in the evening to the old roost. Even when they stray off from home, sometimes for several days, they will come back, if not caught by the hawk or the fox or the two-legged thief. Occasionally they never get back, but as a rule they will return; and the stray man or the stray boy is very much like the stray chicken. When wandering becomes satisfied or dissatisfactory, the wanderer hunte again the old family tree to rest or roost in. After all, "there's no place like home," and it is generally the case that the rooster, whether older or younger, can always find a hospitable welcome back under the old roof, however deserted or dishonored. It is not often true of the stray hen or the erring pullet. The wife or the daughter who leaves a home disgraced rarely wants to return, and even if she would she seldom finds a welcome. The discrimination between male and female immorality seems arbitrary and cruel, but it is based upon the social estimate of female virtue and character essential to social purity and stability. Jesus alone made no difference, and nothing but the grace of God—not even woman herself—can restore the wandering woman to lost honor and position. How often we hear sung that touching hymn:

"Oh! where is my wandering boy to-night? But we never hear it rendered:

"Oh! where is my wandering girl to-night?

The prodigal son is a fine illustration of the truth of this old proverb, "Chickens come home to roost." It is a fine thing, a young fellow thinks, to get away from the old parental roost, to shift from the familiar scenes of early life, to see something of the world, to form new acquaintances, enjoy himself, spend his money, and have a good time; and the straying spirit is not long in squandering every resource of manhood and character. It is only a question of time when such motives and such a course will bring him to want and degradation in a land of friendless famine; and when all is lost and he comes to himself, the pinch of poverty and helplessness will naturally turn his heart back to the old family tree where he used to roost. Perhaps disgrace and humiliation will have the effect of making a man of him as the better days of home and childhood crowd upon his memory, and repentance brings a flood of tears and resolutions,



Imagination paints in one vivid and varied picture the life of the old homestead in the years gone by; and the irrepressible inspiration hastens his weary feet into the quickest of return, and burns his quivering lips with the confession of sin. Yonder the prodigal goes back to the father's house; and with open and outstretched arms he is always received, with boundless hospitality and love he is feasted, and with every distinction and honor he is crowned. Blessed is the chicken who thus comes back home to roost—though sometimes he comes back home only to wander again and finally go to ruin. The backslider is a chicken that sometimes comes home to roost, Church chickens often stray away from the gospel roost; and the prodigal is a fit type of many a Christian who drifts away from the Father's house. A sheep will sometimes wander away from the fold and from the care of the Good Shepherd; and the prodigal's return is a true picture of that blessed shepherd who will leave the "ninety and nine" and bring back, at least, the wandering sheep through many trials and tears that none but

the shepherd and the erring sheep ever know. Alas! for the child of God who gets off into the mountains of sin, off among the foxes and the wolves, off into the meshes of worldly pleasure, business and vice! How miserable and wretched and hungry and ragged and naked he gets in soul and sometimes in body! The backslider often reminds me of a poor, lame, one-eyed, ham-strung, slobbered mule feeding about on stubble and sticks with the devil's buzzards sitting about and watching for him to die. "Here's your mule!" It is wonderful, too, to see him come back and get cured up and feed and fatten and kick again under the fostering care and culture of grace. Poor old chicken! how pitiful you look away from the Lord's roost where once you roosted and fed in the gospel coop! How good is God to love and chasten back his wandering children, sometimes with many a stroke and stripe before it yields the precious fruits of righteousness! David, and Peter were a couple of those chickens restored to the joy of their salvation. But there is another sense in which the old proverb has gained a mean-

ing. The chicken will come home to roost under the form of retribution for sin. "Whatsoever a man soweth that shall he also reap." As a rule, our wrongs fall at last back upon our own heads, if not always in this, yet in the world to come. It is the part of crime to work out, in some way, its own punishment upon the soul of its perpetrator. He that sines against God or man wrongs his own soul. The atheistic Voltaire even had to confess that life resembled the banquet of Damocles, above whom there was suspended a sword in the midst of the feast. God's enemies have ever had to lick the dust from their own feet. "Nemesis," it has been well said, "is one of God's handmaids." "Whoso diggeth a pit shall fall therein;" and, after all, crime is in conspiracy with the law to bring the criminal to justice. "Heaven," as a writer well observes, "often regulates effects by their causes, and pays the wicked what they have deserved." Yes indeed, the chickens we have hatched in evil, how far soever they may seem to have wandered away from us, will come back home to roost upon our own heads and hearts and destinies.

I believe in the supremacy of justice—the reign of law and order—under the imperial sway of truth and righteousness. As Chapin said: "The essence of justice is mercy. Making a child suffer for wrong doing is merciful to the child. There is no mercy in letting the child have its own will, plunging headlong to destruction with the bits in its mouth. There is no mercy to society nor to the criminal if the wrong is not repressed and the right vindicated. We injure the culprit who comes up to take his proper doom at the bar of justice, if we do not make him feel that he has done wrong." It was the position of Socrates that a man was happier and better off even in himself by suffering for his crime than if he should escape punishment; and if justice is mercy to the wrong-doer, it is certainly mercy to society. So God and society have always taught and practiced. "Society," said Dr. David Thomas, "is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldst thou have thy social scenes to resound with music? Then speak ever in the melodious strains of truth and love: 'With what measure ye meet it shall be measured to you again.'" The greatest thieves and scoundrels ride in triumph along our streets every day, while negroes and poor white men go punished, but society must pay the penalty of every unpunished crime, especially when committed in high places. God is the author of the doctrine of

retribution. He it is who hath doomed every guilty man to be his own hangman—that the chicken hatched in evil shall come back to roost upon the head of every evildoer. This law is wrought in the very nature of things, as well as written upon the pages of revelation, both upon ure and nations. "God is a sure paymaster," said Anne of Austria to Richelieu. "He may not pay at the end of every week, or month, or year; but I charge you, remember that he pays in the end." Every nation that ever smote God's people is dead; and when Israel sinned God sent him into captivity. The Jews to-day are a standing miracle of God's retributive justice and yet of his covenanted mercies. The nations that participated in the partition of Poland were scourged with the sword of Napoleon; and he beneath whose footsteps the earth trembled as with the throes of an earthquake—he who divorced Josephine—died an exile in the crater of an extinguished volcano. All of Napoleon's chickens came home to roost at St. Helena.

Some people oppose capital punishment even for murder; but the old law of God is plain that who sheddeth man's blood by man shall his blood be shed also." This was not a Jewish law, but a law set up after the flood under the covenant of peace and providence; and no age or development of civilization has a right to repeal it until civilization rises above the crime and commission of murder. "Murder will out" and murder willful murder—ought always to be published with the forfeiture of the murderer's own life. It is said that the gospel abolishes the maxim of "An eye for an eye and a tooth for a tooth;" but I protest that Jesus was speaking to his disciples of personal conduct towards man, not to the court house. The Christian is to obey the "powers that be" which are "ordained of God," pray for and support "all that are in authority," and stand by the administration of justice; and while he may obey the law of non-resistance personally as laid down by Christ, he is to relegate his wrongs to the court house for adjudication and for the good of society. Even the persecutor of the Christian, while the Christian may personally submit, is amenable to justice both human and divine; and there is nothing in the gospel to prove that the chickens of evil shall not come home to roost in justice upon every criminal's head according to law, both human and divine.

There is but one way to keep the chickens off the soul that comes home to roost in eternal retribution. Repentance towards God and faith in our Lord Jesus Christ will keep the chickens we have hatched in evil. Jesus paid the penalty of the believer's sin; and although he may not accept the consequences of retribution were, he is freely justified from the eternal condemnation of God's law. The wild oats we have sown will be sure to come up down here; but, thank God, Christ cuts off the crop from any growth or growing in heaven. We cannot avoid the consequences of lust and drunkenness and lies and other sinful habits once formed in this life; but the chickens of judgment these vices have hatched for us here cannot crow at Peter's conscience up yonder. God's child

may not escape consequential retribution in this life; but all shall be blotted out by the blood of Jesus for the life to come. More than this, Christianity ratifies the sense of retributive justice in the converted soul here below; and little Zaccheus, when he came down to Christ from the tree, felt like paying back four fold for all his wrongs and like giving half his goods to feed the poor. He called up all the old chickens he had hatched in evil not to roost over his roof, but to kill them off in doing good where he had done evil. This is a very true type of Christianity.

OUR FIELD GLASS.

BY REV. A. B. CADANISS.

WHAT IS WOMAN'S SPHERE?

There has been much discussion to little purpose as to woman's sphere. Some timid souls have been alarmed lest women should get out of their sphere, as if they had only one particular sphere in which to move and act. The fact is, woman's sphere varies according to time and circumstances, according to the country or place where their lot is cast, or to their birth, or pecuniary condition, or their environment.

Among the Indians of America women do all the manual labor. In Africa they not only carry the heavy burdens, but make the bravest warriors, acting as the chief's bodyguard. In Germany, Austria and most countries of Europe they cultivate and harvest the crops, while the men are playing soldier in the large standing armies. In his "Travels in Europe" last summer, I noticed Dr. T. T. Eaton exclaimed: "How they do work these women!"

It will surprise some of our readers when I tell them woman's sphere in Germany is not only to tend and harvest the crop, but then to become the beasts of burden, to be harnessed by the side of a dog to haul the heaviest loads to market.

The United States Government requires our consuls in foreign countries to report everything connected with the farming and other industries of the country where they are stationed. Here is Consul Mason's report from Dresden, copied from *American Consul Reports*, Vol. I., page 16:

"An important factor in the labor of Germany is not inquired of in the circular, viz, the labor of dogs. I have heard it estimated that women and dogs harnessed together do more hauling than the railroads and all other modes of conveyance of goods united. Hundreds of small wagons can be seen every day on all the roads leading to and from Dresden, each having a dog for the 'near horse' harnessed, while the 'off horse' is a woman, with her left hand grasping the wagon-tongue to give it direction, and the right hand passed through a loop in a rope, which is attached to the axle, binding the shoulder; thus harnessed, woman and dog trudge along together, pulling miraculous loads in all sorts of weather."

Not much chance for these poor women to get out of their sphere with the dogs, as long as the men are kept in the standing army.

To continue the subject, woman's sphere varies in the same locality just as the fortunes, culture and no-

tions of the people vary among whom they live.

When I was a boy woman's sphere was to card, spin, knit, dye, cut out and make every article of clothing worn by the family. Now they are encroaching on the men's sphere and are acting as clerks in banks, very efficient clerks in stores, postmasters in many places, and clerks in all government departments in Washington City. They are monopolizing the telephone offices; as nearly every "Halloo, Central!" is answered by a feminine voice. They are elbowing the boys out of the telegraph offices and private secretariats and monopolizing the type-writing. While their sphere was to card and spin, they were not known as public school teachers. Now two-thirds of the public teachers of the United States are women. At their present rate of encroachment, it will not be many decades before three-fourths will be women and their monopoly of education will be complete. Then men will get nearly all their knowledge from women. Unless their encroachments in this line are stopped, we shall have to reconstruct some of our theological notions. We have been in the habit of quoting Paul to them: "I suffer not a woman to teach a man." Yet we allow women to teach not only in day schools and colleges, but they teach theology to whole classes of grown young men in our Sunday schools and teach theology to old and young in our religious papers.

The latest news is, they have three or four women professors in our great Chicago University.

Now the serious question is, if women keep on aggressing upon men's sphere in this way, how are we to stay them? The Apostle Paul says: "If you would learn anything you must ask your husband at home." When they will reply, "My dear sir, I taught him all he knows, and why then should I go to him for information?"

The fact is, the encroachments of women have already brought us to a serious pause. I was at a good old Baptist friend's house not long ago, and asked about a young lady whom a friend of mine was educating in that section some years ago. The old man replied, "Well, he gave her a good education. She then went to teach school, came down here and taught my boy all he knows and then married him after she had trained him up to suit her." Now what are we to do about telling that woman if she should learn anything to ask her husband at home, when his father told me she knew more than her husband? Unless the women are checked up they will continue to alter their sphere until it will endanger our old cherished theological views. But here are some more of the

WOMEN'S ENCROACHMENTS.

The papers state that the railroad managers of Holland have found it impossible to man the switches with men who can be depended on to let beer and whiskey alone and keep sober at all times. They have accordingly substituted women. Not an accident has occurred since at the switches as a result of carelessness.

It will be readily seen, if things go on at this rate much longer, it will soon come to pass that a sober woman

will be preferred to a drunken man for any avocation in life. What will you then say about her sphere?

Christian Faith Delineated(?)

"It is not what you believe; it is what you do."—Phillips Brooks quoted in *Christian Unity*.

