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CHALK TALKS.

BY GEO. A. LOFTON, D. D.

A Pastor's Trials.

Copyright 1893 by G. A. Lofton

THIS sketch is accompanied by a picture which is sometimes true to life and which, in general, may symbolize many of a pastor's difficulties in relation to his work. You see him here upon his knees in prayer at one of the homes embraced in his circle of visitation. The mother of the family is trying to join her pastor in supplication at the family altar, but her children know little or nothing of such occasions. Two of the boys are in a tussle upon the floor; one of the girls sits upright on the sofa; another girl comes around and stares in the face of the pastor, while the youngest, thinking that her mother is in distress, stands and bawls at the top of her voice. All the time the pastor, though praying aloud, scarcely distinguishes his own utterances and hardly knows what he is praying about. You may think this is an overdrawn picture, but every city pastor can point you to some if not many such cases. Many a time we read and pray in a family when it seems impossible to accomplish any good under the circumstances; and often when such occasions have passed we heartily wish we had not attempted anything like devotion with the family visited.



The misfortune here lies in the fact that but very few Christian families have any home training in religion, or in anything else that is good. Not one family in twenty, among modern church members, knows anything of a family altar; and hence during such occasional exercises at the hands of the pastor when he reads and prays in the family, the children often manifest the greatest ignorance and ill-breeding. The day of family prayer, of reading the Bible, or of religious conversation in the family is passed in this country. People go to church, prayer-meeting and Sunday-school—they read perhaps their religious newspapers and study the Sunday-school helps—but when the Sunday business is over this is the most of religion with the most of church members—nine-tenths of them. Say what you will, family religion under any formal observance is a dead issue in America at the close of the nineteenth century, so far as the mass of church members are concerned; and it is no wonder a pastor's trials so often take form and shape in this direction.

around to see a good family: "Come in, we are glad to know that you have not entirely forsaken us. Bro. Johnston, our former pastor, always came to see us once a month; and Dr. Thomas, the Methodist minister, comes in quite often." It takes the patience of Job and the meekness of Moses to stand this and smile away your charge; and it is with like forbearance you must meet an offended family on the street whose children won't speak to you. The old folks, you know, will appear coolly clever to you, and perhaps deceive you as to their feelings sometimes, but the children are always honest in their manner towards you and let the old folk's cat out of the wallet every time.

A pastor's troubles arise occasionally from bad financial management, either upon his or upon the part of the church; but it makes no difference as to the cause, the effect is the same if he gets into embarrassment of debt, and he had better get out of his pastorate or get out of debt, one or the other. Again, the same troubles conspire which make a pastor feel, sometimes, that he had better speak to a good brother about his wife, or to a good sister about her husband; but no matter, if the subject involves a scandal and the parties have any influence, or money, the pastor had better offer his resignation, unless he is stronger than money or social power in the church of which he is overseer. In many such cases a pastor will soon learn that it is not best, whatever his province may be as teacher and leader of the flock, always to take the sheep by the horns; and that when a bad case of discipline must be adjudicated he had better get behind a tree, that is the church, and get the sheep by the tail. In all church troubles the pastor must make the church responsible for its discipline; and the less he has to do with such matters, personally and directly, the better for his position and influence. Let him stand in front of his church in doctrine and example; behind it in government and discipline. Even in matters where he would be peace maker between individuals or families, he is likely to get into trouble enough; and always in trouble of this kind he must lay his hand gently upon the back of the sheep, and not where he will hurt or kill.

But this is only one form of the pastor's trials. He meets them on every band in a thousand shapes. Sometimes he has to stand and look at the door for an incredible space of time, and then be informed that the sister is not in—that is, to see him. Again, after a season of knocking in mid-winter, he is admitted and ushered into a cold parlor where he sits bareheaded for half an hour for the sister to dress; and after a brief cold spell of conversation and prayer he retires with a new case of "grippe,"

or pneumonia, which lays him up for a week or a month. Often the same experience is endured at funerals, where everything must be done with a bare head, whether in the cold, damp, deadly room where the funeral is preached, or at the cemetery where the thermometer is down about zero. Much of a pastor's work on these lines is murder in the first degree; and yet if he did not do it under the circumstances and according to regulation custom he would not hold the affections of his people, upon whose selfish altars he sacrifices sometimes his life. Often he has to preach a funeral, too, when all the babies of the family and the neighborhood are brought in to cry; and, worse than all at times, members of the bereaved family shriek and agonize throughout the service as if God were dead and the grave was the end of human existence. Alas! for the faith and piety of many people who call themselves Christians! I generally notice, however, that when a husband, and sometimes a wife, who takes on most at a funeral, who wants to jump into the grave and be buried with the body of the departed companion, will get married in about six months. I have seen a great deal of awful hypocrisy and mockery in the apparent grief manifested at funerals, especially upon the part of husbands and wives; and it is one of the shocking trials of a pastor's confidence and of his life.

