



room, the theatre, the race track, the gambling hell, the bucket shop, and in bad company and bad business all over the land. He is dead to Christ but alive to the devil, and we shoot at these do-nothing and do-devil dead ducks in vain. They should get out of the churches or do better; and if they will not roll out, or flop out, they ought to be shot out. They won't die to save your life, nor will they get far enough out of your way to do any good. Alas! it is always the live duck that dies, for a dead one can't die any dead, and he don't die the right way. Good Lord, have mercy on us for the bad sake of these dead ducks.

I might say much more, but time fails me; and hoping these few lines will find their way to some of the dead ducks, I will draw my sketch to a conclusion. Let me say that much of our controversy on all subjects—especially when not in the right spirit and manner—is nothing more than dead duck shooting. Again, there is no use in shooting at the fellow that scoffs you, or quibbles with you, or asks you foolish questions, or who promises you everything and never does anything, or who, like the clown's horse, is hard to catch, and when you catch him he is good for nothing. There, too, is the gospel hardened sinner who has been bomb-proof against the appeals of forty years; there is the prejudiced man, who, like a turtle, pulls his head in every time you touch his shell; there is the conceited fellow, who thinks he is condescending to your ignorance every time you talk to him; there is the self-righteous pharisee that thanks God he's better than you or any of yours; there is the "peculiar" specimen of humanity who will perhaps do better by being let alone; there is the hypocrite upon whom the gospel falls as water on the dead duck's back; there is that little coterie of intellectual folks in your congregation for whom you specially prepare your sermon to be heard, and in which you shoot above all the live ducks; oh, there's many a dead duck you need not shoot at at all. Only shoot at live ducks, Luke, or give up your gun. Good bye, 'till the next.

The second division fifth Sunday meeting of the Tennessee Association held its meeting at Fairview Church, Knox County, Saturday and Sunday, July 29th and 30th. The attendance was excellent and the entertainment was all that could be desired. Bro. B. Demasus preached the introductory from the text, "What is man that thou art mindful of him?" The reports from the churches were about as usual, "We are at peace with ourselves and all mankind," etc. The Sunday-school work is improving; missionary work not sick enough to die nor well enough to be any comfort to its friends. There was a big lot of dinner on the ground that was partaken of by everybody. The discussions of the subjects were fair, but not quite on the proper line in some instances and not enough said. The query box at night brought out considerably interesting discussions. The discussion of the Sunday-school work on Sunday was good. Bro. Winfield Shippe preached as convincing a sermon on missions, after adjournment as we have listened to for a long time. A collection of \$4.70 was taken for missions. W.W. Bishop, Sec'y, Powell's Station, Tenn.

Catechetical Instruction in the Sunday-school.

BY PROF. CARL A. FOLK.

Among all the subjects that have been considered by Sunday-school workers, none deserves more their careful investigation than that of catechetical instruction. It is of importance because instruction in the catechism means instruction in doctrine, and no religious body can afford to neglect teaching its people the beliefs that distinguish it as a denomination. To neglect to teach these distinctive beliefs endangers its very existence; it is but denominational suicide. The doctrines of a church form its very life blood.

Again, the subject is of importance because it covers a field not otherwise fully occupied. Every Christian home should give to the children their regular and systematic instruction in the doctrine of the church, but there are few homes where such instruction is given. Either the parents are themselves lethargic, or they depend upon the regular Sunday-school lessons for their children to learn all that is necessary. This instruction, however, is not given in the international lessons, for they do not purport to teach doctrinal instruction for any denomination, and the intention is rather to avoid all disputed points of Scripture.

Our doctrines are not taught in the home, there is little opportunity afforded in the present series of lessons for teaching them in the Sunday-school. If we wish them taught systematically and thoroughly, we must turn to the catechism.

I believe in the catechism in the Sunday-school because the impressions of childhood are easiest made and longest retained. But place the stamp upon the wax of the child's mind, and straightway the wax changes to marble and preserves the impression forever. The teachings of youth form the channel through which the thoughts and deeds of the after life flow. "The way the twig is bent, the tree's inclined," but if we neglect to bend the twig the tree must be broken to be changed. If we neglect to direct the child's mind along the line of true Christian principles, it will be necessary in after years to break the erroneous belief of the man into a hundred pieces to bring him in line with the truth. How much easier to train the child than to change the man!

"The hope of the world is in the children;" it is also true that the hope of the church is in the children, and if the children of this generation are thoroughly instructed in the doctrines of the church, the men and women of the next will be its strong supporters and defenders.

This study has already been too long neglected in the Sunday-school. There is, perhaps, not one school in a hundred pursuing systematic study in the catechism. As a consequence there is a great and lamentable ignorance on the part of the young men and women of our schools and churches about the doctrines of our denomination. Not one half the members of our churches have an intelligent idea of what Baptists believe. Is it any wonder that others have erroneous ideas on this subject, when so many of our own people are themselves ignorant of our doctrines?

Again, the catechism teaches and inspires in the young reverence for the Bible. If there ever was a time when this attitude towards the Divine Word was needed to be cherished it is the present. This is an iconoclastic age. There is no regard for sacred things. Men enter into the very holy of holies and with ruthless hands lay hold of the ark of the covenant of God. There is nothing on earth or in heaven removed from their polluting touch. They call it an evidence of wisdom, of intelligence, a show of broad-mindedness; but "fools step in where angels fear to tread," and they do not show wisdom but folly by such conduct. The outcome of this spirit of the age is to debase the Divine, to elevate the human. Reason is crowned king, and to his arbitrary decision all questions are referred. God's standard is thrown down, that of man is set up. Atheism and infidelity are abroad in the land. They hover with darkening wing over this country like birds of doom, shutting out from earth the light of revelation and of hope. Wherever their dreadful shadow falls, destruction and death inevitably come.

In one of the great universities of our country a few years ago, out of a large graduating class of young men in one department half of them were skeptics. Launched out upon the sea of life, and ready to bid defiance to the God who made them! And that is not the only school where nor the only year such a thing has happened. Trace the matter back and it will be found that many of these young men came out from Christian homes. What a commentary upon the indifference of parents! Is it not time to be alarmed about widespread infidelity, and to do all in our power to stem the current? To do so effectually, we must begin with the young and thoroughly imbue them with implicit belief in God's Word and reverence for his teachings.

I do not claim that the catechism alone will result in averting such atheistic tendencies—it must constantly be reinforced by other teachings—but it forms, I claim, when rightly used, a very important factor in averting them. It is a part of the foundation, a link in the chain of Christian character; but one of the strongest links, a most essential part of the foundation. When the foundation is well laid, the superstructure will stand the storm. When the links are all thoroughly forged, the chain will stand the storm. Such instruction given in one's youth enables one to gain a foothold upon the Rock of Truth in the ocean of error and infidelity, and to remain immovable when the waves of doubt and skepticism dash and roar around. Without such a refuge, one would soon be overwhelmed by the storm, and would sink beneath the liquid waves never to rise to see the truth again.

This teaching in early years acts as a compass to the traveller through the wilderness of life. The forest is dark and gloomy, there are a hundred misleading ways, but following the direction indicated by the compass the wanderer is brought safely to the light on the other side.

The question might occur to some, how can we teach the catechism in the Sunday-school when the time is already fully occupied? The time

is not so much occupied but that a few minutes can be devoted to this important subject. Devote several minutes to the catechism just before the regular lesson of the day, or immediately after the lesson has been heard, thus filling in the time too frequently used by the scholars in aimless conversation and gossip. Two or three questions in the catechism may thus be disposed of each Sunday. I would suggest that it is important that the superintendent question the school on what has been taught in the class; for otherwise, teachers as well as pupils will become negligent.

As the best catechism to be used, I would suggest that by Dr. John A. Broadus. It is simple in style, comprehensive in scope and sound in doctrine. I trust the time will soon come when the catechism will be in general use in our Sunday-schools and homes, and when the young will be fully instructed in the doctrine of our denomination. We will then have a membership of intelligent Baptists who will be able at all times to give a reason for their faith.

Brownsville, Tenn.

Services Every Sunday.

Sunday morning Sunday-school should commence the services of the day at 9:00 or 9:30, and all of the church members from old to young should attend. Men and women never are too old to attend Sunday-school either as teachers or as Bible class students, and the little child who is old enough to walk is not too young to go. After Sunday-school, preaching should commence, say at 10:30 or 11:00 o'clock, and that every Sunday in the year, and if in the time of the year that night preaching is not practical, have some kind of an afternoon meeting, for instance, would do great good. I believe in the grandest of all commands, "Go ye into all the world and preach the gospel to every creature, baptising them in the name of the Father, Son and Holy Ghost," and I also believe that any church that will do this will be greatly blessed, both spiritually and temporally; your husbands, wives, sons, daughters, relatives, friends, and even enemies, be brought to Christ; and I also believe that He will bless your farms, your land will bring better crops and that you will have more money and your loved ones better health, and those blessings that God so freely gives to his faithful children. So try it, brethren, for one year. Have the preacher to live in your neighborhood. He will be with you in your joy and share with you in your care and sorrows, and he may help to educate your children in the day school. But last, and chief of all, you will be honoring God. Commence having services every Sunday, commence now. Then if every church will do this, country and city, towns and villages, America and Europe, and the whole world will be brought to the foot of the cross. Will you not try and have your churches opened every Sunday? Try.

JOSEPH CRAIG.

Memphis, Tenn.

Cheerfulness is consciousness of pardon. No misfortune can come to the believer and entirely rob him of his joy. He arises above the billows and hears through the tempest the voice of the ever-present Christ.

Why I Became a Baptist.

[Declaration and testimony of Bro. For Kol, a former minister of the Evangelical Association. Translated from the German language by Fred Wittenbraker. Taken from "Der Sendbote," organ of the German Baptists of America.]

Since it has become known that I have turned over to the Baptist denomination, it is, as a matter of course, expected by me to be sharply criticised by my friends. Through this very criticism, however, these same friends hurt their own consciences and sin against God's command, viz: "Thou shalt love thy neighbor as thyself." Setting aside the fact that I still have the right to claim association and affiliation with all believers, yet I feel morally bound to make a declaration concerning which I spoke in public; and hope that those who have said hard things, and those who have had hard feelings toward me, will allow themselves to be set right.

It was on Sunday night, April 30, 1893, when I was baptised into Christ's death according to the command and example of the Savior and his apostles—Matt xxviii. 19, 20; Mark xvi. 15, 16; Acts i. 47, 48. And because I had been a preacher of the gospel for so many years, a personal feeling of duty in regard to the truth urged me not only to be baptised in a quiet way, but, on the other hand, to publicly confess and to make known why I permitted the ordinance to be performed on me. Just before my baptism I spoke to an audience of more than a thousand hearers, and have therefore many witnesses who are able to testify that I write no other things than I spoke. I openly deny the charge which some have circulated, namely, that previously to my baptism I should have said: "I have been a preacher of the Evangelical Association thirty five years and have never understood the Bible."