I am glad this quotation is not from the Bible. For it would require a far greater effort of faith to accept it than that Jonah lived three days and nights in the great fish. The quotation furnishes in a nut-shell the author's idea of Christian Faith. None, however, I presume, will deny that the *Christian Faith* is the system of Christian Doctrine. Doctrine is what is taught. Christian doctrine, then, must embrace what Christianity teaches. Is there on earth a philosopher wise enough to tell us who but God can know anything except what he has been taught by some extraneous means, or by that sense commonly called instinct? And can man or angel do that rationally of which he knows nothing? The infant instinctively knows its mother and it acts (*does*) on that knowledge, clings to her. The child knows fire will burn, having been taught by experience or otherwise, and it acts (*does*) on that knowledge and avoids the fire. In both cases the *doing* proceeds from *knowing*. But no sane man will say the *doing* is the *knowing*. So, the Christian *knows* (having been taught) the Christian Faith, the Christian system of doctrine—*knows* it by the teaching of the Holy Spirit more than by any other means—and he acts (*does*) on that knowledge, gladly follows Christ in deeds of righteousness, love and mercy. Thus we see *doing* proceeds from teaching, doctrine, and is a declaration of it. Christian doing is the outgrowth, the declaration of Christian teaching (Christian Faith). But the doctor caps the climax when he says: "I think I could risk anything that Dean Stanley would risk." In the intensity of his admiration and love for the great scholar and writer he forgets that God's Word should be the man of his counsel, that His Word came long before Dean Stanley was heard of, that His Word is his revealed will, that Christian teaching (the *Christian Faith*) is the subject, while Christian doing is the predicate. *Christian Faith* is the substance, doing the shadow. *Christian Faith* is the original, Christian doing the photograph. The former is purely mental and spiritual, the latter material and physical. Who will contend that the photograph is the original? Not a camera on earth ever received a photograph in the absence of the original. The photograph is dependent on the original. So Christian doing is dependent on Christian believing, the *Christian Faith*.

The great Brooks does what so many who are not so great too often do. He hitches his cart before his horse and expects mankind to get up and ride. Happily, however, there have generally been some common folks around who could re-adjust the horse and cart so that travelers could get on their way. But the world has its thousands to-day who will persist in hitching the horse to the wrong end of the cart, especially in religious matters. For the benefit of any and all such who may read this paper, I would further suggest that God was

first, before all things else; then came from his mind and hand a great physical, acting, doing universe, showing his unapproachable wisdom and limitless power. Then there was in God (viewed from a human standpoint) the conception of Christ, God himself in human flesh. This system of doctrine (teaching) of Christ was revealed in the Word of God, and those who accepted it in faith became its living illustration. Their doings did not constitute the Christian system, but they constituted its phenomena. The forked flash is not the electric current, but its phenomenon. The cup of cold water in Christ's name is not the *Christian Faith*, but one of its phenomena.

ENOCH WINDES.

Madisonville, Ky. A Dangerous Method of Showing Appreciation.

BY REV. F. S. WHITMAN, D. D.

A church, a Baptist church—what does it want to do? Set all the young people to reading novels? It could do nothing more to such an end than the church we hear of out West did when it made to a lady, in order to show due appreciation of her service in the choir, the public presentation of a set of novels. It looks as if the very aim of the proceeding were to set all the young of that church and congregation to novel reading. The case would be bad enough if the novels in question were of a character like Miss Muloch's, or Charlotte Bronte's, or Walter Scott's, which are said to be favorable to virtue, since the habit even of such reading tends commonly to a lamentable waste of time, running into an incurable dissipation, reducing the mind to an abnormal state wherein it refuses to be entertained by useful, practical and ennobling literature. Such the evil tendency in respect to even the better class of novels.

Fifty years ago the stream of fiction became fairly pestilential. The works of Bulwer swelled the dangerous current; for to some extent he employed his varied and powerful intellect in giving to acknowledged criminals a noble character. We remember the case of a man who had passed in reputable society; but he was convicted of murder, and during his confinement in prison what books did his sympathizing friends send him to read? The works of Bulwer! Why these? That, as he read, he might solace himself with the idea that a person like himself, though a murderer, might justly be regarded as a gem of high-souled worth—just the character a fond woman should love. To win admiration for a criminal was Bulwer's power; and the evil of his works right here was quite enough for the past generation to bear. But now, whilst a purer literature invites the attention of all the young—a literature making every department of useful and ennobling knowledge so attractive—we were sanguine in the hope that the works of Bulwer would pass entirely out of use—would not be allowed to cast their unseemly blight upon incoming generations. But what do we see? It is virtually this—a church, a Baptist church, prominent in a State capital, led on by its successful pastor, making a public and about as signal an effort as Ilea in its power to revive among the young the reading of Bulwer's novels; for it was

none other than these "works" that were selected to show the appreciation above referred to. Had the gift been a George Eliot series, it would have excited public surprise; but where is George Eliot ever found enlisting the sympathy of the reader in behalf of an evil doer like Eugene Adam?

And the Baptist newspaper of the place states that the gift was presented by the church at the hands of the pastor, and speaks of it as a praiseworthy affair. In our view it was employing the Lord's day, the house of God, the holy convocation and the sacred ministry itself to inaugurate the supremacy of fiction over all the discrete narrations of real life; a supremacy which prostitutes the gift of reading to an indulgence of worthless fancies instead of making it subserve its legitimate purpose of enriching the mind with enduring knowledge, gathered from all the fields of truth in the present and in the past—the supremacy, alas! of the novel above the Bible itself.

The Teacher's Work.

BY T. T. OWEN.

[An address delivered before the East Tennessee Sunday School Convention at Johnson City July 19, 1893, and by unanimous vote requested for publication.]

Aye, the Teacher! A gas-siz, the great professor of science, refused all titles and dared to subscribe himself as he did in his "last will"—"Louis Agassiz, the Teacher." This is the honored title of Jesus, the *Great Teacher*; and so He was addressed by Nicodemus, who became his helpful, faithful disciple.

The Teacher's work! It is no pastime, no play, no light task, thought of and discharged only when he sits before his class on Sabbath morning. The Great Teacher said: "My Father worketh hitherto—I work." It is work—work of heart and hand, of brain and brawn—not for one half hour in one day, but for one half hour or more in every day in the week.

Consider *The Teacher's Work*. Assuming what should certainly be a fact, that the Sunday-school teacher is "born again," "a new creature in Christ," a child of God, ever feeding and growing upon His grace and truth, we inquire, "With whom he must work?" (1) *Upon himself*. It was a noble sentiment of the best of Roman Emperors (Marcus Aurelius Antonius), "I must say to my soul as the emerald says itself, whatever others do, I am an emerald and I must shine." So a teacher must say and must do: "I must shine." Upon every part of his nature he must work, making the most and the best of it. Especially must he study *Christ and His Scriptures*. His mind must be an armory, stored with Christly weapons, a treasury enriched with heavenly gifts. John Angell James, a distinguished preacher of England, said that three things a preacher or teacher must have: (1) *Preparation*. (2) *Preparation*. (3) *Preparation*. I would advise every teacher to study closely, analytically and practically, for at least three months, the 4th chapter of John. *Christ the Model Teacher*, is its theme. How full of Scripture, how poised with the powers and perfections of the True Friend and Guide, how clear in his knowledge of human nature, how skillful in bidealing with the subtleties of tradition, of superstition and of vicious liv-

ing; how successful in saving not only one Samaritan woman, but a multitude. It is a crime against Christ, against truth, against common sense, against immortal souls, to go before a class unprepared. There must be a clear knowledge, both of the general system of Bible doctrine and of the special lesson of the day. Mr. Moody studied one book of the Bible seven months—the book of Jeremiah. Planters tell us that *intensive farming*—small area of land deeply plowed, highly enriched—is the one profitable method of gaining best results.

Work upon his pupil. Mark it, his pupil. It is a direct, personal work. Hand-picked apples are the best. Aim at one bird even in a flock—a skillful marksman will in this way, while sure of one, often bring down several. So Christ wrought, with his three years Bible class, whom he fitted to wear his keys of knowledge for the benefit of the race. An insurance agent testifies that he asked a man to have his life insured and the man insulted him, telling him never to speak to him again on that subject, that he did not believe in tempting or distrusting God by insuring his life. But the agent continued with great caution to make the man at different times and in different ways familiar with the thought, and by and by on the seventy-sixth appeal got the man to take out a policy of \$5,000 insurance on his life. So work with each scholar, with unwearying love of his soul and patience and tact, in the week and on Sunday, at his home, on the street, at your home, on special picnics with the class, without cant, without abruptness, without *mechanicalness*. By and by he will feel and cherish your sympathy and interest, your friendship and unpaid, unselfish devotion. Aye, such work as this is true work, square work, divine work that never returns void of results to the faithful sower of seed. How it stars his crown with blessed rewards! How it rears upon his own soul as it puts it in touch with God and mother and father, home and heaven! What supreme *fact* is needed to reach the unsuspected thoughts and emotions of a volatile child! Wonderful is the power to pierce beneath the undemonstrative exterior, and guess the secret workings of the soul; to discern in the casual glance of a lighted eye, or the silent dropping of a solitary tear—in an apt question—a tender tone—a change of demeanor, the indications of an emotion unspoken, yet deep as life, a conflict of which no whisper has reached the world without, yet to which all the powers of that young spirit are already mustering. Once such a tactful, heart-reading teacher took a week with his pupil, and as the teacher described the secret struggles of the scholar's breast, the lad afterwards confessed, "He knew what was in my heart better than I knew it myself," and was gently, wisely, safely led to the entire unreluctant choice of Christ, "the better part, never to be taken from him." Let every instructor never grow weary of what are called the bad or mischievous boys or girls. They have strong personality, embodying enterprise and energy and push, and let him see to it that no "bruised reed" is ever broken and trampled under foot, which under a gentler hand and more watchful eye might have been bound up and straightened to flourish in beauty and

strength forever. This aspect of a teacher's work was well defined by an Indian chief, who upwards of a century ago, before the days of Sunday-schools, invited a minister to settle as a missionary among his tribe, and to induce him to do so, said, "You shall be as one who stands by a running water, filling many vessels." To do this work well, there must be *knowledge, piety and skill*; or to put it literally, the teacher must have for his watchwords: *Instruction, illustration, inspiration*. A pastor at a great Sunday-school gathering introduced a speaker as the Sunday-school teacher of his boyhood and gratefully spoke of him as instrumental in bringing him to Christ. What a rich investment! How large the dividends to that teacher! A pupil thus taught may in after years well describe the work of his teacher as follows: My teacher frequently and fervently prayed for and with me; he was ever a kind friend; his godly example charmed me; he discharged his duties earnestly, solemnly and attractively; he quickened my thought and fired my affections. His great aim was the salvation and upbuilding of my soul. Such a pupil will rise up in heaven and call such a teacher "blessed." (3) The teacher must work *with God*. It is not by the teacher's might or power, but by God's Spirit that this Christian work is accomplished. *Co-workers with God!* This is the fact and the lesson of all history and providence. Not against the truth, but for the truth, not apart from Christ, but with Christ, who strengthens us, we can do all things. Abraham laid his sacrifice on the altar and then called upon God and then the holy flame consecrated and accepted the divided parts—as so also did Elijah. Having done all, look up. Work with God's truth, God's providence, God's Spirit, and every power of the soul, whose nature and laws God has created. This is the true method of the work. When the Holy Spirit has made a given impression upon the heart by a given truth, whether of promise or precept, beware how you treat that impression. Never add another truth at that time, but deepen the truth which the *Holy Spirit* has given; work along the line He marks out. In this way we may become co-workers with God. So the Supreme Model Teacher wrought with the woman of Samaria. So Philip wrought with the eunuch and Peter with Cornelius on the day of Pentecost. Paul planted (mark the *past tense*—facts are recorded: We quote wrongly when we say Paul may plant. The words are better, richer and stronger in that they declare what *had been* already done). Paul planted, Apolos watered, and God gave the increase. "Cast your bread upon the waters—and after many days it shall be seen." Did this passage grow out of the fact that in grain-growing countries, as in Egypt, the grain is sown when the Nile has overflowed the land—it sinks in the soil—and when the water retreats the grain is fairly up and flourishing. The breath of God's Spirit and the strength of God's purpose are steadily wafting our world, and all the worlds, in one mighty convoy towards God's appointed heaven in his *paradise* home.

"There, up there," may each preacher, teacher and worker hear our blessed Lord's gracious words: "Well done, good and faithful servant. * * * enter thou into the joy of thy Lord."

CORRESPONDENCE

The Concord Association.

This body met in its 83rd annual session at Powell's Chapel, in Rutherford County, last week. One of the oldest, it is at the same time one of the most efficient Associations we have in the State. It does not seem to lose but rather to gain strength with age. Certainly it was never more vigorous and more useful than it is to-day.

The introductory sermon, preached by Rev. S. H. Price upon the subject, "The Bulwarks of Zion," was a strong and earnest presentation of the old doctrines of the Baptists, and was also redolent with the missionary spirit. Indeed, the whole meeting had quite a missionary tinge. How could it well be otherwise, meeting as we did in Powell's Chapel, the church founded by Dr. W. D. Powell, now of Toluca, Mexico, soon after he began his ministry, and named after him? The church itself has never been very strong, but it has always been full of missionary zeal, and with such a pastor as S. G. Shepard it could not well be otherwise.