In order that my dear friends may be convinced that this was not uttered by me, I herewith give the written address to the press which I had before me when I spoke. I take the liberty, furthermore, to say that through reading God's Word I have been convinced for several years of the importance and reality of a believer's baptism, and believe that every soul that has learned and experienced a saving power should accordingly act throughout life with conscientiousness and determination. It is true that I could have remained in the Evangelical Association and have been baptised by one of their baptised preachers, but the following induced me to join the Baptists:

1. Since I could no longer agree with the view that baptism, which the Scriptures teach, could be performed by sprinkling or pouring, but consists in one baptism, namely, immersion, which alone sets forth the symbol of a burial—Rom. vi. 3, 4; Acts viii. 38, 39. The clearness of the Scriptures concerning this point led me to act and teach with all candor and urged me to associate myself with those who act candidly in the matter and take a stand against the things that do not agree with God's Word.

2. It was no longer possible for me to feel at home under the Episcopalian Church government. The words

of the apostle, "Ye were bought with a price; become not bondservants of men," were now clearer than ever before—1 Cor. vii. 23. In this connection I would say that I have suffered much in the war, so to speak, among the brethren of the Evangelical Association. It does not seem that this war is soon to close. My soul longed for a freedom of the gospel, which those have who are freed through Christ. This I found in the Baptist denomination, and therefore joined the First Church in Chicago. It is my purpose to conduct myself since baptism in a manner like unto that before my baptism, namely, to work according to my ability, which God has given me, until I shall be called home to the blessed rest of heaven, where I hope to meet again many of our beloved brethren in Christ, who has bought us with his precious blood which cleanseth from all sin.

My above mentioned address does not follow below to defend myself against harsh sayings, but simply to prevent occasions of offence, which so many of my friends have taken to themselves through such sayings. It is an easy matter to tell a lie through hearsay. Through this very cause sins are committed in religious circles. Let this be sufficient as an explanation of the step taken and why I submit my testimony to the public.

BELOVED AUDIENCE.

I stand before you as a candidate for Biblical baptism. It is my heart's craving desire to be baptised into Christ's death. This is a result of my convictions, founded on the principles and teachings of God's Word, a duty which I perform with thankful and joyful heart, as an open confession, which our Lord Jesus demands of all believers. I lay great stress on open conviction and childlike obedience in the faith which leads me to this act. Be it said in the presence of the Holy Spirit, who alone is the true teacher of the knowledge of the holy Scriptures, that He led me in my thorough investigation concerning the two ordinances of our Savior, viz. baptism and communion. I had rather die than do something in this respect in any other way than by faith that might be done on my part against God's revealed will, and which could not serve to the honor of His name. Therefore I searched much in God's Word, more than ever before in my life, with prayer and pleading for the enlightenment and guidance of the Holy Spirit. For to me it has always been a terrible and disgraceful thing for a man to make decisions in religious things without having convictions or reasons from the holy Scriptures. Now, in consideration of the fact that I had been a member of the denomination of my choice and had also served as preacher for them through twenty-nine years, some of which was really a hard struggle, it was no easy thing to arrive at a decision, inasmuch as the future looked very dark. Surely every honest person can believe this. If my convictions had not been founded on God's Word, had I not had this Rock beneath my feet, I would not stand before you to-night with this open confession. There certainly has been no lack of storms and waves of tribulations that my spiritual house might be tested, and, if possible, overthrown. Even now my

soul would tremble and quake at the thought of the trials, which this open avowal will have as a consequence, if I did not know that God hath thus led me. It is from the Lord that I can act with joy and possess the clear knowledge that it agrees with His divine will and command as it is set forth in His Word. Many of my dear friends may, perhaps, think that I now contradict what I have taught and practiced for twenty-nine years concerning infant baptism. While I admit this, permit me to speak a little of my experience.

I was reared in the Lutheran denomination, which, as is well known, practices infant baptism. When in later years I found Jesus precious to my soul and joined the Evangelical Association, I found no difference in the mode of baptism and defended infant baptism. In a short time, perhaps two or three years, after my conversion, I saw on a Sunday afternoon how a sister in the Lord, well known to me, was biblically baptised in the Hudson River near New York. That administration made a deep impression on my soul. Since it occurred in winter, and I also knew that the preacher who performed the ordinance was unwell, I thought he had acted very imprudently and that he would surely have a bad cold as a result, but, to my amazement, it did not hurt him in the least. Always since that time, whenever I read Scriptures as Rom. vi. 3, 4, and Col. ii. 12, that act of baptism appears before my mind.

Concluded next week.

A Missionary Day.

The Sunday school Board of the Southern Baptist Convention, in its last annual report, said: "At one time your Board, after careful consideration, decided to undertake a distinctly Missionary Day for each quarter in all the Sunday-schools, but as an agency for education rather than for the collection of funds. The plan, however, was not put into operation." Meantime the Home and Foreign Boards had seized upon the idea, amended by substituting one day a year, instead of one every three months, and, as was natural to those Boards, by putting more stress on the collection, though still retaining the educational feature as the principal aim. They accordingly recommended to the Woman's Missionary Union meeting in Nashville the inauguration of an annual "Missionary Day," to be observed with appropriate exercises at such time as may be selected in October or November.

The design of this movement is, first and chiefly, to disseminate information; to sow in the virgin soil of young hearts the seeds of an enlightened interest in the spread of the gospel at home and abroad; to make Christian missions no longer a vague, indefinite idea, but one closely connected with living men and women, and above all with the once crucified and forever living Lord, who laid upon his people the duty of discipling the nations. Secondly, and not much subordinate, to raise funds which shall go, with the prayers of the donors, into the work of telling the good news of salvation. Interest not manifested by acts, like "faith without works," dead. Admittedly provision has been made to encourage even the smallest scholars to

pate the day and gather their mites as the apostle recommended in his great collection for the poor saints. (1 Cor. 16: 2; 11 Cor. 8: 5; 9: 5, and many others). Many gifts, though some may be small, will make a large sum.

The observance of the day will be according to the tastes and customs of any community. A program, including a pleasing variety of readings, songs, recitations and object lessons, has been prepared and will be distributed gratuitously to all who desire. It is not a cast-iron bed of Procrustes, but perfectly flexible and readily adjusted to circumstances by the simple device of omitting whatever may be considered more suitable. It was obviously best to print it in full and leave the different schools to cut down if necessary.

But methinks I see Bro.—shaking his head with a mournful air and getting ready to rise and object. He will quote from Paul's letter to the "foolish Galatians," about "bondage under the elements of the world," and "turning again to the weak and beggarly elements," and "observing days, and weeks, and months, and years"—to all which we beg to respond beforehand that this is not a turning from the freedom of faith in Christ to Judaistic ceremonial as a means of salvation, and therefore the quotations are entirely inappropriate. We reply further in language of the same apostle (Rom. 14: 4-6): "Who art thou that judgest another man's servant? \* \* \* He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Perhaps it is the objector who is in bondage.

This suggests what is most important of all in reference to the character and success of the effort. Some active man, better some good woman, in every Sunday-school to take the work in hand and push it earnestly. On the streets, as I write, a number of heavily laden cars are passing to and fro, climbing steep grades, rounding short curves, speeding men to and from their business, carrying weary mothers and sick children out for a breath of invigorating country air. Tracks are laid, cars are equipped, an overhead wire is strung along, immense engines on a back street supply power. But here is a car standing stock still in the broiling sun. What is the matter? Some accumulations of dust on the track have broken the ground connection.

The Executive Committee of the Woman's Missionary Union, in Baltimore, backed by the Boards of the Convention, furnish motive power, or to be more accurate, tell how to make connection with the great motive power (11 Cor. 8: 9.) The U. S. mails, like electric wires, reach every neighborhood, the programs are well equipped cars, but nothing can be done in your school unless you sweep off the track and give a good, steady ground connection. Who will do this for your fellow-workers, for the Master, for the cause?

Fraternally,  
H. H. Haasie,  
Cor. Sec. ad. int. F. M. Board.

—God has no use for people who simply play at religion.

CORRESPONDENCE

A Summer Vacation.

Dear Bro. Folk: My promise to write something for the BAPTIST AND REFLECTOR, while off on my vacation, is remembered and hereby redeemed.

A NEEDED REST.

When the great Master said to his disciples, "Come ye apart into a desert place and rest awhile," he recognized the deep needs of human weakness and his gracious forbearance with the limitations of human nature.

It used to be a theory of mine that there was no need for seasons of rest, that men did not overwork themselves, that vacations to pastors were not necessary.

A pastor comes to need rest. He may say nothing about it; may continue his round of daily duties; may seem to be retaining his usual vigor and all that.

A BEAUTIFUL THING.

It is a beautiful thing in the church to recognize this need and generously propose to relieve it. So far as my experience goes, and for the most part so far as my observations go, our churches are very generous about this thing and deserve great praise.

IN THE MOUNTAINS OF VIRGINIA.

Through the kindness of my own people I am here, off on a vacation for a few weeks. Leaving Nashville July 31st, coming by way of the L. & N., to Cincinnati, with a few days stop-over with my family in Kentucky, thence by the C. & O., I reached the famous Greenbrier White Sulphur Springs the night of August 5th.

those who have been here, while those who have not would neither understand it nor believe it. But is there any place which combines in itself more of the restoration forces? The water in the spring is most helpful. In hot weather and cold, in dry weather and wet, it holds the same mark upon its stone encasement, ready for the coming of one or of one thousand.

I have met many friends here, among them Dr. T. N. Wise and wife, Baptists from Covington, Ky.; Bro. B. L. Willingham and wife, so prominently identified with all the interests of Georgia Baptists, and especially those of Mercer University at Macon.

FROM HERE TO KENTUCKY.

taking the Chesapeake and Ohio. My trip out was in the night; my return will be in daylight. Though having gone over the road so often in former years, I want another sight of its magnificent scenery. You will hardly find anything wilder, rougher, grander in the way of mountain glory than one sees over this road. This is yet in anticipation.

In Kentucky I will visit Georgetown, the place of my childhood, see some friends in other neighboring sections of the State, attend Elk Horn Association at Covington, and then join my family at the old homestead of my wife in Owen County, there to remain until I set my face homeward.

J. M. FROST.

I returned home yesterday from Nebo Church, where I went last Tuesday a week ago to assist Pastor Penick in a meeting, which resulted in twenty-one additions, six by letter and fifteen baptised. The meeting closed with quite a number of anxious ones refusing to be comforted.

G. L. ELLIS.

Huntingdon, Tenn., Aug. 11th.

Notes From Bro. Bartles.

Bro. Forrest Smith in his report of the Providence meeting (Crockett County) failed to mention one very important item—the ordination of Bro. Daniel Potts—which was done at the close of the 11 o'clock service the fourth Sunday in July. Bro. S. A. Owen, the pastor, and myself acting as presbyters. After the usual examination, everything proving satisfactory, Bro. Potts was fully set apart to the work of the gospel ministry by prayer and the imposition of hands.

I remained with the meeting at Providence until the following Thursday, when I left to attend the fifth Sunday meeting at Eldad. I went from there to Bethel to aid Bro. J. K. Daws, pastor, in a meeting at that place. I found Bro. Sam Mount already on the ground. We preached alternately from Tuesday until Saturday, with seventeen conversions and eleven additions.

We are now in the midst of a glorious revival at this place, something over twenty conversions with twelve or thirteen additions up to date. Pastor Brown conducts the service, preaching at night, and I in the daytime. A great wave of religious revival is sweeping this part of the country, and it is truly gratifying to know that our young men from the Southwestern Baptist University are taking such a prominent part in the work.

Bro. Bob Mahon, the young and efficient pastor at Humboldt, has just closed a glorious revival at Johnson's Grove Church with twenty-two additions by baptism. Bro. Mahon was pastor here when he took charge at Humboldt, the growing town of West Tennessee.

Johnson's Grove Church has called Bro. Crutcher, from the University, to be their pastor.

I may mention the names of Smith, Owen, Mount, Bozeman, Mahon and others of our young ministers who are doing a grand work for the Master and proving themselves a great blessing to this part of the country.

While much is being said in regard to the State Sunday-school Board, we are making progress. I am under the employ of that Board, and since May have held and assisted in holding four protracted meetings, organized three good Sunday-schools, and I send in every month a neat little sum above expenses. If I had better facilities for travel I could more than double the amount. In regard to Bro. Hearn's article, we don't organize Sunday-schools only where there are churches. We visit weak churches and first get them revived up and then organize the Sunday-schools, call a pastor and go to work. I have been under the employment of both the State Mission and Sunday-school Boards, and I find their requirements are about the same. The State Board has never been able, from some cause, to give

the attention to the colportage work it should have done; and to do this requires another secretary. It is immense, and is growing on us all the time. It is only a matter of time when this department will pay all the expenses of the work. I am filling a much needed want. Let the good work go on, and instead of finding fault, brethren, help, and may God bless you.

The church at Bells on the first Sunday in August licensed Bro. Lewis Gin to preach the gospel. Bro. Gin is a young man and full of love for the Master's cause. We bespeak for him a long, useful career. May he prove himself a workman that needeth not to be ashamed.

August 11th.—The meeting continues with growing interest; nineteen baptised yesterday; five professions last night; and still there is more to follow. There have been to date something over twenty-five conversions.

B. F. BARTLES.

Sunday-school Evangelist and Colporteur of West Tennessee.

Memphis Items.

I have just closed a series of meetings at Millington of ten days' continuance. Visible results. Membership greatly revived, seventeen additions by experience and baptism, four by letter, one by restoration. Two by letter and one by baptism a month previous gives us a total of twenty-five new members, which is a gain of 33 per cent within a month's time. Rev. R. L. Bowman, the popular pastor at Ripley, assisted in the meeting and greatly endeared himself both to the people and pastor. His sermons were orthodox, homiletical and full of Christ, carefully prepared and forcibly delivered. His style was very earnest, though deliberate and entirely free from bombast. His faith was strong, as he preached he looked to God to bless his word. I have never seen Bro. Bowman excel in personal work. With one under conviction he is almost irresistible. It is my judgment that the Lord has fitted Bro. Bowman for "the work of an evangelist," and will ere long open the way for him to give himself wholly to that work. The blessings of the Lord in this meeting inspires my heart with great expectation for the like reason in my other four churches.

The first church is in mourning over the resignation of Dr. Willingham. He gave entire satisfaction as pastor and preacher. Indeed, the entire membership was delighted with him and his model family. He might have spent his life in this relation. The church increased in membership rapidly, and the membership was developed in usefulness to a marked degree. Dr. Willingham is a man of undaunted faith in God, full of the Holy Spirit, energetic and wise in his work, and especially gifted in business affairs. While we are grieved to give him up as pastor, we commend the wisdom of the Board in electing him to the important position of Secretary.

Blank letters for reports to Memphis Association have been sent to all the churches with a circular letter urging a full attendance and liberal offerings.

J. D. ANDERSON.

Memphis, Tenn.

—God's peace will not stay in a thankless heart.

NEWS NOTES.

NASHVILLE.

Mill Creek Church—Pastor Price had a good day; 115 in Sunday-school. Preached at night at the Una Mission; 105 in Sunday-school.

Immanuel—Pastor Van Ness had a pleasant morning service; at night, union services at the Methodist Church Centennial Mission. Bro. A. R. Bond preached at night to a good congregation; sixty in the Sunday-school; work prospering.

Seventh—Pastor Wright reports good prayer meeting and splendid Sunday congregations; four received by letter; one by baptism. Preached at Ryman's Hall in afternoon.

First—Dr. T. P. Bell preached morning and evening.

Central—Preaching by Bro. W. O. Carver at both services; 166 in the Sunday-school. Preached from the gospel wagon in the afternoon.

Howell Memorial Pastor Strother preached at both services; good congregations and fine Sunday school; one received for baptism.

MEMPHIS.

First Baptist Church—Pastor Willingham preached morning and night; large congregations. At night the audience was overflowing, many having to leave for want of seats. Two additions by letter. Pastor Willingham having been elected Corresponding Secretary of the Foreign Mission Board, offered his resignation of the First Baptist Church with every demonstration of sorrow and regret; a very great work, during his pastorate, having been accomplished in and for the church by him.

Rowan—Good services during the week; prayer meeting well attended. On Sunday night congregation large; Sunday school of much interest.

Central Pastor Nunnally being absent on vacation, Bro. T. T. Thompson preached at the morning service.

Trinity Pastor Early was away assisting Bro. Brown at Harmony, and Bro. T. T. Thompson occupied his pulpit at the night service.

CHATTANOOGA.

Second Church—Pastor C. E. Wright preached at both services. He has recently held several meetings in Georgia. Bro. Wright has great gifts as an evangelist. His subjects Sunday were: Morning, "Fruit Bearing;" evening, "Covetousness."

Central—Rev. J. M. Chauncey preached at the morning service.

Beech Street—Pastor W. A. Simmons preached at the morning service on "Faith."

Hill City—Pastor W. A. Simmons preached at night on "Christian Warfare."

First—Pastor C. G. Jones preached at morning service on "Heavenly Ladders." At night his theme was, "A Conspicuous Savior."

—Receipts for missions for the week ending Aug. 12, 1893: Home Missions, \$11.95; Foreign Missions, \$15.94; State Missions, \$120.60; Orphanage, \$10; Sunday-schools and Colportage, \$4.92.

—The East Tennessee Association meets with Clay Creek Church, Cooke County, Tenn., Sept. 21, 1893. All delegates coming by railroad will get off at Newport, where conveyance

will be on hand to take them to the church. Bro. O. L. Hailey is requested to be on hand. R. C. BROWN. Rankins Depot, Tenn.

—We shipped our things to Franklin to-day. I will follow with my family to-morrow. Change my paper from Wartrace to Franklin. Giving up one's home is no small matter, but our Savior did much more for us. We go cheerfully. Pray for our work at Franklin. L. B. JAMON. Wartrace, Tenn., Aug. 8th.

—I have been watching at the bedside of my youngest boy, Irby, for over four weeks. He has been sick, allitted with that dreadful disease, typhoid fever, and we almost despaired of his life. He is better to-day and we hope for his speedy recovery. Church doing well. The BAPTIST AND REFLECTOR is charming.

W. C. GRACE. Harriman, Tenn.

—The Duck River Association meets at Winchester Aug. 25th. The N. C. A. St. L. R. R. will give excursion rates of one and one-third fare on the 23rd, 24th and 25th, good for return on and until the 29th, from Nashville, Shelbyville, Manchester, Columbia and all intermediate stations. A large attendance is most sincerely desired.

D. S. McCULLOUGH, Clerk. Shelbyville, Tenn.

—I write to make a special request of every pastor and Sunday-school superintendent who may see this notice. It is this: Please announce that the next term of Carson and Newman College opens on Tuesday, Aug. 29th. Although times are hard, we mean to open fuller than ever before. We will have some addresses the first day. Rev. S. E. Jones, our new professor, will speak.

J. T. HENDERSON. The church at Round Lick, Watertown, Tenn., recently closed a series of meetings which resulted in eleven additions by experience and baptism, one of whom was from the Presbyterians and one from the Cumberland Presbyterians. Bro. D. B. Vance was with us at the beginning of the meeting and preached nine strong, sound gospel sermons, which were enjoyed by our people. During the meeting Bro. Oakley preached three times and Bro. Grime several times. The preaching of all these brethren seemed to be effectual and was appreciated. J. R. GILLIAM. Watertown Tenn.

—Dear Bro. Folk.—My attention has been called to the fact that in my notes of the Concord Association I mentioned by name every other preacher present except yourself, and I feel that I am due you this public acknowledgment for the oversight, for it was purely an oversight. So far as I know the most pleasant and fraternal relations have always existed between us and between the two papers, and I trust that such may ever be the case. Please accept my apology. Yours fraternally,

W. H. SMITH. Editor Baptist Helper. Alexandria, Tenn., Aug. 14, 1893.

Of course we accept the explanation. Indeed, we took no offense at the omission, which was observed by us in the Helper.

—I am just back from Johnson's Grove, Crockett County, where I held a meeting of eleven days. The Lord

was with us from the beginning and granted unto us a gracious revival. There were thirty-four professions and twenty-nine additions to the church, twenty-three by baptism. This once grand old church has not been doing much for the Lord during the last few years, but she seems fully alive to her duty once more, and with the new strength she has gained during this revival I believe she will now move forward to grander things. Bro. G. H. Crutcher has been called to the care of this church, and although he will be in school, you may expect good reports from him and his work.

R. P. MAHON. Humboldt, Tenn., Aug. 11th.

—List of donations to Baptist Orphan's Home for June and July: Wilson & C., canned goods and nuts; Mrs. Geo. Leslie, city, shoes; Mrs. Pohlman, West Nashville, clothing; Central Church, Memphis, bedding, combs, brushes, etc.; Mrs. Lucy Nokes, city, three aprons; Mrs. Dolly Thomas, Springfield, domestic; Mrs. Roth, city, clothing, books, potatoes; Mrs. W. M. Duncan, city, bundle of clothing; Mrs. L. Gleghorn, Fayetteville, bundle of clothing; J. G. Thomas, Thomas Station, one cow; Sunday-school at Choptack, clothing; Mrs. L. B. Warner, city, one roll of paper; one barrel of potatoes through T. T. Thompson; Mr. W. March, one-half bushel of onions; Mrs. Murray and daughter, Robertson County, clothing. Will publish list of all who contributed to the good fund.

MRS. G. R. CALHOUN.