The letters from the churches were read by Brethren P. I. Lipsey of Murfreesboro and Elijah Ford of Nashville, and showed generally a good state of affairs among them. There are now twenty-eight churches in the Association, with a membership of 4,000. The baptisms last year amounted to 210.

Rev. A. Sperry, who has served the Association faithfully for twenty-five years as clerk, declined a re-election, and to his surprise was elevated by the brethren to the Moderator's chair. Bro. W. O. Carver was elected Clerk, and Bro. J. J. Blair Treasurer.

There was an unusually large attendance of delegates from the churches, due probably to the central location of the place where the meeting was held.

The following visiting brethren were noted: Dr. G. M. Savage of the Southwestern Baptist University, Rev. J. H. Anderson of the State Mission Board, Prof. J. G. Paty of Boscorbel College, Rev. W. H. Smith of the Baptist Helper, H. H. Jones of the New Salem Association, J. H. Williams of the Salem and others.

The discussions generally were quite interesting and at times lively. Dr. J. B. Gambrell once said that there were two subjects which always provoked a lively discussion when nothing else would—the negroes and the women. Add to them temperance, and the remark would apply with peculiar emphasis to this session of the Association. Dr. G. A. Lofton and Bro. W. A. Rushing locked horns upon the woman question, Dr. Lofton advocating woman's missionary societies and Bro. Rushing opposing any organization of the women separate from the church. Dr. Lofton contended that these societies were only a part of and auxiliary to the church, and the Association, though not unanimously, voted to adopt the report, which had been read by Bro. S. A. Davidson, recommending the organization of such societies in the churches. Whether each church will adopt the recommendation remains to be seen. For our part, it seems to us that these societies are, or should be, simply commit-

tees of the church, to do a specific work in the church as members of the church, and to have their monies go through the church.

The subjects mentioned, however, were not the only ones which awakened interest. That of Foreign Missions received a thorough discussion at the hands of Brethren Price, Savage, Anderson, Lipsey, Wright, Brandon and Paty, while Brethren McPherson, Davidson, Brandon, Wright, Folk, Paty and Lipsey discussed the various phases of Home Missions, including, of course, the negro

Dr. G. A. Lofton read a fine report on State Missions, upon which he and Bro. J. H. Anderson both made eloquent and telling speeches, which were followed by a collection for the cause of \$87 81 in cash and pledges, about half of it cash.

Judge J. S. Gribble presented an excellent report upon the Sunday-school and Colportage work and followed it with a good speech. Bro. P. I. Lipsey did the same for Periodicals. In his speech he took occasion to say some very kind things about the BAPTIST AND REFLECTOR. The editor added a few words about the paper, which were almost superfluous, as nearly every delegate and visitor to the Association was already a subscriber for it.

A new departure was made in the report on the State of Religion, read by Dr. Lofton. It recommended that the delegates from each church be allowed two minutes to report the spiritual condition of his church. This was done, and formed an interesting and it is hoped a profitable feature of the meeting.

Education came in late, but received a good treatment by Brethren Gribble, Paty, Lofton, Lipsey and Joe P. Jacobs. After the latter had spoken, Dr. Lofton again took the floor and succeeded in raising \$100 in a few minutes to pay his way in school next year.

The report on Obituaries was amended so as to include a splendid tribute to Dr. Graves, read by Dr. Lofton. It was in this Association that Dr. Graves lived and labored before going to Memphis, and he was greatly beloved by its members, especially the older brethren who had been associated with him in former days.

After a few matters of routine the Association adjourned to meet at Rocky Valley Church, in Wilson County, on Friday before the first Sunday in August, 1894, Rev. P. I. Lipsey to preach the introductory sermon, Rev. W. O. Carver alternate.

On the two nights of the meeting excellent sermons were preached by Brethren W. H. Smith of the Baptist Helper and P. I. Lipsey of Murfreesboro to good audiences.

The hospitality was abundant. By order of the church it was decided to have no cakes and pies for dinner on the grounds, which was not only a saving of trouble to the good sisters, but probably of digestion to the brethren.

Our home during the meeting was with that noble Baptist couple, Bro. and Sister Putnam, and a more pleasant home it would be hard to find. Besides the editor they had a number of other as guests, and the days of Baptist pallets were revived and old-fashioned hospitality was made new-fashioned.

E. E. F.

The Sunday-school and Colportage Board.

In the BAPTIST AND REFLECTOR of Aug. 3rd, Bro. S. C. Hearn asks the question, "Is it wise to continue the Sunday-school Board of the State Convention?" He then gives five reasons why he does not think it wise. Now, as there is no such Board in connection with the State Convention, his five questions need no answer. The Convention has a Board of Sunday-schools and Colportage and I believe there are many good reasons why it should live.

May I be pardoned for saying just here that since the birth of this new Board, not only its name, but its mission, has been over-looked by many of the brethren, and some of the Board itself. Only one part of its name has received notice. The Sunday-school idea has been made prominent and that of colportage put into the back ground, if not forgotten. Now I say with Bro. Hearn that if this is to be the continued policy of the new Board, it will *ought to die*, for there are other agencies in the State which can and ought to do this work without paid officers. The Sunday-school and Colportage Board was called into being to meet a great need which was felt all over the State. It was to supply a good system of Baptist colportage. As this need has received little attention from the new Board, and less from the many who have written for the papers, the friends of the Sunday school and Colportage Board have become disappointed and discouraged. I should be glad to have the Convention change its name to Bible and Colportage Board. Now, may I give the following reasons why the Baptists of the State should have such a Board:

1. There are thousands of homes without a copy of God's Word, and others with only part of it.
2. There are hundreds of homes with no religious literature in them. In these homes are many bright children who are being taught to read in our public schools. These children will read something, if not that which is good, that which is bad.
3. If the Baptists do not supply this great need, the Pedobaptists will, and the denomination who does, will have the people.

4. There are many of other denominations, and of no denomination, who would read our literature if it were taken to their homes by the hands of an intelligent colporteur. Who can count the value of the truth?

5. There are over 700 churches reporting no Sunday schools. Now, if a godly, intelligent, active colporteur should visit these churches he would not find it hard to get them to have schools. They need information and literature. In many cases they have neither Bibles nor song books. The State Mission Board cannot reach these churches, because they have pastors.

6. This system of colportage, if rightly conducted, would be a blessing to all of our Boards. If each Association in the State had the right kind of colporteur, I believe that within two years it would more than double its contributions to all benevolent objects. These colporteurs would be a blessing to all of our schools. They would greatly increase

E. E. F.

the circulation of our worthy BAPTIST AND REFLECTOR.

7. Within a few years this Board will largely pay its own expenses outside of all the good it will do the work at large.

8. Through this system of colportage, all of our churches will be brought into the work of the Convention. Many new churches and Sunday-schools would be brought into being. Many scattered Baptist families would be encouraged and strengthened. Other reasons might be given, but I fear the waste basket. W. Y. QUINNDEARY.

Nashville, Tenn.

Should the Sunday-School Board be Abolished?

So thinks our Bro. S. C. Hearn, and so must every reflecting Baptist of Tennessee, if we look at this matter in only one direction. We have the Board of State Missions and Sunday-schools and the Sunday-school Board of the Southern Baptist Convention both located in Nashville, and both having active Secretaries. These include everything in that department of Christian work. But Bro. Hearn seemed to overlook the fact that the Board to which he refers is a compound and is called the Board of Sunday-schools and Colportage. Now no one will pretend to deny the great need of colportage. But if we do not intend to emphasize this work, then the entire Board had better be abolished. It will be a failure and worse than a failure. It will be constantly in the way—drawing funds from the Sunday-schools and churches to no purpose. But was this intended? Was it not intended to meet a great need in Tennessee? Was it not intended to supply the people with Bibles and Testaments and a denominational literature in the form of books and tracts carried to their houses by earnest colporteurs? No one can deny the pressing need of such a work, and in this way the Sunday-school work will be greatly enlarged. This is manifest in every State where Baptists are moving forward the work of colportage.

Wm. Hurr.

Bell Buckle, Tenn.

Minutes of Big Hatchie Association.

Dear Brethren:—I am ready to have the minutes of the Association printed, but find that only fifteen of the churches have paid what they subscribed in their associational letters. Eleven are behind and among that number some of our best churches. I hope the churches will attend to the matter at once. It is going to take all the money to pay for the minutes. You then see the necessity of sending the money right away. I can't have the minutes printed without the money to pay for them. Hardly half of the subscription to pay deficiency of minutes of last year has been paid in. This also needs to be attended to at once. Otherwise it is almost sure to be neglected altogether.

I will have the minutes published and circulated as soon as the churches send in all the money needed for that purpose. Send to Wm. Thomas, Treasurer, Brownsville, Tenn., or to me. I. P. Trotter, Clerk.

Brownsville, Tenn.

NEWS NOTES.

NASHVILLE.

First Church—Rev. E. E. Folk preached at the morning service; good audience; in afternoon Bro. Folk preached from the gospel wagon.

Mill Creek—Bro. Price preached in morning; 109 in the Sunday-school. Bro. Holder preached at Una Mission at night; two received for baptism; good audiences at both services.

Central—Bro. Carver preached to good audiences at both hours; 194 in Sunday-school.

Howell Memorial—Bro. Strother preached to good audiences at both services; and from the gospel wagon in the afternoon; 123 in the Sunday-school; best attendance during the summer.

Immanuel—Bro. Van Ness preached in morning; good prayer-meeting during all the summer.

Seventh—Bro. Wright preached as usual; over 100 in Sunday-school.

Edgefield—Bro. Gardner preached in morning and in evening at the Campbellite church at the union service.

J. E. Watson.

Maryville, Tenn.

I baptized two in the Hatchie River yesterday. One was received yesterday for baptism from the Methodists. A child of God is never troubled about his baptism if it is by immersion. Many a Christian who has been baptized otherwise has gone through life with a troubled heart, an uneasy conscience on the subject of his baptism.

I. P. Trotter.

Brownsville, Tenn.

The fifth Sunday meeting of Beech River association was held with Mt. Pisgah Church, Henderson County. The meeting was a success, the speeches being good and the mission collection on Sunday amounting to more than \$21. The interest in this association is increasing all the time and we are encouraged. The prospects of the Lexington Baptist College were never so bright as at the present. We expect to enroll near 200 students next year.

A. J. Barton.

The Lord has blessed us with a glorious revival at East Laurel. Bro. G. W. Bray, of Jackson, did all the preaching for a week and a half. He has done a great work at this place, for which we are grateful to an all wise Father. Bro. Bray has made a great many friends at East Laurel. The meeting resulted in twenty-five converts, ten additions by letter, one Methodist, and eight by baptism, and the church greatly revived. To God be all the praise. From this place we go to Meridian Creek, from which I will report results later.

W. E. Gray.

The fifth Sabbath meeting of Central Association met with Eldad Church. Organized by the re-election of L. W. Jones, Chairman, and R. P. Mahon, Clerk. Sixteen churches were represented by delegates; \$203 sent up for missions, contributed by 650 persons; five ministers present. A fine congregation was present both days, with a most generous hospitality displayed in dinner on the grounds both days. Eldad neighborhood knows how to make you feel happy. Of the forty churches composing Central Association, all have made contributions to the objects of missions since our last Associational meeting except seven; \$2,000 was the amount asked for during the year; \$1,400 of the amount has been paid. Pastors and brethren of all the churches, will you not see to it that the sum requested of you shall be raised before our meeting in September next at Trezevant? Seventy sisters have already sent in for Foreign Missions the proceeds of sale of their *hen* pledges. The meeting was a good one. We all enjoyed the sermon at 11 o'clock by Bro. Bartles, one of his best. A nice collection was taken after the sermon. Always ask for a collection before setting.

J. M. Bentler.

Jackson, Tenn.

We closed our meeting here on last Sunday night. Results: Six professions, seven additions and the church and community greatly revived. Bro. A. L. Davis, of Newbern, did the preaching until Friday morning. His preaching was commended by all. Sinners after hearing him were heard begging others to come and hear. Such is the power of the pure gospel. Oh, that ministers of this age would leave off so many methods and propositions and preach the pure Word. Bro. H. F. Burns also came in on Friday and preached once. Brethren Franklin and Henry rendered much assistance during the meeting.

D. B. Jackson, Pastor.

Aug. 5, 1893.

I hope some dots from our town will not be thrown in the waste-basket. We have no Baptist church in Busellville, but our country is dotted here and there with six working churches, doing a great work for the Lord, and we hope and pray for the

Tranton, Tenn.

—Rev. Thomas West has just closed a week's meeting with his church at Hopewell, which resulted in eighteen professions and about the same num-

ber of additions, with more to follow. Eight were baptised last Sunday, 500 people witnessing the scene. Revs. Tarwater and Narramore assisted. Meeting begins here Saturday. Pray for us. W. N. Ross. Glen Alice, Tenn., Aug. 1st.

Please correct one word that appeared in my article last week concerning Bro. Sexton. He is best known in East Tennessee as the "Blacksmith Evangelist," and the word "smith" was left out, which changed the coloring of the sentence greatly. He is in Virginia now having some powerful meetings.