—A meeting of great interest has just closed at this place. The church was greatly revived. Some days the house would seem to be full of the glory of God. Men and women shouted, sung and wept for joy. Sinners were converted by repentance toward God and faith in the Lord Jesus Christ. The meeting was conducted by the pastor, Rev. W. A. Kite, assisted by Rev. John E. Frank and Rev. John M. White of Piedmont and Rev. J. N. Layle of Russellville. We say in the language of the apostle Paul that these brethren shunned not to declare unto this people the whole counsel of God. The following is the result of the meeting: Fifty-two professions of religion, fifty-six additions to the church, one by letter, fifty-five by experience and several more to join at the next meeting.

A. CARMICHAEL. Pleasant Ridge, Tenn.

—Tuesday night, July 19th, I went to Elk River Church, which has been in a very bad condition for about two years, to engage with the brethren in a series of meetings. We commenced under very unfavorable circumstances; but the few who met to worship from day to day seemed to be in great faith, believing it to be the only chance, and last one, for the old church to revive. After a few days the old veterans of the cross began to gather about the altar and implore the mercies of God. Soon sinners began to cry to God for mercy until last Sunday, when the meeting closed, resulting in twenty-two additions to the church, sixteen of whom were baptised by your humble servant last Sunday. The future for this church is very bright. I have started in school at Holly Spring College again; the prospects are good

for this collegiate year. I wish the BAPTIST AND REFLECTOR much success. E. H. HICKS. Butler, Tenn.

—I have come to feel that I cannot do without the BAPTIST AND REFLECTOR. It is in every respect a first-class Baptist paper. I cannot see how any Baptist who has seen one copy can refuse to subscribe for the paper. Dr. Lofton's "Chalk Talks" are grand. You may be assured that I shall always make any sacrifice necessary to keep my subscription paid up. Our Association meets to-morrow. We are expecting a good time. Dr. Acree of Roanoke will meet with us for the last time. He goes to Knoxville. By the way, it seems to be an easy matter for Tennessee to capture Virginia pastors. But this is not at all strange to one who knows the Tennessee brethren as I do. Treat our Acree well. R. L. MOTLEY. Bedford City, Va.

—The writer recently held meetings at Rutherford, Gibson County, Tenn., and New Salem, Obion County, Tenn. At Rutherford the meeting was protracted ten days. Although the visible results were not such as we had hoped to realize, yet the meeting was a great blessing to the church. There were several sinners deeply concerned and two or three were converted. We feel confident that seed were sown that will spring up and bear fruit in the near future. There are some most excellent people in the Rutherford Church, and they were greatly revived and spiritually strengthened. The New Salem meeting was continued thirteen days. There were several hopeful conversions. Six were baptised. The church was much encouraged by these new additions to their membership. New Salem is situated in one of the finest communities in West Tennessee. The church is composed of a well-to-do class of farmers, and judging from the high state of cultivation of their farms and their homes, they are a people of more than an average for intelligence. The great need of the community is a new house of worship, which will doubtless be built very soon. Committees are now at work with great prospects for success. I am now holding a meeting with the church at Oak Grove, Gibson County, with promising indications of precious results. W. G. INMAN. Humboldt, Tenn., Aug. 9th.

A Card to the Churches.

The fifth Lord's day in July I was at Battle Creek Church, Robertson County, Tenn., and heard Bro. H. B. Folk, Business Manager of the BAPTIST AND REFLECTOR, deliver his lectures on the starting and perpetuation of the churches. He has a map that helps to illustrate his facts, which are told with emphatic clearness. Any church will be edified and any community will be benefited by bearing this very instructive, historical lecture. Churches wishing to hear this lecture can correspond with him in Nashville. This is written without the knowledge of Bro. Folk, and solely for the benefit of the churches. Bro. Rathar, of Robertson County, has had him lecture at three of his churches, and is so pleased with the results, he says he must have the lecture at his fourth church. A. B. CARANIAN.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.
Rev. J. H. ANDERSON, Missionary Secretary
All communications desired for him should be addressed to him at Nashville, Tenn.

Over Forty Years in China.

BY MRS. M. E. CRAWFORD.

IN FULL HARBOR.

After the recapture of the city by the imperialists order was gradually restored, much of the suffering was relieved, and our missionary work assumed some new phases.

This marked conversion of so intelligent a man, who from seventeen years of age had been a diligent seeker after truth, had investigated the claims of all religions around him, but found no rest for his soul, made an epoch in missions at Shanghai.

only a short time before our visits were cut off by the French blockade. We can never forget our next interview with him, the day after his great change. His face glowed with heavenly light as he said: "I have received the Holy Spirit," and then recounted to us his conflicts and his final victory through trust in Christ.

As already stated, our four mission families—Yates, Burton, Cabanis and Crawford—were now all living temporarily together in the house erected in the English Settlement which we named "To Hwo Dong."

become outwardly a Christian. Her sighs, tears and prayers were very touching. I could only pray for her, point her to Jesus and urge her to trust in him as a complete and all powerful Savior, who will never fail those who commit themselves to him.

The following are the collections for missions for July, 1893.
The following are the collections for missions for July, 1893.

"Are you not afraid? You have never taken a cold bath in your life." She replied: "No, nor never washed my face in cold water, but I am not afraid. Jesus would not tell me to do what would hurt me—and if he did I would do it and let it hurt."

Treasurer's Report.

The following are the collections for missions for July, 1893.

Table with columns: Association, Home, Foreign, State. Lists various churches and their contributions.

Total \$117 32 141 88 207 43
State Missions less than July, 1892, \$ 20 29
State Missions since Convention closed last year, 352 98

W. M. Woodcock, Treas.

More About It.

More about what? Why, the camp-meeting and the sanctificationists at Scottsville, Ky.

If there were no sanctificationists anywhere except at Scottsville, Ky., it were quite a small affair. But it is spreading in Illinois, Kentucky and Tennessee, and I know not where else, but probably in most of the States of the Union.

We are now in the midst of our heated period in the San Joaquin Valley. However, when we had reached nearly the middle of this month, we had experienced no hot weather, but the cool breeze that enter this valley as trade winds have made the days delightful and the nights cool and refreshing.

But where, I ask, did any modern sanctificationist ever furnish the world or the church with any evidence of the gift of the Holy Spirit? Where was such a thing ever done? Can they speak with tongues? Can they interpret tongues? Can they heal the sick? Can they raise the dead? Can they drink deadly poison? Can they take up a serpent? If so, why did not some "fire-baptised" brother take up that serpent and carry it from under the tent when such consternation prevailed there? No, sir; his sanctified creed would not work when the direct rays of the sun, but from the radiation of the earth, that the difference between burning sands and bare plains on one side and green fields on the other, will be equal to twenty degrees in the average heat of summer.

I wish that I could have heard all of the charges made against the Baptists during the camp-meeting; but I was not there all of the time. I only went there to fill my regular appointment, thinking the camp-meeting was over. We held our regular services Saturday and Sunday, and I baptised

a lady on Sunday evening almost in the shadow of the great tent and in the presence of at least 1,000 people. My soul was happy all the day. I never was so proud of Baptist doctrines in all of my life as I was on that blessed Sunday afternoon, when I stood before a thousand people and told them the design of New Testament baptism and then baptised a precious lady, whose tears fell like rain drops. O, what a reward there is for such devout Christians!

In conclusion, I wish to say this: Rev. Walter Mayfield, the pastor of the Free Methodist Church in Scottsville, is a Christian gentleman. Personally, I like him, because he is a good man. Nor do I believe that he would say any hard thing about our people. Nor do I in any sense hold him responsible for the charges brought against our doctrines in the great camp meeting. But if Elder Ashcraft will formulate propositions which express the issues between Free Methodists and Baptists I will follow him, if necessary, into the very light of his "fire baptised college" and stand upon its "holy ground," over which he passes "on tiptoe," and there in "the breath of God" will tell him that his whole system from baby sprinkling to the final apostasy of a wholly sanctified adult is as false as the superstition of the Eastern Magi.

Franklin, Ky.
From California.

waves of the Atlantic to the golden sands of the Pacific. They grumbled as Israel murmured against Moses and the leading of the Infinite Father, whose pillar of cloud and pillar of fire guided them in their journey. Diphtheria, scarlet fever and other malignant diseases are almost unknown in this valley, and I believe entirely so during the heat of summer. On the West side of the San Joaquin River and near the Coast Range the thermometer makes a point at least ten degrees lower during the warm months than it does on this side of the river. This change in the climate is no doubt on account of its proximity to the sea and the trade winds that sweep through canyons into the valley. H. G. DeWitt. Fresno, Cal.

nearly fifty miles from home, for I think Bro. Kincaid needs help to develop this people. Bro. McNatt did them some good work, the fruits of which will, I believe, soon be realized. We closed on Sunday evening, leaving a large number of young persons (seemingly, at least), anxious about their salvation, and I hope they may soon be saved. S. C. Evans. Culleoka, Tenn.

Quite an interesting fifth Sunday meeting was held July 29th and 30th with the Pleasant Grove Baptist Church, Maury county, composed of representatives from thirteen churches lying in this section. Rev. R. K. Dawson was elected Moderator and the writer Clerk. The meeting was a grand success, a spiritual feast of good things, perfect love and harmony prevailing from beginning to ending. "Is the Sunday-school a necessity to the life, development and growth of the church?" "How to superintend a Sunday-school?" and "How to teach a class?" were some of the questions discussed. The one of chief importance, and which elicited most general expression, was the discussion upon the necessity and feasibility of forming a new Association out of the churches situated in this and adjacent counties that at present belong to different Associations so far removed that co-operation is impracticable. The discussion was general and thorough, developing the fact that our churches need to be more united and harmonious in their efforts, and the combined wisdom of this meeting decided that this end could best be effected and more good be accomplished by the formation of a new organization out of these neighboring churches that at present are so isolated from their respective bodies. Brethren Sherman and Brownlow made stirring speeches favoring the movement. If we had a few more men like them in this destitution, we would soon wave Baptist banners all over these hills and valleys. It was decided to meet with Columbia Church Oct. 13th to organize. Brother W. T. Usery preached the introductory sermon Saturday from Mark 12:17. It was a very powerful sermon. Rev. G. W. Sherman used Matt. 6:10 for a text Sunday, taking Missions for a theme. The discourse was plain, logical, and overwhelming. The hospitality, Christian fervor and earnestness were marked features of the meeting. We closed Sunday afternoon with an old fashioned hand-shaking and all felt that it was a pleasant and profitable gathering. J. E. Hour, Clerk.

Nearly every church has two or three members who think they have to put the Lord under obligations to them.—I am's Horn.

The devil's best work is done in the dark.—Ram's Horn.

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

Royal Baking Powder. ABSOLUTELY PURE. Includes logo and descriptive text.

BAPTIST AND REFLECTOR

Nashville, Tenn., Aug. 17, 1898.

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

A. B. CARANISS, 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.

"A SAD PICTURE"

All is not lovely in our neighboring Methodist camp. In fact, things seem to be in rather a bad way among them, if we may judge from their own expressions.