J. E. Watson.

Maryville, Tenn.

I baptized two in the Hatchie River yesterday. One was received yesterday for baptism from the Methodists. A child of God is never troubled about his baptism if it is by immersion. Many a Christian who has been baptized otherwise has gone through life with a troubled heart, an uneasy conscience on the subject of his baptism.

J. N. Latel.

Russellville, Tenn.

The fifth Sunday meeting of the Ocoee Association met with Providence Church, James County, Tenn., Friday, July 28, 1893. Introductory sermon by S. H. Key. Text, Luke vi. 26, "Why call ye me Lord, and do not the things I say?" After criticizing the sermon, the program was taken up and the questions were discussed with much interest, to the edification of all present. Friday night, services by S. G. Watkins; Saturday at 11 o'clock by Jas. Smith; at night by A. L. Stulce; Sunday at 11 o'clock, B. N. Brooks. Ten churches were represented. On Saturday a collection was taken up to help finish the new church, the place of our meeting. Concord gave \$5.65 for State Missions. Our meeting closed with quite a good feeling. Our old Bro. Fitzgerald gave us a talk before he closed. Many eyes were bathed with tears from hearing him tell of his strong faith and firm belief in Christ. He has been a faithful soldier, a bold veteran of the cross. May God's blessing rest on him in his declining years. Our next place of meeting is Concord, Hamilton County, nine miles East of Chattanooga. W. E. Gray.

John H. Boyer.

Collierville, Tenn.

The fourth Sunday in July Bro. S. A. Owen began his meeting at Providence Church, Crockett County. On the following Wednesday I reached Bro. Owen and preached for him the most of the time for ten days. It was one of the greatest and grandest meetings I was ever in. The power of the Lord was there as I never saw it demonstrated before. There were seventy conversions, sixty-five additions to the church and at one time Bro. Owen and I put fifty-five under the water. Among that fifty-five there were only five but were grown people. One lady was sixty-four years old; one man sixty-five and another seventy-one. There were a number who were between thirty and fifty. The Campbellites have a church just one mile from Providence, and in order to "burst" our meeting they secured the immortal (?) Harding to come and hold their meeting while ours was running. He preached a week and got six additions and left. There were six of their members that professed religion in our meeting and joined the Baptist Church. One of them was made Superintendent of our Sunday-school the next Sunday after his joining. There will be some eight or ten more additions when Bro. Owen fills his next appointment. Instead of closing the meeting by preaching to the young converts on baptism we closed it by preaching on missions and afterwards took a collection of thirty-three dollars and a half, which will be reported at their Association. It is a strong church, but they were never accused of doing anything scarcely for missions before. I began a meeting yesterday with Bro C. W. Daniel at Poplar Grove Church, in Gibson county.

FOUNTER SMITH.

Tullahoma, Tenn.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary...

FOREIGN MISSIONS. Rev. H. H. HARRIS, D.D., Corresponding Secretary...

HOME MISSIONS. Rev. I. T. TUCKER, D.D., Corresponding Secretary...

MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. L. Fund...

SUNDAY SCHOOLS AND YOUTH LIAISON. Rev. O. L. HATLEY, Corresponding Secretary...

Women's Missionary Union. CENTRAL COMMITTEE FOR TENNESSEE.

WOMAN'S MISSIONARY UNION. CENTRAL COMMITTEE NOTES.

Below is given the report from the societies of their work for the quarter ending June 30, 1893.

The past year has been a very remarkable one for Tennessee in the building of church houses or hand-somely remodeling the old ones.

For several years past it has been my custom to take the first prayer-meeting night of the month to pray for missions.

In making this appeal for the missionaries, their churches and native helpers, I am but repeating what I have heard many times from the lips of the missionaries themselves.

From Brazil. Rio de Janeiro. Remember that we keep constantly on hand copies of Harvest Bells of all kinds, round and shaped notes, or words only, board, or paper bound.

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The young people at Murfreesboro had a jubilee on the first anniversary of their missionary society...

Mrs. R. C. STOCKTON, Cor. Sec. and Treas. Central Committee, Nashville.

REPORT FOR QUARTER ENDING JUNE 30, 1893.

Table with columns: Name, Home, Foreign, Total, and Remarks.

Foreign Missions. Home Missions. State Missions.

Home Missions. State Missions. Sunday School Work.

Prayer for Missions. For several years past it has been my custom to take the first prayer-meeting night of the month to pray for missions.

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8. Havana church house. 9. Girls high school needed. 10. First American missionary. 11. Statistical report.

I omit from this program the hymns and the special objects for which prayer was offered.

What shall I say about this section of the great work, about which the Convention deliberated?

Let me bring before you a little view of what we do and how. We have our regular days and hours for services as you have, and at regular places.

Without consulting the editor, I venture to suggest to some of the churches that they agree to adopt the plan and ask the BAPTIST AND REFLECTOR to furnish some brilliant missionary facts in advance about some field of its own choosing.

In making this appeal for the missionaries, their churches and native helpers, I am but repeating what I have heard many times from the lips of the missionaries themselves.

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You can little imagine how greedily we snatch up and gulp down every line that everybody puts into the papers about the Convention; how we picture the scenes and discuss the questions!

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remission of past sins, but that when he is regenerated and made free from sin. But they are always asking an interest in the prayers of the brethren that they may hold out faithfully and at last get home to heaven.

Well, what about the camp meeting? There is much about it. They had a number of preachers present; one of whom was a lady. I heard her and there is no question that she is a lady of intelligence.

Well, I am going to dispute some things that were said in the camp meeting.

1. "Baptists all drink whisky." I say, Baptists do not all drink whisky, and am surprised that such a charge should come down from the exalted heights of sanctification.

2. "As soon as the Baptists get a man converted they throw him into the water, and you had as well baptise a dog as a man."

3. "When I was sanctified it took away all desire for tobacco and whisky."

4. "Our Holiness College at Greenville, Ill., is the only holiness college in the world. It is fire-baptised; and you feel the breath of God as you go on tiptoe past the holy ground."

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For all of which (and divers other things) he is known we have procured from our County Court (the guardian of our widows and orphans) a license fully authorizing us to the same, for which we pay \$300 annually to State and county and the further sum of \$150 to our Hon. Mayor and \$25 to the best government in the world.

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natural darkness into which the orb of day plunged his light at the command of God, it is too weak to comprehend the limitless depths of the moral night into which the soul of man fled when it turned from the light of heaven.

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All that we now know or ever will know of divine perfection and pure love is and will be the result of God's command. As the sun's rays search out and penetrate the germs and seedling of vegetation and cause them to spring up and bring forth fruit, so the light of the glorious gospel of Jesus Christ will search out and warm up and bring to life the heart of the believer and ultimately bring it back to God in its original purity.

Well, what about the camp meeting? There is much about it. They had a number of preachers present; one of whom was a lady. I heard her and there is no question that she is a lady of intelligence.

Well, I am going to dispute some things that were said in the camp meeting.

1. "Baptists all drink whisky." I say, Baptists do not all drink whisky, and am surprised that such a charge should come down from the exalted heights of sanctification.

2. "As soon as the Baptists get a man converted they throw him into the water, and you had as well baptise a dog as a man."

3. "When I was sanctified it took away all desire for tobacco and whisky."

4. "Our Holiness College at Greenville, Ill., is the only holiness college in the world. It is fire-baptised; and you feel the breath of God as you go on tiptoe past the holy ground."

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For all of which (and divers other things) he is known we have procured from our County Court (the guardian of our widows and orphans) a license fully authorizing us to the same, for which we pay \$300 annually to State and county and the further sum of \$150 to our Hon. Mayor and \$25 to the best government in the world.

Well, what about the camp meeting? There is much about it. They had a number of preachers present; one of whom was a lady. I heard her and there is no question that she is a lady of intelligence.

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

BAPTIST AND REFLECTOR

Nashville, Tenn., Aug. 10, 1898.

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

A. B. CADANISS, Field Editor and General Agent.

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WHAT BAPTISTS BELIEVE.

We have received a large lot of these popular books and now make the following offers:

- 1. To any new subscriber who will send \$2.00 we will send the paper for a year and give, postage paid, a copy of the book. 2. To any old subscriber who will send the name of a new subscriber and \$2.00 we will give, postage paid, a copy of the book. 3. To any old subscriber who will pay his subscription to date, or whose subscription is paid to date, and will renew for another year, we will give a copy of the book, postage paid. 4. To ministers, whether new or old subscribers, who will pay \$1.65 we will give a copy of the book, postage paid.

These offers hold only through August, or until the supply of books is exhausted.

Send in your subscriptions as soon as possible.

FOUR YEARS OF CONSOLIDATION.

On Aug. 14, 1898, the Baptist of Memphis and the Baptist Reflector of Chattanooga were consolidated, removed to Nashville and published under the name of the BAPTIST AND REFLECTOR. That was four years ago. This issue begins the fifth volume of the consolidated paper. What has been accomplished by these four years of consolidation? Has consolidation been for the best interests of the Baptists of Tennessee? Is there anyone who will now deny it? Four years ago, there were two papers in the State, one in one end and the other in another. Our people were divided. There was no common medium of communication between them. Each of these

papers had a comparatively small circulation in Tennessee. Other papers had come in and divided the patronage of the State with them. There was lack of harmony and concord, if we may not say there was frequent strife and discord.

Now, however, the Baptists of Tennessee are more thoroughly united than ever they have been in many years. There is less of jealousies and envyings and bickerings among them, and more of brotherly love, than we have ever known before; so it appears to us. We seem to be in an era of good feeling, which prevails generally over the State. This fact is due largely to the character of pastors we have. The pulpits of the State were never better manned. Nearly all, especially of the prominent ones, are occupied, and we believe in every instance by good men, men who seem just fitted to the places they are filling. These things are notably true of our larger cities, Memphis, Nashville, Chattanooga, Knoxville. Of all the Baptist pulpits in these cities, only one is now vacant—that of the First Baptist Church of Knoxville, and we are glad to know that that is soon to be occupied by one of our best preachers and noblest pastors, Dr. R. R. Acree, of Roanoke, Va. Our general denominational enterprises, educational and missionary, have also developed considerably in prosperity.

Our contributions for missions of all kinds have increased from about \$13,000 four years ago to about \$16,000 this year, notwithstanding the hard times. Our Orphan's Home has been started, our Sunday-school and Colportage Board organized. The Southwestern Baptist University and Carson and Newman College have both lengthened their cords and strengthened their stakes. Boswell College has been born and Mary Sharp revived. Sweetwater Seminary has erected a handsome building. Numerous churches have been built all over the State, and best of all, many thousands of souls have been saved through the instrumentality of the Baptists.

Of course we do not claim that all of these things are due to the consolidation of the Baptist and the Baptist Reflector. Many of them would have taken place had there never been such consolidation or even such papers. But not all of them probably. Besides, we think the BAPTIST AND REFLECTOR may modestly claim that it has at least helped in all of these enterprises, both directly through its editorial columns and indirectly by furnishing a medium of communication by which those who represent the denominational enterprises have been able to reach the brethren of the State. A State which has not a general medium of communication can accomplish little in denominational work. We are very much gratified at

the constant expressions of approval of the course of the paper which come to us from all sides. Its steadily increasing circulation week by week, even in the face of these "hard times," attests also that it is growing in favor with the people, as we hope that it is growing in excellence and influence.

Two of those who originally launched the consolidated paper have left its side. One, Dr. J. B. Moody, is now the happy pastor of a prosperous church in Kentucky. The other, Dr. J. R. Graves, has but recently ended his editorial duties and gone home to receive his reward. Only one of the three is left with it. But we may say that he proposes to see to it that the policy which was inaugurated by these three at the consolidation of the papers shall be continued—the policy of blending the doctrinal and the practical, the doctrinal as the basis of the practical and the practical as the logical and proper outcome of the doctrinal. And the motto adopted by them then shall not only continue to fly at the masthead, but we hope will also continue to find expression in the editorial utterances and also in the correspondence of the paper—"speaking the truth in love." We believe in speaking the truth boldly, plainly, firmly, but believe that it should be spoken only kindly and in love. God helping us, we do not propose that the "Old Banner," now left in our hands, shall ever be allowed to trail in the dust.

And now, having reached another milestone of our journey, as did Paul at Appii Forum, we "thank God" for the past and "take courage" to press forward still more earnestly in the future. And may the next four years of consolidation show still greater things accomplished for the Master than the past four have shown, is our fervent prayer, for Jesus sake. Amen.

THE FOREIGN MISSION BOARD.

Bro. Folk:—Does the commission allowed Vice-Presidents of the Foreign Boards go into the State Mission treasury, as Bro. Woodcock intimates? The impression is made in this section that the Vice-Presidents appropriate it to their own use, and the impression is doing harm. Please answer in the BAPTIST AND REFLECTOR. Fraternally, S. C. HEARN.