Under the title of "A Sad Picture" the Tennessee Methodist of July 27th has an editorial about the condition of Methodism, which presents it in quite an unenviable light.

Here are some things it says. We should be glad if we had space to reproduce all of the editorial:

"The condition of Methodism is sad indeed. From many sources come testimonials to the deplorable degeneracy we have suffered as a church."

Again:

"As quoted elsewhere, Dr. Josephus Anderson, whose piety and conservatism will hardly be questioned, admits our failure in a vital point when he

says the Salvation Army has been raised up to do the old time work of Methodism."

The Methodist then quotes largely from an editorial in the Western Christian Advocate of Cincinnati, which it says is "surpassed alone in circulation by the New York Advocate," as to the condition of the M. E. Church. The editor of the Methodist prefaces his quotations by saying:

"We cannot find a single count in the awful indictment which Dr. Moore draws which is not applicable to the M. E. Church, South."

Here are some of the things quoted, with comments by the Methodist:

"The great trouble with us to day is that the rescue of imperilled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's position in society, business or politics. Preachers are called who know how to

to which the Methodist adds:

"Soul saving is the grand, solitary aim and divine mission of the church, and a failure here is vital. In Methodism distinguished men for her social saving power, or for her wealth, her colleges and universities, and her wondrous machinery?"

Again the Advocate says:

"The Sunday services are made the occasion of displacing the elegances of apparel in the latest fashions. Even the little ones are tracked out as though they were the acolytes of pride. If the 'Rules' are read, it is to comply with the letter of a law whose spirit has long since fled. The class-books are filled with the names of unconverted men and women. Official members may be found in box, dress circles, and parquet or opera or theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside."

Upon this the editor of the Tennessee Methodist remarks:

"Will anybody be able to successfully contradict the truth of these declarations? Is not fine dressing to the point of gross extravagance common among Methodists? Are not our churches largely composed of unconverted members? Do we not take in anybody who applies for membership; and do we ever hear of one being expelled for any sort of crime? Whisky drinking, gambling, and theft can be added to the worldly amusements and vices mentioned in the extract above as evils tolerated in our membership. Discipline is dead, buried, and well nigh forgotten, save as some pessimistic fossil rises up from the mouldy mist and croaks dust of forgotten ages, and croaks forth his puerile protests against the decay of discipline in the church. Such appeals afford only amusement for many of our clergymen and members who jest and laugh at the odd freaks of the old fogies."

The Methodist again quotes the Advocate as saying:

"When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us."

The editor of the Methodist referring to the claim made as to the growth of Methodism, says:

"What if we have grown? Corpses often swell to very much larger proportions than the living body had, but this swollen size would never be used to disprove that the corpse was dead. This growth and this wonderful in-

crease of machinery and institutional and ecclesiastical concerns is very largely of a purely worldly character and the result of a worldly spirit and worldly methods and means. Dr. Moore puts the case strongly and well on this point when he says: 'And yet we have so spread out under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our Missionary Society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress.'"

Again the Methodist says:

"Methodism was distinguished once for emphasizing a conscientious experience of pardon. How about that to day? Would not one old time sermon on experimental religion and the witness of the Spirit, in a modern Methodist pulpit, sound like the rattle of the bones of a skeleton in some museum?"

It is not with a disposition to foment family quarrels or to glory over the troubles of neighbors that we give these quotations. We do it to let our readers see the condition of our sister denomination, in which they are interested, and also to take the occasion to point out to our Methodist friends that the trouble with them is not in the individuals who compose their denomination so much as in their system and their principles.

It is through their system of the episcopacy, with the worldly ambition and the envy and jealousy and strife for the best places which it naturally engenders, that such expressions as, "Ecclesiastical politics," "High-steeplesation," "Hard scrabble circuit," "Long-legged giraffes," and such like, which seem to be common among them, and which of themselves indicate a bad state of affairs, are possible. The fact that Episcopal Methodism is now "at the forks of the road," as Bishop Fitzgerald says it is, is due to the existence of the episcopacy at all, contrary as it is to American ideas of individuality and freedom, as well as to New Testament principles of congregationalism. When to remedy the trouble one brother suggests that laymen be admitted to the cabinet and another earnestly contends that to do so would be "revolutionary and subversive," when it is seriously proposed to do away with the semblance of personal liberty left to churches, as a "fifth wheel," there must be something wrong in the system.

And then when the editor of the Tennessee Methodist can write: "Are not our churches composed largely of unconverted members? Do we not take in anybody who applies for membership?"—we think there must be something wrong in the principles of Methodism. Is not that something wrong found in its Arminianism, its doctrine of working out your salvation, its absence of a belief in a spiritual regeneration before church membership? Even among those, a cardinal principle of whose faith is regeneration before church membership, there will be found some who are still unconverted.

But when this safe-guard is removed in theory, when the instruction given sinners is simply to "quit your meanness and join the church," then it is not surprising that the wall between the church and the world should be broken down and that the churches should be "largely composed of unconverted members." When "anybody who applies for membership" is received, without regard to change of heart, when quantity not quality is the test of success, when "discipline is dead, buried and well nigh forgotten," then it is to be expected that the churches should be "largely composed of unconverted members."

The Tennessee Methodist has only confessed to a state of affairs among Methodists which Baptists have for a long time been predicting would come to pass as the logical result of their principles. Things do not happen in this world. Every effect has its adequate cause. We cannot resist the temptation to point out the similarity between the present condition of Methodism, as revealed by the above extracts, and the condition of Roman Catholicism a few centuries after its establishment, or indeed at present for that matter. There seems to be the same worldly ambition, the same disposition to get numbers and wealth and social influence, the same absence of a distinct line of demarcation between the church and the world, the same mass of unconverted material in each and congesting the spiritual life blood of each, the same envyings and jealousies and strifes. But this similarity is not an accident. Like principles produce like results.

Episcopal Methodism is "at the forks of the road." One leads to Catholicism, and it seems to have gone pretty far in that direction, though not too far, we trust, to retrace its steps. The other leads to the Baptists and the New Testament. Which will it take?

THE REVIVAL SEASON. What is usually called the revival season is on us again. Really there should be no revival season. The Spirit of God, like death, should have all seasons for his own. But as a matter of convenience, especially in the country, it is usual to hold "protracted meetings" in the summer and fall, the object of which is to revive Christians and convert sinners. On account of the weather and roads and crops, etc., it is not convenient to hold these meetings at other seasons of the year, so that from July 1st to about October 15th has come to be regarded as the revival season in the country.

Last year this season was an unusually precious and successful one for the Baptists of Tennessee. All over the State there were large gatherings. Especially was this true of Middle Tennessee. It can hardly be hoped to repeat this re-

markable success. Revivals seem to go somewhat in waves, and they seldom sweep over the same territory two years in succession. Still it is a noteworthy fact that revivals are most successful, not in prosperous times, but in periods of adversity, and as these times seem to be hard enough for any purpose and even harder than last year, it may be that we shall have another revival tide. Besides, though the Holy Spirit usually operates along natural lines, he is not limited to times or conditions and sometimes breaks over all rules and sweeps away all barriers. May it be so this year. We trust that you will have a gracious meeting in your church and that many souls may be saved.

Let us suggest, however, that when the revival is over and the souls are converted, your work is not over. It is just begun. Those young souls are to be trained for usefulness in this life and happiness in heaven. Do not just catch your fish and throw them up on the bank and leave them there. Teach them to read the Bible and how to read it. Induce them to sing and talk and pray in prayer-meeting. Give them some work to do for Christ—something by which they may help their fellowman and make this world brighter and better. They will be happier for it themselves, while making others happy, and they will grow to be useful and consecrated Christians, instead of the idle and almost useless Christians which many of our churches are to-day.

We should like to suggest that one way to train these young converts is to see that a copy of the Baptist and Reflector goes into their home, so that they may know what the denomination to which they belong now is doing in their own State, in their own land and foreign lands, and so may be able to appreciate the obligations laid upon them, as well as to be better grounded in the doctrines of their denomination. This you will find an important part of their development, more so than pastors usually realize.

And may God grant that this year's revival season may be fruitful in the salvation of many souls and the upbuilding of our Baptist Zion.

OUR NEW SECRETARY. It is announced that Dr. R. J. Willingham of Memphis has been elected to and has accepted the position of Corresponding Secretary of the Foreign Mission Board, Richmond, Va. We have known of this movement for some weeks, but have not felt at liberty to speak of it until the matter was definitely settled. We shall regret very much to lose Bro. Willingham from Tennessee. He was doing a grand work in Memphis. The First Baptist Church has grown wonderfully in numbers and in influence and in zeal since

he took charge of it two years ago, and he will leave it in mourning when he goes. But we believe that it is the call of the Lord as well as of the Board for him to go to Richmond. He is well fitted for the position. Connected by birth and by marriage with two of the most prominent and most influential families of Georgia, identified by two successful pastorates in this State with Baptist interests here, genial, pious, highly educated, a fine speaker, with splendid business talents, and with thoroughly imbued with the missionary spirit, he seems admirably qualified in every respect for the distinguished honor as well as the laborious duties to which he has been called. May God continue his blessings upon him in his new relation, and grant him a large measure of success in it.

One thing more we wish to say. The selection of a man from our midst for this important work puts honor upon Tennessee Baptists. It also puts, we believe, further obligations upon them. Let us now do more for the cause of Foreign Missions than we have ever done before.

NOTICE.

The banks of Nashville now refuse to receive any cash checks on banks out of the city, as they have been accustomed to do heretofore. They agree to collect these checks, but charge for doing so. Consequently we shall have to ask our subscribers to send money to the paper either in drafts on New York or in money orders or postal notes or registered letters. We should not object to stamps, if the sender will take pains to see that they do not stick together. When checks are sent we will credit the sender with the net amount received by us for them from the bank. The banks are likely to change their new rule as to checks in a short while, we think. When they do we will notify our subscribers. Meanwhile let it be distinctly understood that we do not object to receiving money in any way.

QUESTION BOX. (He is understood that the editor claims neither omniscience nor infallibility, but merely gives his opinions with the best lights before him, upon the questions asked.) QUES.—1. Have we any authority from God's word to organize and run Baptist schools or colleges? 2. If so, is it not altogether right and proper to name those institutions for our denomination, as the Southwestern Baptist University and Southern Baptist Theological Seminary and other schools are named? SINCERELY, A. S. 1. Our Lord himself was president of a peripatetic Baptist theological seminary. Besides, the commission tells us to teach as well as to preach. 2. It is perfectly proper, but we do not see that it is necessary.

—Bro. W. H. Smith, editor of the Baptist Helper, called in to see us this week on his way to Gleason, West Tennessee, to assist Bro. Moore in a series of meetings.

PERSONAL AND PRACTICAL.

—When Pilate and Herod make friends there is something suspicious.

—Cholera to the North of us, yellow fever to the South of us, broken banks in the midst of us and hard times all around us—what is to become of us? But the Lord reigneth, and he will make the crooked places straight.

—The Baptist Gleaner says that the Gospel Advocate copied its utterances about the Foreign Mission Board because it selects only "choice" matter. No doubt the Hardshell Campbellite readers of the Advocate found the extracts from the Gleaner very "choice."

—There have been a number of cases of cholera brought to New York by an Italian vessel. At present they are detained at quarantine, but there is danger that the disease may reach the city and then the country. There have been also several suspicious cases of yellow fever in Pensacola, Fla., which have created quite an excitement both in that city and throughout adjoining States. The Lord grant that we may be spared these plagues.

—Dr. Frederick Howard, formerly of Jackson, was arrested in Chicago recently on the charge of fraudulently using the United States mails. It is stated that he has been acting for several years as claim agent for American heirs to foreign estates, which it is said existed most often in his imagination. For two years the postoffice officials have been trying to secure such evidence against him as would lead to certain conviction, and they claim that they have now done so. Dr. Howard managed to elude the officers of the law, however, after they had arrested him and has escaped.

—Rev. F. A. Smith, of Silver Mine, Connecticut, caused a sensation on a recent Sunday by saying in his pulpit: "I come to you this morning with an empty stomach. I have not had a mouthful to eat to-day, because I could not get it. There is not even a crust in the cupboard. For over a week I and my family have lived entirely upon blackberries and bread. The reason my family is not here this morning is because they have no shoes to wear. I do not ask charity, but only that you pay me the salary that you agreed to, that I may not starve."

He claims that his salary is only \$300, upon which he is to support a wife and daughter, and that he cannot even get this small sum. The members of the church deny his charges and insist that he has been paid every cent of his salary, though some of them are free to say that so far as they are concerned he may live upon blackberries and bread, as they do not want him as pastor. We do not know anything about the merits in this particular case, but we would not be surprised if there are some preachers in Tennessee, some Baptist preachers, who could tell a similar tale. We wonder if some of our self-sacrificing missionaries cannot do so these hard times when the State Board is now about \$4,000 in debt to them. Whose fault is it? Yours?

—At a meeting of the Board of Lady Managers of the World's Fair held recently, one lady read a long

complaint against another who was chairman of a committee, in which she characterized her sister as an "arrogant, malicious," ungenerous, vindictive woman." The papers State that "before she had finished these expletives half the women in the house were on their feet, many shrieking wildly. Others hissed and stamped their feet, and some wrung their hands in despair. Mrs. Palmer used her gavel vigorously and called in vain for order, but the excited females paid no heed to her." "Take that back," "Put her out," were heard above the din. Finally the offended lady got the floor and after pronouncing the charges of the other as "absolutely false" broke down and began to sob hysterically. The first lady took the floor and said that she would retract the word "malicious." Loud applause followed. A motion that the whole proceedings be expunged from the records was passed and the meeting adjourned, with all happy again. There will be some of these "horrid" men wicked enough to suggest that a woman may sew and sweep and sing and do some other things, but she can't be a member of a deliberative assembly "because," as the song says, "she ain't built that way." But we should like to ask such persons, what about the recent disgraceful scene in the House of Commons? There were no women there. The only difference between the men and the women seems to be that the men express their overcharged feelings in blows and the women in tears. Of the two we prefer the latter.

—Well, we have had quite a little flurry here in Nashville this last week. On Wednesday afternoon it was announced that the First National Bank, this city, had suspended. The announcement spread like wildfire and created the greatest excitement and consternation. The next morning runs were made upon the two remaining National banks, the American and the Fourth, with the result that the American was compelled to suspend in half an hour after opening, and though the Fourth kept open, the run continued so constantly that it was forced to make a rule paying each depositor only \$100 in cash and giving him a certificate of deposit for the balance of his deposit—what they all should have done at first. Other and smaller banks suspended payment for sixty days, so that out of ten banks in the city a few months ago only three are now open. Following these bank failures and the consequent inability to secure money to meet obligations, there came other failures. Merchants, manufacturers and other employers discharged all their hands possible, throwing a large number of people out of work and out of bread. Men who did not know how to beg actually offered to pawn their bed clothes to get food for their wives and children. We do not know what the end will be. We suppose we shall all get through somehow. But there are times that try men's souls as well as pocket-books. Let us only realize that our times are in God's hands and trust him to make all things right. And let us be thankful that we have treasures laid up in heaven, where banks do not break and stocks and bonds do not fail, and that we have there "an inheritance, incorruptible, undefiled and that fadeth not away."

THE HOME.

Lillie's Gloom.

BY MISS MATTIE A. HALLUM.

In life's gloaming, O, my Savior, When the shadows change to night, When my steps begin to falter, When my eyes shall lose their sight, Then I pray Thee, O, my Savior, Stretch to me a guiding hand, Give me faith to walk death's waters, Give me strength like Thine to stand.

On the waters, O, my Savior, When the storm was raging high, When the clouds were dark and lowering, Thou didst bear a mortal cry; In Thy pity for their trembling, By Thine own divinity will, Thou didst still the raging tempest, Thou didst whisper, "Peace, be still."

Thus I pray Thee, O, my Savior, When life's storms are raging wild, In Thy pity for my sorrow, Help Thy weak and storm-tossed child, When at last the struggle's ended, When I cross the cold, dark stream, With Thy "Peace, be still," my Savior Calm my soul and make me clean.

Take my hand, my precious Savior Lead me to Thy Father's face, Say I'm sinful but forgiven, Saved by Thine own boundless grace, Saved by thorn-crowns, saved by crosses, Saved from doom to endless night, Saved to praise Thee, O, my Savior, Through eternal realms of light, Texarkana, Ark.

Poetic Justice.

"Father, what is poetic justice?" asked Fred Stanley at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in my reading lesson today, and when I asked Miss Thompson what it meant she said we should see how many of us could find out for ourselves and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after."

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went black-berrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket, he capered for joy and trotted along at our side, as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy-like, tried to find out how much he knew, and what he could do in the

way of tricks; and we soon discovered that he would 'fetch and carry' beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornet's nest, the largest I ever saw and I have seen a good many. It was built in a cluster of blackberry vines, and hung, low, almost touching the ground. Moreover, it was at the foot of a little hill, and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and hornet's nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"Rob' Will" I called to the boys, 'come here, we'll have some fun.'

"They came promptly, and I explained my villainous project. I pointed out the hornet's nest and proposed that we roll a stone down upon it and send Rover after the stone. 'And, O won't it be fun to see how astonished he'll be when the hornets come out,' I cried in conclusion. They agreed that it would be funny. We selected a good-sized, round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth the stone went true to its mark, and crashed into the hornet's nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipation, and we had just begun to double ourselves up in paroxysms of laughter, when with frenzied yelps of agony he came tearing up the hill toward us, followed closely by all the hornets.

"Run!" I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black, avenging cloud all over us, and the scene that followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with a superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and

could give no assistance, he ran blindly to a stream that flowed through the meadow not far away and, plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"Boys," I said, 'we've had an awful time, but, I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice." Our Doubt Animals.

Keeping Up With The Children.

She was a woman of middle age, thin and plain, with no claim to beauty except the eager dark eyes shining star-like from a wistful, care-lined face. Twenty years ago she had slipped her trustful hand into that of another, and counting the world well lost for the sake of love and faith, had entered upon a life of such toil, privation, and heroic endurance as only women in frontier settlements, amid primitive conditions, know.

"I have tried my best," she said, simply, "to keep up with the children. Father and I resolved, when our boy was a baby, that, stint and scrape and contrive as we might, we'd educate all that heaven sent us. And we have done what we could. I wasn't willing that my children should get ahead of me; I've tried to study their lessons with them, and to enter into their feelings. I don't want them to outstrip me in the race."

This mother had been one of those to whom early rising and late retiring had been always essential, in order that the routine of the house-work should not suffer. In that part of the country where she

lived, hired help for domestic purposes was almost unheard of; women did their own work, a neighbor's daughter sometimes lending a kind hand in an exigency, and the men of the family doing their share at need. In her determined effort to keep step with her children in their intellectual development, she had in another direction built better than she knew; for the children, boys and girls alike, had early been pressed into her service, and had, as she explained, "taken hold" of whatever was to be done. The boys could make beds and set tables, as well as draw water and split wood. The girls were facile housekeepers, with a practical knowledge of cooking and laundry work in American society as essential in the outfit for life to the richest as to the poorest. Though living in the household was plain, it was abundant, and the ideal set before the family was something nobler than a mere strife for wealth. Everything was open and above-board. Books were read and prized in common, and so much was going on to interest everybody that there was no temptation to devour poisonous tidbits in secret. So it came to pass that keeping up with the children brought great good in its wake.

At last a day dawned when the mother felt as if the first stone had been set in a wall of separation. Two of her brood had found their wings. A daughter was going to college. A son was entering upon a business career. The little wistful woman yearned to keep pace with them both, yearned perhaps to ordain the pathway of both as she always had done. But it was inevitable that there should be some parting of the roads. Brave as she was, she kept down a heart-ache under her cheery show of courage.

"Have comfort, dear," said an older friend, who had been through a similar experience. "The children will never outgrow you; you had a twenty years' start of them. And you have so disciplined your mind, and trained your heart, and elevated your own thoughts above the daily rut, the fret, and stir, that you dwell in a serene atmosphere, favorable to expansion of every faculty. They may acquire facts, but they will fly like honey-laden bees back to the hive. The mother who has kept pace with her children from baby-hood to adolescence will never lose them."—Exchange.

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YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

Winchester, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

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

Dear Children:—School bells are ringing and youths and maidens, girls and boys, are gathering from their homes, far and near, to learn their tasks for the year and go to work. And it makes me feel it is time we were rallying our forces and going to work, for surely our funds show that our "cousins" have been off on a regular vacation. But, never mind, that is all right, we have had a long, hot, dry summer and money has been hard to get, but a better time is coming with the fresh bracing winds of fall and we will gather up our forces and work all the better for the rest. We are going to make a home stretch on our Centennial fund from now till October, and then we will gird up our strength and prepare ourselves for a new work, which I still think will be the supporting of a missionary in Japan. But only think how much we will have to learn in the meantime about Japan its country, people, habits, religions, the missionaries there, their work, what they have done and what they propose to do, etc. Do you not see that we must be at work if we mean to accomplish it? And you may expect to hear a good deal from me along this line, for I am in a school center now where every one is at work, and I will have a great deal to stimulate me to urge you on. Besides a public school which opened near me last week, we have a large Normal School of high grade and wide reputation which enrolled 153 pupils last year. It also opened last week and young men and women came in from far and near to go to work, and it is truly inspiring to see them going to and fro with their books and bright faces, seemingly so eager and happy in anticipating their new year's work. Then when the Mary Sharp opens three weeks from now with her team of girls, school bells will be ringing sure enough and work will begin in earnest, and we, too, must get "in line" and ring our bells. Let me hear from you all. Lovingly,

MARY PARRISON.