McKenzie, Tenn. Bro. Woodcock did not mean that all of the State Mission Boards of the South retain a per cent. for collecting and forwarding the Foreign Mission funds. As a matter of fact, only a few do. We have previously called attention to the fact that the report of the Treasurer of the Foreign Mission Board for 1893, as given on page 57 of the minutes of the Southern Baptist Convention (open to any one), shows that \$4,593.96 was expended last year for State agencies, which embrace agencies in Alabama, Florida, Georgia, Kentucky, Texas and Western North Carolina. It should be noticed that Tennessee

is not one of those States receiving anything from the Foreign Mission Board for State agencies. This fact is emphasized by the following statement from Treasurer Woodcock, which we requested him to make:

So far as I know, no one in Tennessee receives a commission for collecting or forwarding Foreign Mission funds. I have been at some trouble, in the collecting and forwarding of Foreign Mission funds, and we have never asked, or expected, the Foreign Mission Board to even refund for postage or stationery. The only reason for the Home and Foreign Mission funds passing through the hands of the Treasurer of the State Board is that the latter may have more definite information as to who is contributing to the various Boards, and in what amounts.

W. M. WOODCOCK, Nashville, Tenn.

As to the Vice-Presidents of the Board receiving a commission: We requested Dr. T. P. Bell, now Secretary of the Sunday-school Board of the Southern Baptist Convention, but for seven years Assistant Corresponding Secretary of the Foreign Mission Board, to state the facts, as he is familiar with the facts in the case. Here is his reply to our request; which we take pleasure in laying before our readers:

Dear Bro. Folk: The card you handed me asks the question: "Does the commission allowed Vice-Presidents of the Foreign Mission Board go into the State Mission treasury, as Bro. Woodcock intimates?" I take pleasure in replying, all the more as I know the facts. The Foreign Mission Board does not give any "commissions" to any of its Vice-Presidents. These officers represent the Board in their respective States in the way of counsel concerning matters in the State, and when they deem it necessary, which is not often, they visit some Association, or Associations, for the Board. They also attend to such matters as distributing tracts, sending out circulars and copies of the Foreign Mission Journal, when it is thought advisable to do so. All that the Board does is to pay their actual traveling expenses, postage, etc. It is a wrong to a number of earnest, faithful men who are doing a great deal of unpaid work for missions, and doing it promptly and cheerfully, to charge them with making money out of it. I bear most cheerful testimony to the fine work done by these Vice-Presidents for missions. If any one will take the trouble to examine the last annual report of the Board he will see that only \$253.76 was paid out by the Board "for expenses of Vice-Presidents." Surely these would have been but small "commissions" for fifteen Vice-Presidents. It is a small sum even for their expenses, and is so small only because some of these earnest men do not even charge their expenses against the Board. Some years ago there was one Vice-President in one of the States who not only acted as Vice-President, but also did a large amount of agency work—there being no agent at work for the Board in that State—and he was given a small commission, amounting in all to about \$300 a year. But that has been discontinued for years, and now no Vice-President is paid anything more than actual expenses.

Now a word, as requested, about "State agencies." In the years gone by there used to be a great many mission agencies at work in the same territory. For example, in the same State would be found an agent for Foreign Missions, another for Home Missions, and a third for State Missions, while perhaps a fourth was looking after the Sunday-school in-

terests. Each of these men had to have a living, and so there were four men receiving full living salaries out of the money raised in that State for missions. After a while the brethren in the States where this condition of things existed came to the conclusion that it would be better to have all the collecting of mission funds in each State put under one man, who would be employed by the State Board and who should work for all the mission Boards alike. When the question was raised, who is to pay this man's salary? It seemed but fair that, as all the Boards shared alike in the benefits of his work, all should help to bear the expenses of it. And surely this is fair. But as a matter of fact the State Boards have been not only just with the Home and Foreign Boards, but generous as well. They have required these to pay only their proportionate parts of the salary, while they themselves have borne all the incidental expenses. As a result of this arrangement, one man only has to be supported from the mission funds of any one State, and the Home and Foreign Boards get their agency work done in the different States for less than one-third of what it used to cost. And I may venture to add, that it is as well done now, so far as I can see, as it was before.

Hoping this simple explanation may help to remove the confusion which seems to exist in the minds of some of the brethren concerning this whole matter, I am, Yours truly, T. P. BELL, Nashville, Tenn.

We have only to ask in conclusion that the Gleaner will do itself the credit, and its readers the justice, to publish these statements by Brethren Woodcock and Bell. They will be interesting to its readers, we think.

QUESTION BOX.

Do it understand that the editor claims neither omniscience nor infallibility, but merely gives his opinions, with the best lights before him, upon the questions asked.

Ques.—Is it Baptist usage for a lay member to take his text and preach without being licensed or ordained?

BROTHER.

Corinth, Miss.

Ans.—It is not Baptist usage for him to do it regularly without being either licensed or ordained. But it is not unusual for him to be called on to do so occasionally by either pastor or church, and we see no special objection to his doing it.

Ques.—Is there any Scripture to justify a man to milk cows on the Sabbath for a profit more than there is any other business qualification of life? Or is it any less sin to milk or churn on the Sabbath than it would be to plow or hoe corn on the Sabbath, all for a profit? Please answer through the BAPTIST AND REFLECTOR.

W. S. ROBINSON, Adolphus, Tenn.

Ans.—When done simply for a profit one is as bad as another, we think, and all are wrong. It should be remembered, however, that cows have to be milked on Sundays as well as other days, for their own good.

PERSONAL AND PRACTICAL.

—A Nashville paper stated last week that a party from Birmingham passed through the city en route to the World's Fair "in charge of Rev. W. A. Whittle, a Baptist preacher, and Rev. T. T. Hale, a Methodist preacher of Birmingham." We suppose the reference was to our friend Rev. P. T. Hale, D.D., pastor of the South Side Baptist Church, Birmingham. Alas! what is fame?

—The World's Fair was open again last Sunday, though most of the exhibits were covered and there was only a small attendance. The directors are themselves anxious to close now, but the injunction granted at their request by the Hebrew Judge restraining them from closing prevents their doing so.

"Oh! what a tangled web we weave, When first we practice to deceive."

—Georgetown College, Kentucky, has at last secured a President, and a good one—Rev. A. C. Davidson, D.D., of Covington. He is said to have been the first choice of the trustees, but he declined, and after they had failed to get several others they tried, they turned to him again so earnestly that he could not refuse. He is a graduate of the College and worked his way through school. Now he returns as its President.

The telephone works of Thomas A. Edison closed down partially last week. When asked his reason for it, Mr. Edison replied that as they had filled all orders now on hand, and seeing that the country had resolved itself into a national lunatic asylum, he thought they would shut down until people learned some sense. A "national lunatic asylum." That comes pretty near describing the situation.

Bro. S. M. Gupton has been compelled by the hard times to "reign his work in South Pittsburg." It being a manufacturing town, many of his people have been thrown out of employment and just could not give anything to help support the pastor. Bro. Gupton had done and was doing a noble work in South Pittsburg, and was greatly beloved there. We regret very much his enforced resignation. He is a fine preacher and pastor, however, and will not be allowed to remain idle long. Meanwhile we should like to suggest that he would be a good man to assist in protracted meetings this summer and fall. He is well qualified for such work. His address for the present is Nashville.

The gospel wagon, under the direction of Capt. T. G. Ryman, is, we believe, doing much good in this city. Every Sunday afternoon there are held three services upon it in neighboring but different parts of the city. Usually these services are in the outskirts of the city and are intended to reach a class of people who are not in the habit of going to church. Judging by those of last Sunday the audiences which listen to this street preaching are large, orderly and attentive and seem really to appreciate the earnest sermons delivered to them. Capt. Ryman is one of Sam Jones first converts and is, we believe, one of his best. He certainly seems to have religion of the genuine old-fashioned kind. He will be a bright star in Sam Jones' crown.

—The papers state that fifty saloons in Nashville failed to renew their license last week and so were closed. This, it is said, was the result of the hard times—the best result we have heard of yet. We are surprised at it, though. We supposed that every other class of people in a community would suffer before the saloon-keepers. That they should be among the greatest sufferers is a source no less of astonishment than of gratification. If such results shall continue, we feel like praying, "Lord, give us more hard

times." And yet it is but poetical justice that the result of the hard times should be to close up the saloons, for it is the saloons which more than anything else, unless it be the spirit of speculation, have caused the hard times. The drink bill of the United States amounts to about \$900,000,000 annually, while the bread bill amounts to only about \$500,000,000. Manifestly, if we should drink less we should have more to eat and also more to wear and to spend for other necessary purposes.

Congress met in extra session on Monday, August 7th. The special object in calling it together at this time was to provide some remedy for the financial panic now widespread over our land. But what shall be done? Some are in favor of repealing the Sherman silver law and thus restricting the product of silver, while others believe we need more silver. For our part, we believe that what the country is suffering from is not an over production of silver, but an over production of selfishness. Every man for himself and the sheriff take the hindmost, seems to be our motto. Every one is for what will benefit him the most, regardless of its effect upon others. Akin to this is another fact, the overproduction of the spirit of speculation in the country. This speculation forces the prices of stocks, bonds, grains, etc., up or down according to the skill of the bull or the bear, and not according to the natural law of supply and demand. Consequently everything rests upon an uncertain and fictitious basis and fluctuates rapidly from one extreme to the other. Besides, speculation and speculation are mighty close kin, and on account of the prevalence of the former, people suspect the latter, especially in banks. A withdrawal of confidence means a withdrawal of deposits and consequent failure of banks. Then follow stagnation of business and "hard times." If Congress would pass some such bill as the anti-option bill, or better still, wall up Wall Street, it would bring some real relief to the country. We have the finest and richest country the sun ever shone upon. Our people are industrious. Crops are unusually good this year. If we could just drive out this spirit of speculation—this craze to be rich in any way—from our land, and let the business of the country be conducted upon business principles, there would be a return of confidence and we should soon have the most wonderful prosperity all over our land.

—The "Christian union," of which our brethren of the "Christian Church" sometimes called Disciples, at other times Campbellites, are such staunch advocates, and which they are so constantly urging in their sermons, is beautifully illustrated by the Gospel Advocate in a recent issue. It seems that there are two rival papers of that—what shall we say? denomination? church? movement? people?—in Texas and also an evangelist they call "Weeping Joe Harding." These have all been having a lively three cornered fight among themselves. In a meeting in Texas "Weeping Joe" received some Baptists without rebaptizing them. For this the Firm Foundation denounced him, but the Christian Courier upheld him. "Weeping Joe," however, is opposed to organs and societies in churches. For this the Christian

Courier denounces him and the Firm Foundation upholds him. The Gospel Advocate says:

"The Courier has as distinctly turned out the Firm Foundation and its adherents as 'Weeping Joe' and the Firm Foundation has not more clearly excommunicated 'Weeping Joe' than the Courier and its constituency. These bulls of excommunication are altogether too numerous in Texas. They are simply frittering life away going others."

The Christian Courier says that "the so-called Church of Christ [of which Weeping Joe is a member] is a turbulent faction, known further North as Sand-Creekers, who are intensely sectarian and bitter opponents of our people." Upon this the Gospel Advocate (whose editors, it seems, are members of the "Sand-Creekers" faction also—think of it!) remarks:

"They are not known in the New Testament by that name, and well-named people do not apply such offensive epithets to them in Texas."

Here is "Christian (?) union" (?) practically and beautifully exemplified for you! Now let the "sects" all adopt this "union" (!).

—The Baptist Gleaner, in the exercise of its "self-appointed censorship," proceeded to "goad" us last week because we preached one Sunday night recently in union services—not in a union meeting, as the Gleaner called it. The animus of the attack seems evident, if we may be allowed to do for once what the Gleaner has all along so freely indulged in—judge motives. It looks very much as if, smarting under a sense of defeat in our controversy upon the subject of the Foreign Mission Board, the Gleaner seeks opportunity to get even by exciting prejudice against us. In doing so it shows, we are sorry to see, a very vindictive spirit, which we have no disposition to imitate. We should not notice the article at all but for the fact that some people are liable to be misled by it. We pass by all of the personalities in the article as unworthy of notice and simply say: We were not responsible for the union services, as we had nothing to do in arranging for them. Nor were we responsible for our appointment to preach in them, except for consenting when asked to do so. We are responsible, however, for having preached the gospel in its simplicity and with all the earnestness of our soul to the large numbers of Presbyterians and Methodists and others who came out to hear us. We may add that we have preached the same sermon to a distinctly Baptist audience with their evident endorsement and approval. We will give the Gleaner another occasion to "goad" us by stating in this connection that we preached last Sunday, by request, upon the union gospel wagon in the open air to a large audience of all denominations, including, we believe, some unconverted people, as did also Brethren Strother of the Howell Memorial Church and Golden of the Third Church; and as did Brethren Frost of the First Church and Wright of the Seventh Church two Sundays ago. But all of these brethren, like us, seem glad of any opportunity for preaching the gospel, and like Paul both they and we, would say: "What then? notwithstanding, every way, whether in presence, or in truth, whether in one place or in another? Christ is preached; and I therein do rejoice, yea, and will rejoice"—despite the "goading" of the Gleaner.

THE HOME.

"Look Up To God."
EX. 2241111
BY J. W. T. GIVENS

How sweet the promise of God's word,
So tenderly to us addressed!
My presence shall go with thee, son,
And I will give thee rest.

O weary soul, O fainting heart,
Be not discouraged or distressed;
Christ says to you, Come unto me,
And I will give you rest.

Hear, ev'ry soul bowed down with sin,
These words so lovingly expressed;
As Christ invited, Come unto me
And I will give you rest.

Poor soul beset with doubts, look up,
Your loving Father's promise test,
My presence shall go with thee, son,
And I will give thee rest.

And when we tread the vale of death
Our spirits need not be depressed,
For God has promised to be there
To take us to our rest.

Aunt Rachel's Treatment.

Crash! An ominous sound came
from the kitchen, as I was sitting
for a quiet talk with my friend,
Mrs. Morrison. We had just been
enjoying a well-prepared dinner at
her table, and the two or three gen-
tlemen guests had gone.

"Something's broken," I said.
"It sounds like it," she replied.

I expected her to get up and run
nervously to the kitchen, but she
quietly continued the conversation.
A moment after there appeared at
the door a Swedish servant with a
most woebegone look on her face,
and a tear on either cheek. I could
not forbear an exclamation of dis-
may at perceiving that in her hand
she held the fragments of my
friend's largest meat dish, belong-
ing to her fine dinner set.

"Broken?" asked Mrs. Morrison,
looking at it as she might have
looked at the wreck of a kitchen
bowl. "You might have selected
something else to break, seems to
me, Lena," she added, with a little
shake of the head, but still with a
smile.

"It slipped right out of my
hands," said the girl in great dis-
tress.

"Oh, don't stop to fret over it,
Lena. You don't break many dishes.
No, it's no use to save the pieces.
It can't be mended."

"Well, Ruth!" I exclaimed, as
Lena, greatly comforted, took her
departure. "Pope must surely have
known some ancestress of yours
when he wrote:

"And mistress of herself when china
falls."

Any one would think to see how
coolly you take the ruin of that
handsome dish that you could have
a new set any day, if you want it."

"Which is very far from being
the case, as you know," said my
friend, soberly. "I am afraid I
cannot match the dish, and if I can,
I can scarcely afford the money for
it just now."

"But you do not seem to mind
the accident at all," I persisted,
quite unable to understand her
equanimity.

"Oh, yes, I do--after a fashion,"
she went on very deliberately.
"That set was a present from dear
old Aunt Rachel, and I am sorry
to see any piece of it broken. But
if you are wondering because I do
not fret over what can't be helped,
I can only assure you, Eleanor,
that I cannot afford to. It is bad
enough to lose the dish without
that."

"Any one will admit that fretting
is of no use," I said. "But you are
about the only woman I have ever
seen who really lived up to the
idea."

"I didn't begin that way," re-
plied Ruth, sitting back in her
chair with a thoughtful expression
on her pleasant face. "I was very
much given to fretting over small
annoyances when I was a good deal
younger. It was that same dear
old Aunt Rachel who cured me by
vigorous treatment."

"I should like her recipe, if you
can give it to me."

"Oh, it is only the same old one
you may hear or read any day of
your life. 'Don't fret, it is thank-
less, rebellious, and utterly useless,
never does a bit of good, and al-
ways does harm, with plenty more
such plain truths. I think it
must have been the sturdy ad-
ministration which affected me.
When we were first married, Fred
and I began housekeeping in our
pretty little house with everything
nice about it, and were as happy as
young people usually are. But my
habit of worrying over trifles be-
gan putting little blots here and
there on the smooth surface of our
lives. A broken dish, a stained
table cloth, a poorly ironed article,
the flies, the dust, the soot, any
petty annoyance, would bring a
cloud over me which shut out the
brightness all about me. I could
see that Fred was hurt and fretted
by it."

"Well, real trouble came at last.
Our baby was sick for weeks and
weeks, and we thought he never
would get well. How I looked back
on the days which had been blessed,
and I wondered how I had ever
been able to find trouble in trifles!
As I prayed that the shadow of
death might not so early darken
our home, I believed I should never
again allow myself to be moved
again by small troubles. I did not
have an opportunity to test my
resolution very soon; for as baby
recovered I became ill. For many
a day I lay far beyond all resolv-
ing for the future; almost, indeed,
so far as this world is concerned.
The winter had passed before I won my
way back to life, and began to
take up its cares again one by one.
'I held well to my good resolu-
tion as I rejoiced in being able to
oversee the house-cleaning, until I
came to the parlor carpet. The
room had been shut up for months,
and had not been properly aired
and swept, and the moths had
made fearful ravages all around

the edges of the carpet. You'll
be astonished to hear, Eleanor,
that all my equanimity broke down
at sight of it."

"No," I said sympathizingly. "I
don't wonder at all. I've known
women who would be fairly sick
over such a thing."

"It was a beautiful carpet and I
had been very proud of it. I did
not find that anything else had
suffered from neglect through my
illness; but forgot all the other
pleasant facts in view of this dis-
tressing one. Even when the
baby crept over it, crowing in de-
light at the bright flowers, and
trying to pick them with his chubby
little hands, I forgot how much
I would have given, not so very
long ago, to hear a merry note
from him. Well, just as I was at
the very culmination of my 'pet,'
Aunt Rachel's kindly face beamed
upon me for a week's visit."

"Thankful to see thee so well,
dear," was her greeting. "The Lord
has been good to thee. Not that I
don't mean that he would have
been good if thee hadn't got well."

"Yes, I'm very well now, thank
you, Aunt Rachel," I said, after
the first inquiries were over. "Well
enough, you see, having got past
my great troubles, to settle down
to small worries. Look here, isn't
this enough to turn the soul of a
housekeeper sick?"

"It is a pity," she remarked,
viewing the mischief.

"Of course some things had to
be neglected while I was sick," I
continued, petulantly; "but I never
dreamed about such a thing as
this."

"She looked at me with her
quiet eyes, always so full, I used
to think, of the peace of heaven.
'Surely, Ruth, thee isn't going
to make the matter worse by vex-
ing thy mortal soul over a mishap?"

"Oh, its very well for you to
talk that way, Aunt Rachel," I
replied, "but I can't afford a new
carpet just now."

"Thee doesn't need one. The
bad places don't show much."

"But I shall always know they

are there, and it will take away all
my peace of mind."

"The eyes looked a little straight-
er into mine as she talked on,
something like this: 'Thy peace
is worth little, to thee or to any
one else, if it be so easily broken.
Ruth Harvey, thee is starting out
in life; beware that thy disposition
to fret thyself about small things
does not prove a curse to thee and
thine. Every thought of discon-
tent about matters beyond thy con-
trol is not only a sin against God
who orders for thee, but a sin
against thine own soul, and an
added weight to every annoyance.
If cheerfulness, such thoughts be-
come a nest of stinging serpents
in thy breast. Thee will grow old
and wrinkled and gray before thy
time. Thee will be peevish, com-
plaining, and fault-finding. Thee
will be a terror to thy husband
and children.'

"Yes," continued Mrs. Morris-
son, "she said all that, and more.
She said: 'Is one thread of that
carpet woven into thy real peace
of mind? Can it or other small
things, really concern thy welfare,
or that of those dear to thee; either
for this world or the next?'"

"I never heard it put so strongly
before," I said thoughtfully, as
my friend paused. "And if I
hadn't seen you, I should have
said it was very good talk indeed,
but that no woman could live up
to it."

"I had a week of it, you see,"
said Mrs. Morrison. "When Aunt
Rachel went away, one of the last
things she said to me was: 'I
want thee to bear in mind what I
said, dear that every fretful
thought thee wastes on small ac-
cidents is only so much added to
thy burden.'

"I think I took it well to heart,
for I concluded, Eleanor, that
life's burdens are heavy enough
without any such addition. And
I will tell you one thing I have
observed," she added, with a laugh,
"I do believe that four-fifths of
the women that fret do it because
they think it a solemn duty."

"Nonsense!" I exclaimed.

"They do," she persisted. "You
notice the next woman you meet
to whom some mishap occurs.
See if a great part of her worry-
ing is not because she thinks she is
expected to worry, and that it
might be taken ill of her if she
didn't."

I wonder if Mrs. Morrison is
right!—Sydney Dyce, in the Con-
gregationalist.

ONE PURE BAKING POWDER, AND THAT IS

Dr. Price's Cream Baking Powder

Surpassing all others in its quick and perfect work.

Where good, pure, wholesome
food is required,

Dr. Price's Cream Baking Powder

Should be used. No other does such perfect work.

DR. PRICE'S is The Only Pure
Cream of Tartar Baking Powder.

Others contain Ammonia, Alum, Lime or other hurtful ingredients.

YOUNG SOUTH.

Mrs. O. L. HALEY, Editor.

Winchester, Tenn., to whom all communica-
tions for this department may be addressed

STAMPS.

BY MARY FELTON.

First, brother found a postage stamp,
And stuck it on his nose,
And then inquired of mamma,
"Is it train time, you suppose?"

Then baby found another one,
And stuck it on her toe--
I guess she thought with brother boy
A journey far to go.

"Will one stamp carry such a load?"
Asked mamma, stooping down
To read aright her answer in
Those eyes of blue and brown.

"If sent as third-class matter,
I think," ran the reply,
"Tha less than five bright dollars
Will stamps enough supply.

But, oh! if weighted by mother love,
And shipped with choicest care,
Our nation has not stamps enough
To send you anywhere."

POST-OFFICE.

Ring out, ye bells,
The news to tell,
This is the glad Centennial Year

Dear Children: I rejoice to give
you a little letter of thanks from Miss
Sallie Hale, of Mexico, this week.

You remember she requested some
months ago that you send her picture
cards just any kind of picture ad-
vertisement cards as she finds them
very helpful to her in her work among
the children of Mexico. I am glad to
learn that some of you have sent her
cards. But she wants more. You
find she says in her letter that "this
is no matter of pleasing the children;
it is a serious matter a way of teach-
ing the gospel." She takes the cards
you send her and writes on each a
text of Scripture in Spanish. By
means of these cards she attracts the
attention of the children and even
older ones, and wins them by giving
them to them. They will gladly take
these cards and their parents will
allow them to keep them and consci-
ously or unconsciously become fam-
iliar with the sweet seed of truth
from the Bible that Miss Sallie could
in no other way get into their hearts
or homes. Do you not see that you
can in this way give her great help?
I hope so, and that each one of you
who wish to do something for Jesus
will send her a collection of cards.
Sunday-school cards will not do. Do
not send them in too large a package.
Hoping to soon get another letter of
thanks from Miss Sallie, I remain,
lovingly,

AUNT NORA.

Dear Mrs. Haley.—I wish to thank
the following persons for sending me
cards: Misses Elsie Lee, Pattie Powell,
Teltha and Julia Samples, Minnie
Williams, Miss Fierson and Mrs. I. E.
Powell. I am very grateful for the
cards and for the letters which ac-
companied some of them. I should
be glad to have more cards, as I have
to divide these with other workers.
This is no mere matter of pleasing
the children; it is a serious matter--
a way of teaching the gospel. So I
hope the children will save the cards
and send them to me. The Lord will
be pleased with the sacrifice if it is

made for love of him. With love for
you all, your friend.

SARAH HALE.

Parras, Coah., Mex.

Dear Aunt Nora:—I have had my
bell a long time, but have done but
little with it. I have \$1 now to send
you, which I got at home. I will try
to get more if I can. I can't go from
home much to get money. I have not
been to school for a long time and
have not improved in writing much.

CARRIE BRADY JONES.

Jefferson, Tenn.

Your letter was a long time reach-
ing me, Carrie, as I had to be notified
it was in Knoxville and send for it, but
it is all right now and I think you have
done well to get \$1. That is a good
deal better than nothing, is it not?

Centennial Fund.

ROLL OF HONOR.

We give below the names of all
who have earned a certificate since
April 30th by sending us \$5 for this
fund, and we call it our Roll of Honor:
White Oak Grove Sunday-school.

JULY.

Esther Wingo, \$1; Spurgeon Wingo,
25 cts; Faustina Wingo, 25 cts; "A
family offering," \$1; Irby McFar-
land, \$1; Mrs. Sue Jeter, \$1; Etta
Hart, 10 cents.

ORPHANAUSE.

Any one wishing to send me money
for the Baptist Orphanage in Nash-
ville can do so, and I will send it in
with this one dollar.

Mrs. S. I. Bayless, \$1.

AN ESSAY ON BONES.