Riceville, Tenn.

Certainly, Mary, here is a hearty welcome for you. I hope you will prove a faithful worker among us. Let us hear from you often. Dear Aunt Nora:—I have collected 50 cents on my chapel bell and will send it to you. The little girls in this town work for some other missionary fund. Sister Daisy went to the Normal school the first part of vacation. She has gone to the country now to spend a week or two and I miss her

so much. I am very sorry I could not collect more money on my bell. Your little niece, LILLIE N. KINCAID.

Dear Aunt Nora: On this bright, beautiful Sabbath morn, while far and near the bells are pealing their glad notes of welcome to the sanctuary of the Most High, I will knock, and ask the grand army of little cousins if I may be one among them. How I do love to read the letters that are written by noble, true-hearted boys and girls all over our beloved Southland! What a grand, noble work they are doing! What a wonderful page on life's fadeless tablet for the little workers that give their little offerings for Jesus' sake. I am out in the country now, and though quite young to begin the work, I am teaching school. I have been a member of the Stanton Baptist Church for three years, and am an attendant at the Sunday school. Harry Martin, one of the cousins, is one of my best little fellows. I was his teacher in the Intermediate Quarterly until I left Stanton. He is such a noble little fellow. I know Beulah Groen. How are you, Beulah? Your stories, "Lamp-lighter's Daughter," are splendid. If you and the cousins, Aunt Nora, will bid me welcome, I'll come again, and help you all I can.

Stanton, Tenn.

Indeed, you have a hearty welcome from us all, Anna, write us soon and often.

Dear Aunt Nora:—Your kind letter came to the office while I was attending the Sunday-school Convention at Brownsville, Tenn. My home was at the Baptist College and everything was so nice I staid several days after the close of the Convention. I am sorry of my negligence, but I hope the check will be all right this time. I think I can get more money soon. Neal Sinclair is an orphan boy of 16 years, living with his uncle, J. L. Sinclair. Mrs. Lella (Nunn) Sinclair is an old graduate of that college and often speaks of sending her girls there. I hope our Centennial fund will grow rapidly in the future. I met with one of our old cousins during my visit, Mr. Layton Wall, he is quite a nice young man. May you ever prosper and be crowned with much happiness all through life. I met with Uncle Orren and had a short conversation with him.

WILLIE BETTIS.

Chestnut Bluff, Tenn.

I always rejoice to learn of our "cousins" attending an Association or Convention of any kind. In the first place, I rejoice that they feel interested enough in such things to attend, and in the second place I rejoice because I know if they once go they will ever afterwards want to go if they get half an opportunity. Such gatherings, besides being pleasant, are fine educators for our young Christians, and I feel they will make better Christian men and women by going. If it is so pleasant, Willie, to meet a "cousin" or two at such places that you have long known by name as "one of the cousins," what a source of pleasure you have in store for all your lifetime as you go about the world, and then, oh! then, what a pleasure it will be to meet them all one after one in the life beyond, when we gather at the river by and

by.

by.

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.

Total for July, \$4.60.

AUGUST.

Lillie Kincaid, 50cts.; Flora Davis, \$1; Philadelphia Church per A. O. Montague, \$1; Carrie Brady Johns, \$1.

ORPHANAGE.

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

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

Words of Flame.

Some time ago a gentleman as he passed along the street was offered a tract. He somewhat brusquely refused, saying he did not want to be bothered with any of their evangelistic nonsense; but as the officer pressed him to take, he did so, though he assured him he would burn it as soon as he got home; and he kept his word, throwing it into the fire and watching it burn. As the thin paper curled up with the heat, his eye caught the sentence: "The Word of the Lord liveth forever," and do what he could he could not rid himself of the words. They buzzed in his ear, they stood out boldly on the white pages of the ledger. Wherever he was, that passage of Scripture haunted him and made him miserable, until unable to bear it longer, he went to a mission hall, and there finding peace, pardon and salvation, he learned that the Word of the Lord did live forever. A little impertunity is sometimes a good thing; if that open-air worker had not pressed the tract on that gentleman, then, humbly speaking, that immortal soul would not have been saved.—Christian Herald.

He Was an Old Family Friend.

An old man was leading a thin old horse across the commons in the northern part of the city, when a passer by asked him where he was going.

"I'm searching for a bit of green for the poor beast," he answered.

"I'd send him to the bone-yard or the glue factory," said the other, contemptuously.

"Would you," asked the old man, in a trembling voice, "if he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that's gone and the children that's livin' had played with their arms around his neck, and their heads on him for a pillow, when they had no other? Sir, he's carried us to mill and to meetin'; an', please God he shall die like a Christian, and I'll bury him with these old hands. No-body'll ever abuse old Bill; for, if I go afore him, there are those who are paid to look after him."

"I beg your pardon," said the man who had scooted him, "there's a difference in people." "Ay and in horses, too," said the old man, as he passed on with his four-footed friend.—Selected.

Better Whistle Than Whine.

As I was taking a walk early in December, I noticed two little boys on their way to school. The smaller one stumbled and fell, and though he was not much hurt, he began to whine in a boyish way, not a regular roaring boy cry, as though he were half killed, but a little cross whine. The older boy took his hand in a kind and fatherly way and said:

"Oh, never mind, Jimmy; don't whine; it's a great deal better to whistle."

And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle.

"I can't whistle as nice as you, Charlie," said he, "my lips won't pucker up good."

"Oh, that's because you have not got all the whine out yet," said Charlie. "But you try a minute and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that was the chief end of life. I learned a lesson which I hope I shall not soon forget.—Ex.

Character Will Show.

Character will show itself in the outer man. If the character be deteriorating, it will gradually give signs of this in the expression and features. If the character be making progress Christward, it will steadily effuse the face, and glow in the very form and bearing. A man may deceive himself as to the direction of his moral movement, but God has so ordered nature, that a man can not permanently deceive his fellows on that point. The light or the shade of the inner character will, sooner or later, be manifest in a man's exterior.—S. S. Times.

It was at the mission Sunday-school. The pretty young teacher was just giving her class of small girls a new set of "mite boxes" for the foreign missions. One of the tiniest girls in the class looked most distressed and pipped up. "Yes, I know, dear," was the reply, "but this is for summer, and I want to see what little girls will save the most pennies. See what pretty boxes they are!" Still the child was discontented, and a closer inquiry elicited the information that "Mrs. O'Flaherty in our alley is going to get a divorce, and I promised to save my pennies to help her."

—There is no use in looking for a revival in the church where the members prefer to sit ten feet apart.

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### Associational Meetings.

Nollachucky—Mill Spring, near Mossy 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.

Boulah—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, Me Minn 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. 26th.

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, Meury 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. 5th.

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.

For Over Fifty Years

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An Iowa college conferred the degree of doctor of divinity upon the evangelist, B. Fay Mills. With courteous thanks he declined. There should be no distinctions among ministers of the gospel in the titles by which they are called. Ecclesiastical distinctions should be eschewed, but any preacher might be called "doctor," which is another name for teacher. All of them are teachers, or ought to be.



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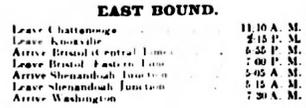


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EAST BOUND.	
Leave Chattanooga	11:30 A. M.
Leave Knoxville	2:15 P. M.
Arrive Bristol (Central Time)	6:55 P. M.
Leave Bristol (Eastern Time)	7:00 P. M.
Arrive Shenandoah Junction	5:05 A. M.
Leave Shenandoah Junction	5:15 A. M.
Arrive Washington	7:30 A. M.

CONNECTIONS.	
Leave Washington	8:00 A. M.
Arrive New York	1:45 A. M.
Leave Memphis	10:45 P. M.
Arrive Chattanooga	10:00 A. M.
Leave New Orleans	7:50 P. M.
Leave Birmingham	7:00 A. M.
Arrive Chattanooga	11:00 A. M.
Leave Atlanta	6:35 A. M.
Arrive Cleveland	11:55 A. M.

TRAIN CONSISTS OF Two coaches and Baggage Car, Pullman Sleepers, Pullman Dining Car, Pullman Sleepers, New Orleans to New York, Memphis to Washington, Through Vestibule Observation Coach Atlanta to Bristol.

Dining Car Service Unsurpassed. NO EXTRA FARES. S. W. WRENN, General Pass. Agt. Knoxville, Tenn.

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SOME THINGS YOU NEED TO KNOW.

The Baptist Book Concern carries a large stock of religious and miscellaneous books—that they are headquarters for all books published by the American Baptist Publication Society, The Fleming H. Revell Co., Funk & Wagnalls, A. C. Armstrong & Son, besides having correspondents in all leading book markets in the world, through whom any publication now in print may be obtained. We are prepared to quote both wholesale and retail prices for the above firms, or for any books published. Special discounts to the trade and the ministry.

CORRESPONDENCE SOLICITED.

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TO BE OPENED SEPTEMBER 6, 1893,

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For catalogues or any further information address

Z. C. GRAVES, President,

J. L. THOMPSON, Business Manager, Winchester, Tenn.

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And ORGANS.

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### Schools and Colleges

That desire to secure pupils from the States of

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KENTUCKY, ALABAMA, LOUISIANA,

VIRGINIA, MISSISSIPPI, and TEXAS.

Will hardly find a better medium than the

## Baptist and Reflector

for opening communication with those whom they desire to reach.

It circulates in all the States above named, and is generally recognized as one of the best sources available for furnishing reliable information in regard to the best schools, and therefore extensively read by parents who have sons and daughters to educate.

SPECIAL RATES

are given for school advertising during the summer season, and special attention is given from week to week to see that every announcement has the best practicable display.

Send orders and applications direct to the BAPTIST AND REFLECTOR, Nashville, Tenn.

### 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.

CRIM.—Albert Thurman Crim, son of A. T. and Mattie Crim, died Aug. 2, 1893, after a very short illness, aged 9 years. Little Albert was a bright and promising member of Poplar Grove Sunday school.

Restored, That Poplar Grove Sunday school extend to the bereaved parents its condolence. We would say to them to sorrow not as those who have no hope. Little Albert is not dead, but asleep in Jesus.

S. D. BENGE, J. W. DOWKAND, A. A. DONALDSON, Committee.

CULLAR.—God moves in a mysterious way his wonders to perform. Death came mysteriously and claimed a devoted husband and father, just while he was acting his part as such, when from home and no loved one near him to smooth his brow and pillow his dying head with words of love. Another home has been made desolate. A sorrowful widow moves in the duties of both father and mother. One daughter, Myrtle, and four sons, James, Childers, William, Robert and Henry, are orphans. A lonely grave is suddenly thrust in Myrtle Cemetery. R. N. Cullar was born Aug. 8, 1850. He died from injuries sustained by a fall on March 2, 1893. During his hours of suffering among strangers, God spoke peace, enabled him to say his heart was right. He professed faith in Christ several years ago. He loved the truths found in the word of God, and trusted our Savior to the end. He was always ready to help the needy. He leaves a host of relatives and friends to mourn his loss. We would say to wife and children, this is hard, but look to our great fountain head for strength.