The following essay on bones, actu-
ally written for a school exercise
by a boy, is copied from the Hospital
Gazette:

"Bones are the frame work of the
boys. If I had no bones in me I
should not have so much motion and
grandmother would be glad; but I
like to have motion. Bones give me
motion because they are something
hard for motion to cling to. If I had
no bones my brains, lungs, heart and
large blood vessels would be lying
around in me and might get hurted,
but now the bones get hurted, but
not much, unless it is a hard hit. If
my bones were burned I should be
brittle because it would take the ani-
mal out of me. If I were soaked in
acid I should be limber. Teacher
showed us a bone that had been soak-
ed; I could bend it easily. I would
rather be soaked than burned. Some
of my bones don't grow close to my
body, snug, like the branches of a
tree, and I am glad they don't, for if
they did I could not play leapfrog
and other nice games I know. The
reason why they don't grow close to
my body is because they have joints.
Joints is good things to have in bones.
There are two kinds. The ball and
socket, like my shoulder, is best.
Teacher showed it to me, only it was
the thigh bone of an ox. One end
was round, smooth and whitish. That
is the ball end. The other end was
hollowed in, deep. That is the sock-
et and it oils itself. It is the only
machine that oils itself. Another
joint is the hinge joint, like my
elbow. It swings back and forth and
oils itself. It never creaks like the
schoolroom door. There is another
joint that don't seem like a joint.
That is in the skull. It don't have
no motion. All my bones put together
in their right places makes a skeleton.

Cripples and deformed people don't
have their skeletons. Some animals
have their skeleton on their outside.
I'm glad I ain't them animals; for my
skeleton, like it is on the chart, would
not look well on my outside."

A Gentleman Defined.

The English gentleman and the
American gentleman are entirely dif-
ferent individuals. In England a
gentleman is a man of leisure, of
wealth, seldom a workingman. With
us a man of good qualities, good
manners, and respectful, is always a
gentleman, whether he is rich or poor.

The following is Cardinal New-
man's definition: "All these go to con-
stitute a gentleman: the carriage, the
gait, voice, address, gestures, the ease,
the self-possession, the courtesy, the
power of conversing, the talent of not
offending, the lofty principles, the
delicacy of thought, the happiness of
expression, the taste and propriety,
the generosity and forbearance, the
candor and consideration, the open-
ness of hand."

Says Thackeray: "What is it to be a
gentleman? Is it to have lofty aims,
to lead a pure life, to keep your honor
virgin; to have the esteem of your
fellow-citizens and the love of your
fireside; to bear good fortune meekly;
to suffer evil with constancy, and
through evil and good to maintain
truth always? Show me the happy
man whose life exhibits these qual-
ities, and him we will salute as a gen-
tleman, whatever his rank may be;
show me the prince who possesses
them, and he may be sure of our love
and loyalty."—Sel.

The New First Reader.

Is it a boy?
It is a boy.
Is it a dog?
It is a dog.
What sort of a dog is it?
Is it a yel-low dog?
Has it a tail?
It has a tail.
Is it a can?
It is a tin can!
Who owns the boy?
I do not know the un-hap-py man's
name.

Who owns the dog?
No man knows.
Who owns the tail?
The yellow dog owns the tail.
Who owns the tin can?
The boy says it is his.
Is there any con-nection between
the tin can and the dog's tail?
Not now.

Will there be any con-nection be-
tween the tin can and the dog's tail?
I think so.
When will there be a con-nection
between the dog's tail and the tin
can?
Wait a lit-tle while.
If I wait shall I see the con-nection
between the dog's tail and the tin
can?
You will.
Will the boy make the con-nection
between the dog's tail and the tin
can?
I fear so.
Then I will wait a while.

See the dog run!
Run, dog, run!—Pittsburgh Chroni-
cle.

Triplet Maxims.

Three things to do—think, live, act.
Three things to shun—sin, Satan
and selfishness.

Three things to govern—temper,
tongue and conduct.

Three things to cherish—virtue,
goodness and honor.

Three things to hate—cruelty, ar-
rogance and ingratitude.

Three things to teach—truth, in-
dustry and contentment.

Three things to contend for—honor,
country and friends.

Three things to advise—intellect,
dignity and gracefulness.

Three things to like—cordiality,
goodness and cheerfulness.

Three things to wish for—health,
friends and a contented spirit.

Three things to delight in—beauty,
frankness and freedom.

Three things to avoid—idleness,
loquacity and flippant jesting.

Three things to cultivate—good
books, good friends and good humor.

Three things to follow—usefulness,
holiness and humility.—Sel.

Wheat and Chaff.

You can fill your father's place by
being only as good a man as he was.

The boy who grows tired of being
a boy soon gets tired of trying to be
a man.

A county fair is a place that offers
prizes to the best hogs and the mean-
est men.

Opportunity rings the doorbell and
is gone around the corner before the
sluggard gets out of bed.

Every inch you add to the length
of your daughter's skirts you cut off
your daughter's childhood.

We don't need any more of the sort
of colleges that creates the impres-
sion that higher education has quit
associating with honest toil.

—Don't smoke, my boy, says Robert
Burdette. It makes you stupid, so
it dosen't advance you in athletic
sports. It makes you nervous, so it
doesn't make you a better shot. It
makes you smell like a taproom, so it
doesn't make you pleasant company.
It doesn't do you one particle of good;
it makes you appear silly and ridic-
ulous; it is as disagreeable to your-
self as it is to anybody else; you
don't get a bit of comfort out of it,
and you know it; so don't smoke!—
Ex.

—A little girl was sitting on the
floor when the sun shone in her face.
"Go way! go way!" she cried strik-
ing out at it. "You move, dear, and
it won't trouble you," said her mam-
ma. "I s'an't; I dot here first,"
said the little one.—Ex.

BAD COMPLEXIONS

Pimples, blackheads, red, rough, and oily skin, red,
rough hands with stingslike nails and painful finger
ends, dry, thin, and falling hair, and simple hairy
blemishes are prevented and
cured by the celebrated

CUTICURA SOAP

Most effective skin-purifying
and beautifying soap in the
world, as well as purest and
sweetest of toilet and nursery
soaps. The only medicated
toilet soap, and the only pre-
ventive and cure of facial and
hair blemishes, because the only preventive of in-
flammation and clogging of the pores, the cause of
minor affections of the skin, scalp, and hair. Stea-
dier and more reliable than the combined sales of all other skin
and complexion soaps. Sold throughout the world.

Prepared by Dr. J. C. Williams, Boston.
Solely "All about the Skin, Scalp, and Hair" free.

HOW MY BACK ACHES!

Back Ache, Kidney Pain, and Weak-
ness, Rheumatism, Lumbago, Stiffness,
and Pains relieved in one minute by
the Cuticura Anti-Pain Plaster,
the only pain-killing strengthening plaster.

RECENT EVENTS.

—Dr. H. M. Wharton is carrying on a series of meetings in Asheville, N. C., with great promise of good results.

—Miss Annie Armstrong, Secretary of the Woman's Missionary Union, with headquarters at Baltimore, is now spending a short vacation at Asheville, N. C.

—Masterworkman T. V. Powderly, the great leader of labor organizations, at a salary of \$5,000 a year, has announced his intention to retire from the leadership and undertake the practice of law.

—There were fifty-three additions to the Baptist church at Liberty, in Caroline County, Virginia, as the result of a five days meeting lately held there, in which Dr. W. E. Hatcher did the preaching.

—It is a mysterious dispensation of Providence, the destruction of the Baptist church house at Princeton, Ky., by fire caused by a stroke of lightning, during a thunder storm Sunday, July 30th.

—It is said that both the pastors of the Baptist churches in Owensboro, Ky., are expert bicycle riders. Pastor W. J. Holtzclaw of the Walnut Street Church preached on "The Clean Road," a few Sunday nights ago.

—Dr. Cooper, pastor of the First Baptist Church of Richmond, Va., has been granted a vacation for the month of August, during which Dr. Hawthorne, of Atlanta, Ga., is to supply his pulpit. Dr. Hawthorne was at one time pastor of this church.

—At the State Baptist Convention of Mississippi, which met at Summit, July 20th, it was wisely resolved to discountenance any further agitation of the removal of Mississippi College from its past and present location at Clinton.

—Dr. M. B. Wharton has been granted by his church in Norfolk, Va., a vacation which he proposes to spend, in part, recuperating in the bracing air of the mountains of Virginia, and, in part, viewing the wonderful things to be seen in the World's Fair.

—It is said Mrs. Potter Palmer, president of the Woman's Department of the World's Fair, has donated her salary, amounting to \$6,000, to pay for the admission of poor children to the exhibition. Such unselfish and noble deeds of charity make her the idol of her people.

—The income of Victoria, Queen of England, is said to be \$2,000,000 a year; and yet she only gave \$500 for the widows and orphans of the brave men whose lives were lost on the battle ship named for herself, which was sunk by the Camper down, in a naval manoeuvre, in the Mediterranean sea.

—Bav. B. H. Dement, pastor of the Baptist church in Lexington, Va., has had forty-seven additions to his church since January last—thirty-four of them being by baptism. We are glad to know of the success of Bro. Dement. He was raised in Davidson County, Tennessee, and has many dear friends in this State who rejoice to hear of

DR. W. J. MORRISON, DENTIST, 81 1/2 Union Street, Nashville, Tenn.

the prosperity of the cause of Christ under his hands.

Catarah Cannot be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarah is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarah Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarah Cure is not a quick medicine as is prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarah. Send for testimonial gratis, free.

F. J. CHENEY & CO. Prop. Toledo, O. Sold by druggists. Price 50c.

Some Changes at Boscobel.

Radical changes in the faculty of an institution are usually to be deplored. The continued associations of experienced and capable teachers through many years gives a character to a school that is worth much. Boscobel's faculty will show some considerable change this year, taking away some I had learned to admire as personal friends, and some have been apprehensive that the school has been slightly crippled in its effective forces. As our Baptist school in Nashville comes into direct competition with the best girl colleges in the State under other dominations, all loyal Baptists, whether patrons of this school or not, will be interested in some statements as to the prospects for the new term.

Prof. Paty of course remains still at the head of the school and Mrs. Brame, Miss Bowman, and Miss Koons of last year's faculty will also be with us another year. Of their efficiency and popularity all know.

In the department of Logic, Psychology and Ethics could a better teacher be found than our good friend C. S. Gardner? He was born with a propensity for looking into his own brain to see how it worked. In other words these tangled metaphysics are understandable with him. Above all else, however, it assures us that these subjects will be made the servants and helpers of good Christian teaching. In Latin and Greek, arrangements have just been made with Rev. H. F. Williams, formerly of Richmond, Va., where he had a successful pastorate. He has had five years' training in Richmond College, and is said to be a young man of much talent. The department of English has been especially strong in its past, but it is believed that Miss Mary L. Euntler, who comes to that department, will fully sustain its reputation.

An innovation this year is the introduction of a resident lecturer on Political Economy and Civil Government. The "incumbent" is John Bell Keeble, a young lawyer of this city. An earnest Christian, a delightful conversationalist and lecturer, full of energy, and with a love for "politics" inherited from his famous grandfather, Senator John Bell, he ought to make the discussion of tariffs, bimetallism, and kindred subjects, full of life and interest.

I am sure from the above that we can rest secure as to the grade of work Boscobel will do the coming year. I have been led to write as I have by the frequent questions asked regarding the school for the coming year. Situated as I am at the very gates of Vanderbilt and Belmont, the honor of our own school on the other side of the river is no small concern to me. I feel that I am to have a proud year even in the midst of my progressive scholastic neighbors. I used to have to explain what and where Boscobel was. Now-a-days I brag some.

—Mission collections for the week ending Aug. 6, 1893: Home Missions, \$41.02; Foreign Missions, \$59.86; State Missions, \$345.52; Sunday schools and Colportage, \$6.17.

—If you have no employment, or are being poorly paid for the work you are doing, then write to B. F. Johnson & Co., of Richmond, Va., and they will show you how to transform Misfortune into Madame-fortune.

WHAT IS DONE

Plans to Tell the Story.—Is Permanent.

Mr. Frank W. Hagar, who is chief engineer of the Liberty Mills, of this city, is a man to be believed, and to prove our assertions regarding the Electropoise we introduce his testimony as regards the cures effected by it. In writing us November 24, 1892, he says:

"My wife was taken very ill in April, 1889, with spinal meningitis. Although several of the best physicians in the city attended her, they did not relieve her. She was in bed and unable to move without aid."

"After trying everything available in the way of medical remedies, we concluded in November, 1891, to try the Electropoise."

"The result was wonderful and she was up within six months and was able to do her work."

"We left off the use of the instrument to see if the cure was permanent and it has proved so to be."

"You are at perfect liberty to refer anyone wishing to know about the Electropoise to me and I will tell them more than I have written. Wishing you much success, I am Yours very truly,

FRANK W. HAGAR, Chief Engineer Liberty Mills, Nashville, Tenn., Nov. 21, 1892."

For further information in regard to the Electropoise, and for a fifty-page pamphlet describing treatment and giving testimonials of responsible parties, write to Dubois & Webb, 54 to 61 Cole Building, Nashville, Tenn.

Wanted A position as teacher by a young lady graduate. Can teach music, Latin, German, French and other branches, if necessary. Would prefer to be an assistant. References given. Address M. care BAPTIST AND REFLECTOR

"Something Else."

Here it is, Bro. Golden. Your suggestion (of a Metropolitan Association) is open to criticism on several points.

1. Concord Association will do to let alone. Concord would not care to part with the Central Church or the Seventh Nashville, nor have either of the churches named shown any irrepresible desire to break bounds and get away.

2. Cumberland has certainly outgrown itself. It now spreads over six counties, though in some places the spreading is rather thin. It is now apparent, and will be more so ten days hence, that its territory is too big for effective handling and working.

A practical suggestion is this: Organize a new Association, to be known, if you please, as the *Montgomery*, having Clarksville Church as its centre and nucleus, and embracing the churches of Montgomery, Cheatham and Stewart counties, and possibly country churches in Robertson, lying to the Southwest of the Nashville & Evansville Railroad; possibly also a few outlying churches in Kentucky.

Obviously, this suggestion ought to come from the Clarksville Church. It is a case where it is safest to go slow. It might be well to appoint, at the coming meeting of Cumberland, a judicious committee to take the matter into consideration and report a year hence. LAROME.

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Associational Meetings.

Cumberland—Big Rock church, Stewart county, Tuesday, Aug. 15.
Nollachucky—Mill Spring, near Mosey Creek, Thursday, Aug. 17.
Chilhowie—Mt. Olive church, Thursday, Aug. 17.
Cumberland Gap—New Salem, Claiborne county, Thursday, Aug. 24.
Duck River—Winchester, Friday, Aug. 25.
Beulah—Mt. Moriah, Obion county, Wednesday, Aug. 30.

Big Emory—Grassy Cove church, Cumberland county, nearest station Spring City, Thursday, Aug. 31.
Mulberry Gap—Richardson Creek church, Hawkins county, Thursday, Aug. 31.
Western District—Bird's Creek church, near Whitlock, on the P. T. & A. R. R., Friday, Sept. 1.
Unity—Henderson, Saturday, Sept. 2nd.

Watauga—Bethel church, Johnson county, Tuesday, Sept. 5.
Sweetwater—Harmony church, McMinn county, Thursday, Sept. 7.
Memphis—Grand Junction, on Memphis and Charleston Railroad, Thursday, Sept. 7.
Sequatchie Valley—New Life, Sequatchie county, Friday, Sept. 8.
Beech River—New Fellowship church, eighteen miles South of Lexington, Saturday, Sept. 9.

Northern—Maynardville, Tuesday, Sept. 12.
Central—Trezvant, Wednesday, Sept. 13.

Salem—Smithville, DeKalb county, Thursday, Sept. 14.

Eastanalee—Cog Hill church, near Cambria station, Marietta and North Ga. R. R., also thirteen miles from Athens, Thursday, Sept. 14th.
South Western District—Chalk Level church, Benton county, six miles of Camden, Friday, Sept. 15.
Wiseman—Dixon's Creek church, Wednesday, Sept. 20.

East Tennessee—Clay Creek church, Thursday, Sept. 21.

Clinton—Grantsboro, ten miles east of Jacksboro, Thursday, Sept. 21.

Rhea—New Union, four miles of Dayton, Thursday, Sept. 21.

Union—McMinnville, Friday, Sept. 22nd.

Indian Creek—New Harmony church, Hardin county, Saturday, Sept. 23.

Ocoee—Philippi church, Tuesday, Sept. 28th.

New Salem—Alexandria, Wednesday, Sept. 27.

William Carey—Kelley's Creek church, Wednesday, Sept. 27.

Walnut Grove—Salem church, Roane County, Thursday, Sept. 28.

Holston Valley—Gill's Chapel, seven miles of Rogersville, Thursday, Sept. 28.

Tennessee—Smithwood church, Knox county, Thursday, Sept. 28.

Providence—Antioch church, Loudon county, Thursday, Sept. 28.

Judson—Pleasant Grove church, six miles of Mt. Pleasant, Maury county, Friday, Sept. 29.

Friendship—Newbern, Dyer county, Saturday, Sept. 30.

Enon—Sycamore Valley church, Macon county, Wednesday, Oct. 4.

Sevier—White Oak Flats church, Thursday, Oct. 6th.

Dover Furnace—Nevell's Creek church, Stewart county, Friday, Oct. 6th.

Fairview—Independence church, Madison county, Wednesday, Oct. 11.
New River—Smoky Creek, Scott County, Thursday, Oct. 12.

Weakley County—Union Academy, Friday, Oct. 20.

Riverside—Fellowship church, eleven miles Northeast of Lexington, Overton County, Friday, Oct. 20.

State Convention—Jackson, Tenn., Wednesday Oct. 11th.

Holston—Erwin, county seat of Unicoi, Thursday, Aug. 10.

—All ministers from a distance expecting to attend the Big Emory Association, which meets on August 31, 1893, with our church, will please send a card to me so they can be met at Roddy, our nearest railroad station, with conveyance. Come out and get some pure mountain air.
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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.

SHAW—Sister Mary A. Shaw, was born Sept. 13, 1848, and departed this life March 16, 1893. She was married March 18, 1872, and professed faith in Christ in September, 1871. She lived with the Methodists until 1882, when she united with the Missionary Baptist Church at Mars Hill, Rutherford County, Tennessee, and was baptized by the writer. She lived a devoted Christian life till her death and died in full faith in her blessed Master. Sister Shaw was a good Christian, a loving wife, an affectionate mother, and was loved by all who knew her. She leaves a husband and two children, daughter and son, an aged father and mother and brothers and sisters and a host of friends, to mourn their loss. But, thank God, our loss is her eternal gain. She is only gone to live with Jesus and her daughter, Cora, who preceded her a few years ago. Her funeral was preached by the writer on July 16, 1893.

THOMAS HUTCHISON. Rucker, Tenn.

FOSTER—Sister Lucy Foster departed this life July 15, 1893, aged 23 years. She had been a member of Hannah's Gap Church about ten years. She was a regular attendant at the church services and a useful member of the Sabbath school. Being of a kind and social disposition, she won the love of all her associates. Sister Foster was ready and willing to cross the cold Jordan of death, yet she expressed a desire to get well, that she might still work for her Master and his cause. Her disease baffled the skill of the physicians; and in spite of all that loving hands could do, her spirit left its tenement of clay and went to God who gave it. Her

THOMAS HUTCHISON. Rucker, Tenn.

body was interred in the family burying ground, there to await the resurrection morn, when it will be raised a spiritual body. The funeral was preached to a large concourse of people by Pastor B. McNabb; text, 1 Cor. xv. 55: "O death, where is thy sting? O grave, where is thy victory?" She leaves an affectionate father and mother, two kind brothers and a loving sister, besides a host of relatives and friends to mourn her departure. R. A. WAUSTER.

McNABB—Death has visited New Hope Church, Rutherford County, Tennessee, and robbed it of one of its oldest members, Sister Frances C. McNabb, the wife of Rev. A. J. McNabb. On the 8th of July, at her son's in Winchester, the angel of death came to her and relieved her of her sufferings. Gladly she received the message to come home. After a service of over sixty years for her Master she could say farewell to all below. She said there was nothing in the way, all was bright. She died in the triumphs of a living faith. She was about 80 years old and has been a member of the Missionary Baptist Church over sixty years. But her battles are all fought and she has gone to join the heavenly host above. Sister McNabb was one of the most devoted Christians I ever saw. She possessed a quiet, meek spirit, and was always the same, never out of humor. She made a preacher's wife indeed. She was a good mother and was always ready to help the needy. She leaves five boys to mourn for her, of whom two are preachers. Her funeral was preached by the writer on the 9th and her body was laid by the side of her daughter in the Burk grave yard in Rutherford County, Tenn. THOMAS HUTCHISON. Rucker, Tenn.

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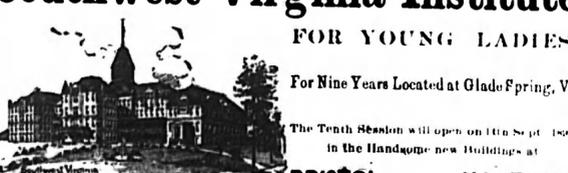


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CHALK TALKS.

BY GEO. A. LOFTON, D. D.

Shooting Dead Ducks.

IN the picture before us we see a man shooting dead ducks in a pond when he might be shooting live ducks in the air, and before they fly beyond the reach of his gun. It seems a very foolish performance, and yet it is a folly of which we have all and often been guilty.

The subject before us is but another phase of casting pearls before swine, feeding pigs on diamonds, already treated in another sketch; but it involves something more than that also useless performance. It implies all efforts where no good can be accomplished; and it includes not only that class of persons who violently resist your attempts to do good, but all upon whom your words and activities fall without effect. There is no sense in talking to, or working with, dead men, or dead things, except to bury them out of sight. It is vain to sing psalms to the dead horse or to shoot straws at the wind, or to whistle to a locomotive running at the rate of forty miles an hour. Wessay a thousand things which are a waste of breath, and we do a thousand things which are a waste of energy and time and talent. Perhaps the saying and doing of useless things—the shooting of dead ducks—may have some effect in developing our faculties and functions; but we had better develop them in the wise and effective work of doing good where something will be accomplished.

The great difficulty is that we fight many a mock battle, shoot many a gun at random in the air and waste magazine of ammunition. Like little boys among the crags, we are frequently shouting at the top of our voices, only to hear the echo, which is the only return of our eloquence. It does the voice good, I grant, but life is too short to be wasting eloquence upon echoes; and our voices, like our intellects and energies, would be better and more skillfully trained in doing good where effort will be fruitful. When the Jews at Antioch in Pisidia turned from the gospel and opposed the apostles, Paul and Barnabas dropped them and turned to the Gentiles; and here we learn the great lesson of letting useless effort go and of turning to something that will turn to good account without wasting further time and energy. When Jerusalem, over which Jesus wept with scalding tears for the last time, failed to recognize the day of her visitation, she was left to her desolation; and



the Master turned to the work of saving the world which he came finally to redeem. When the sinner commits the unpardonable sin—pays, so to speak, the day of grace—God drops him forever. God and his Christ and apostles did not shoot at dead ducks. When Athens did not yield much fruit Paul went to Corinth; and there his mighty powers under God yielded the grandest work of his life in any given locality.

Of course everything that seems dead may not be a dead duck to be shot at in vain. As long as there is life in a sinner, or a church, or an enterprise, there is hope; but when hope is gone then duck-shooting is useless. It is very hard to tell sometimes when and where to stop; and often what seems a vain or hopeless effort only needs a few more words of love, a few more strokes of energy, and the work to be accomplished is done. The duck is not always dead when he is at rest. The opossum plays the dead act to perfection when he is about to be caught; and it is often so with the sinner—he is "playing possum" when often on the very verge of salvation. In matters of utility we must be very keen judges of men and circumstances; and then we must be so close to God that we may know his mind in the matter. Never give up as dead or hopeless what God has not given up; and in such a case we can only judge in the light of surroundings and indications coupled with the light of God's word and the promptings of God's Spirit. He who best knows God and his word is the discernor of spirits and of conditions in matters of religion; and the most successful Christian is he who never gives up

he himself is a dead duck at which nobody shoots.

There are a number of ideas and issues called dead in religion which are not dead, and at which, by way of ludicrous anachronism, the dead ducks themselves are trying to shoot. How often do we hear of the "obsolete," the "exploded," the "antiquated," dogmas of Christianity! The Inspiration of the Bible, the incarnation of the Trinity, the Substitutional Atonement of Christ, the Salvation by Grace, Miracles, Hell and like doctrines are set down as dead issues; and a hundred different free lances are being hurled at them. We are shot at as old fossilized fogies who believe that Moses and Christ made no "mistakes;" but we have the exquisite satisfaction of knowing that this old world has never yet got up with the Ten Commandments nor come in sight of the Sermon on the Mount, except at the hands of old-fashioned Christianity. Moses and Job and Daniel and Joseph and Hezekiah and Paul and Peter and John have no parallels in science, philosophy or statesmanship, and about the most obsolete men of modern times are the infidels and rationalists whose works on science and religion explode every ten years and must be shifted to meet the ever varying shades of dissatisfied theory and speculation. The dearest ducks I know are Voltaire, Hume, Rousseau, Renan, Paine, Ingersoll, et id omne genus; and it is really pitiful, though shameful, to look upon that ragged batch of little wrinkled, pale faced hags like Theosophy, Spiritism, Christian Science, Unitarianism and the like sneaking about and trying to stab the lofty Genius of Orthodoxy in the back with their little half truth daggers; and I wish to say that after all, a half-truth hereay is the most damnable and deceptive of all the religious delusions of the world. A merely human Christ is the most dangerous fraud ever perpetrated on Christianity.

We shoot a good deal at these dead ducks; but about the best thing to do is to preach and exemplify that old-fashioned gospel of Christ. The life and example of the true Christian are the best sermon that was ever preached. Christian character is an unanswerable argument, especially when there is lots of it abroad in the world; and the great obstacle to our progress in the world is the dead duck that sits in so many pews or stands in so many pulpits of our common Christianity. Of all the dead ducks in the churches it is the anti-missionary dead duck—the do-nothing, give-nothing, say-nothing, pray-nothing, read-nothing, and worse than all, it is that dead duck, and yet alive, which kicks against human progress, when