A FRIEND.

Ennis, Texas.

McKISSACK.—J. W. McKissack was born Feb. 7, 1807, in the State of North Carolina. He moved to Tennessee when about 35 years of age, and settled at Denmar, Tenn. He was married twice. His first wife died in August, 1848. Ten years later he married the second time. With this wife he lived until his death; and it was she who administered so tenderly to every want of her afflicted husband. Bro. McKissack professed faith in Christ over sixty years ago, and since that time has lived a consistent life. He was a member of the Big Black Baptist Church, which afterwards divided into three churches, he remaining with the Denmark Church, of which he was a member at his death. His home was for many years the "preachers' home." He ever remembered Dr. Graves very tenderly, and read the Baptist and Reflector as long as he could read. For sixteen years he has suffered from cancer on the face, but on July 27, 1893 he was relieved from the sufferings of this world by sleep in Jesus. Through all his afflictions he was never known to complain. We tender our sympathies to the bereaved family, and point them to the life of him who has fallen as one worthy of emulation. G. H. CAUTION.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS

—I herewith remit the subscription price for the good old sound BAPTIST AND REFLECTOR for another year. I should surely feel very much at a loss to be deprived of its weekly visits. J. D. TAYLOR, Philomath, Oregon.

SOUTHERN BAPTIST Theological Seminary. LOUISVILLE, KY.

SESSION of eight months begins first day of October. All studies elective separate graduation in each subject. Many attend one session, choosing their studies. Degree of English Graduate (Th. G.) or of Eclectic Graduate (Th. B.) often obtained in two sessions, that of Full Graduate (Th. M.) often in three, including a very wide range of scholarly work. Many special studies of desired. Students 264, with 8 instructors. Tuition and room free, no fees of any kind. If help is needed for board, address Rev. WILLIAM H. WATSON, for catalogues or other information, Rev. JOHN A. BOARDMAN, Louisville, Ky.

Richmond College, RICHMOND, VIRGINIA.

The Next Session Begins September 21st and continues Nine Months.

The College comprises eight Academic Schools and the professional School of Law.

Expenses per session of a non-resident student, embracing entrance fees and tuition in three schools the usual number, \$25.50.

Expenses of a resident student, embracing, in addition to the foregoing items, room rent, board, fuel, lights, and washing, about \$205.00.

The College grounds, comprising thirteen acres of land, have been greatly improved and beautified in the last few years. The institution offers very superior advantages in the healthfulness of its location, in its abundant provision for the comfort and convenience of students, and in the extent and thoroughness of its course of instruction.

For catalogues giving detailed information, address H. PURYEAR, Chairman of the Faculty.

University of Tennessee. ACADEMIC LAW AND TEACHERS' DEPARTMENTS.

Session opens September 14th. Entrance examinations September 15th. All who pass will receive State scholarships with free tuition. Women seventeen years of age admitted to all departments and privileges on same terms as men. Expenses very moderate. Write for illustrated announcement. President University of Tennessee, Knoxville, Tenn.

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NEXT SESSION OPENS SEPT. 20th.

Full graduates, as well as under-graduate courses. Ten fellowships for college graduates. Seven departments: Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums.

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Stands on high ground in a plot of five acres its lawn, affording ample space for exercise. Adorned with graceful walks, native and foreign shade trees and beautiful flowers. The school employs eight teachers in the literary department, four in music, one in art, and three officers in the home department. Send for catalogue; it gives clear statements on many points of interest to parents and students. The next session will open September 28. B. W. AVERETT, President.

LAW SCHOOL WASHINGTON AND LEE UNIVERSITY, LEXINGTON, VIRGINIA.

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Milk and butter absorb odors and flavors and are thus made unwholesome by a suspicion of taint.

The preventives are: a cake of Ivory Soap and a scrubbing brush; scrub the inside thorough, dry, and scrub the outside with Ivory Soap and a scrubbing brush; scrub the inside thorough, dry, and scrub the outside with Ivory Soap and a scrubbing brush; scrub the inside thorough, dry, and scrub the outside with Ivory Soap and a scrubbing brush.

Bailey Springs University, BAILEY SPRINGS, ALA.

A University for young ladies. Thorough University training. Nine miles from Florence, free from interruptions and distractions that hinder study and prevent out-door exercise. The well-known waters of the Bailey Springs at the service of pupils. It enables girls of delicate constitutions to pursue their studies. A large Faculty of officers and professors, each a specialist in his department. The celebrated Pianist, Composer and Director, Mr. J. de Zielinski, of the Theresianum in Vienna, is Director of Music. For catalogues or information, address H. A. MOODY, M. D., Chancellor.

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THIS institution has been for many years favorably known to the public. It stands without a rival in the delightful location, elegant buildings, new furniture and all modern improvements. Seventeen officers and teachers distinguished as educators. This fact guarantees to the pupil the best advantage in Music, Art, Elocution, Literature, History, French, German, Latin, Greek, Book-keeping, Stenography, Typewriting, etc. Young ladies desiring to attend an institution of the highest merit at a moderate cost and under conditions most favorable to health, are invited to investigate the claims of the Seminary. No death, not even a case of serious illness in six years. Twenty thousand dollars have been spent on improvements in the past year. Thorough Scholarship, Refinement and Health a special feature. Church facilities the very best. Sweetwater is on the E. T. V. & Ga. Railroad, 40 miles from Knoxville; eight passenger trains daily. Send for Catalogue. J. H. RICHARDSON, President. J. W. BLAIR, Associate Pres. SWEETWATER, TENN.

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\$75 to \$250. can be made working for H. P. JOHNSON & CO., Richmond, Va.

Baptist and Reflector

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

Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter.

OLD SERIES, VOL. LVII. NASHVILLE, TENN., AUG. 24, 1898. NEW SERIES, VOL. V. No. 3.

CHALK TALKS. BY GEO. A. LOFTON, D. D.

Honest Sweat.

THE old law of labor, like all the laws of God, has never been abrogated. It reads thus: "In the sweat of thy face shalt thou eat bread." Of course, by the word "sweat" is meant honest perspiration. Since the enactment of this old law great changes have taken place in the realm of labor. Begging, gambling, lying, cheating, bloodshed for plunder have characterized the business and practical career of mankind. Men sweat for a thousand different reasons—for vice as well as for virtue, for rascality as well as for honesty—and hence the word "sweat" needs a specific definition. The burglar, the safe blower, the gambler, the thief, the drunkard and the liquor dealer all sweat. The guilty conscience, as well as the good conscience, makes a fellow sweat. A fellow sweats in the meshes of the law for evil as well as in the walks of piety for good; and it may be that the devil sweats in his devilment as well as that Christ sweat great drops of blood amid the agonies and toils of redeeming love.

Sweat, however, was the curse put upon honest labor. If Adam had not fallen, perhaps he would not have had to sweat. There will be no sweat in heaven, where toil will be luxury and service bliss; and it is possible that in the Garden of Eden labor would have been without perspiration or tears in the holy culture of that beautiful, genial place. To evil, however, sweat is not only the exhaustion of strength, but of virtue; but to the toil of honesty sweat is the tonic of manhood and purity. The happiest and best man in the world is the man who labors righteously, who rests when he should, and who eats his bread in the sweat of an honest face; and that face is the sunniest and noblest that ever corrugates with the aureole of purity and dignity among men. The mastery of self and sin is found only in the man who labors for God and for good.

There are several kinds of people in the world who work and sweat and who don't work and sweat:

- 1. There are those who do nothing and produce nothing. Es nihilo nihil fit—nothing from nothing comes. The idler, the bum, the lounge, the "dead beat," the good-for-nothing sluggard whom the Bible admonishes to visit the ant hill to learn wisdom, does nothing and sweats nothing to get nothing. He hasn't life and energy enough to sweat; and where there is no sweat there is no income. Such a man has no right to eat



bread, according to the apostle Paul, who says we shall be "diligent in business," as well as "fervent in spirit, serving the Lord;" and he further declares that he who "provides not for his own household hath denied the faith and is worse than an infidel." Hence such a man is unfit for earth and unfit for heaven; and the vagrant law is the only one to which he is subject. Any man ought to be put in the penitentiary, in a country like this, who does not follow an honest vocation and make an honest living; and I believe that laziness should be regarded as a crime by negation, especially when a man does not provide for his own. No human being, able to work, should be allowed to beg or lounge about the streets or enter an institution of charity; and it should be held as a crime against society for such a man or woman to be harbored in saloons, gambling halls and brothels—punishable by the laws of our country. No human being has a right to become a parasite upon society—a louse to feed upon another man's head—much less to become a leprous infection on the body politic.

2. There are those who do worse than nothing to get something from others. Those who live by means of the brothel, the saloon, the gambling table, the bucket shop, by all sorts of respectable thievery, or by any of the lower orders of robbery, are they

an honest face, but no man or woman should be allowed to engage in any form of livelihood in which they produce nothing, or do worse than nothing, to make a living. If vagrancy is a crime, what must be said of living not only at the expense of other people, but at the expense of every principle which underlies the fabric of domestic, social and civil economy? Alas! for the glory of the age in which we live when the brothel, the saloon, the bucket shop, the pool room, gambling of any kind, any sort of labor, business or operation which enriches or benefits one man and robs and demoralizes another and debauches both, is not only allowed, but licensed and legalized!

3. There are those who legitimately do something to get something, who develop a productive production, who, in the sweat of an honest face, make an honest living. I refer now to a large and varied class of producers, creators and conservators of society, the agriculturist, the mechanic, the tradesman, the operator, the contractor and the laborer; and under this head may be arrayed every form of business, profession and administration, the merchant and the manufacturer, the discoverer and the inventor, the lawyer, doctor, editor, educator, preacher and writer, the law maker and the executor of the law, all who labor in the sweat of an honest face not only to make a living, but to mutually benefit and bless their fellow-men in the production of that which is necessary to the existence and good of society. Here labor is honorable, the outcome legitimate, and without evil except as accidental and incidental to human ignorance, or weakness, and not inherent in the idea of producing nothing to get something or of doing worse than nothing to get what we are not entitled to.

But honest labor intensifies the sweating process when man ceases to be isolated and enters into the co-operative movements or enterprises which bring capital and labor into conflict. The two never seem to agree long at a time; and there seems to be no scientific solution to the problems which are involved in the periodical embroglios into which they are perpetually plunged. It seems that the man who chiefly works with his head and the man who works chiefly with his hands can never understand each other; and one difficulty in the way is selfishness, which takes shape in the "love of money," which is "the root of all evil," and which is chiefly lodged in the heart of the capitalist. He does the thinking, but he thinks mostly in the direction of his own interests; and the poor fellow who works chiefly with his hands has to take it out in