Again, along this line a pastor is often reproached because he is not omniscient, omnipresent, if not omnipotent. He must know when any one of his members falls sick, or else he is abused and talked about; and not infrequently some other minister of another church or denomination is thrown up to him who has been sick for, or who aily comes in to take the advantage of him. So, too, when you have been a long time getting

must be brave, faithful, loving, constant, earnest, powerful and overwhelming, if he would popularize himself and a whole gospel. Timidity and insipidity, nor self-seeking and time-serving, can ever make a whole gospel or a gospel preacher popular. The most popular man, often, is the man who makes the most enemies and endures the greatest persecution; and so long as you can't kill such a man he will have the largest following and wield the mightiest influence among the masses. He will suffer much, but he will have the greatest joy; and to such a man the evil and criticism of the weak kneed, or the vicious, are but the wind which makes the kite rise against the string which God holds in his almighty hand.

Finally, there are many vexatious causes which trouble a pastor's life and which he must avoid. He must not have any pets in his church; he must not be too familiar with any; and he must always conquer unkindness by long suffering charity—love. A pastor's temper must always be in subordination; and he must always be upon his guard with his tongue when he speaks to or about his fellow-men. As to manners and methods and things indifferent, a thousand things are lawful which are not expedient; and no fool upon earth—nay, no unsanctified wise man—can be a pastor. He has to be as much like his model Master as possible—as wise as a serpent and as harmless as a dove. The pastor who is a fool or a bad man is the most dangerous and deadly exponent of Christianity; and it is no wonder that the New Testament not only says: "Lay hands suddenly upon no man," but prescribes the most extraordinary and perfect qualifications and characteristics for those who seek the office of a Bishop. "Oh, God," we sometimes exclaim, "who is sufficient for these things?" and then we hear God answer back as he did to Paul: "My grace is sufficient for thee." Nothing but the grace of absolute consecration can qualify the wisest man who would exemplify, preach and popularize a whole gospel.

Church Discipline.

Circumstances prevented me from attending the Circle meeting at Harmony Church, in this county, last Saturday and Sunday. In this I was greatly disappointed, because I felt sure we would have a good meeting, so many good workers had signified their intention to attend. The subject assigned me by the program committee was Church Discipline. Since studying this question I have become so interested that I send you a few thoughts that would have been the basis of my talk had I been present at Harmony.

I want to say, first, that there is need of more attention to this matter than is usually given it by our churches. What we want is the Bible doctrine on the subject, not man's arbitrary plan. In the next place we have great need to be watchful, so as to prevent the sins that call for discipline. Very often timely admonition and scriptural solicitude on the part of experienced Christians toward the "babes in Christ" would so develop and strengthen them in habits of right living as to save them and their church from the reproach of wrong doing. Best of course prayer is needed for guidance, both as to

how we may prevent sin and how best to correct it. Oh that Christians more fully appreciated this best of all preparation for duty and work!

A search of the Scriptures reveals the fact that discipline is of two kinds, viz., for personal and for public offenses. If we keep this distinction in view it will greatly simplify the matter. Such passages as Matt. xviii. 15-18, Luke xvii. 3, and Lev. xix. 17 relate to offenses against individual Christians—personal offenses. As to the method of proceeding when the offense is a personal one, the Bible is quite explicit. In Matt. xviii. 15-18 the rule is laid down so plainly that there is no need for us to discuss it. Briefly stated, it commands the one aggrieved, "go and tell him his fault between thee and him alone." Then if he will not harken, the instruction is, "take with thee one or two more;" then, if necessary, "tell it to the church." Telling it to the church is the last resort after other means have failed.

The greatest difficulty experienced by churches which try to maintain discipline (there are some that do not) arises when offenses are committed which injure the good name and usefulness of the membership as a whole i. e., public offenses. The most important question in this connection is what are the sins of which a church can take cognizance? All sins are not subjects of church discipline, of course, for then would there be none left to try the guilty ones, in that "all have sinned and come short of the glory of God." Our only safe rule is to stick close to the Scripture. We find therefrom that *heresy* is to be corrected and punished, also certain *immoralities* specified in 1 Cor. v. 11, 13. There are two kinds of public offenses, then, which call for discipline at the hands of the church, viz: *Heresy* and *Gross Immorality*. Let us pause just a moment to learn what is heresy. Briefly stated, it is an opinion taught in opposition to established doctrine, which teaching tends to promote a division or schism. In other words, it is *partisan* teaching. The Greek word from which heresy comes indicates stubborn willfulness. It was once punishable in England by death, and is even now, I understand, by fine or imprisonment for six months. A relic of Catholic persecution! This being true, the definition given by Blackstone is worth our study. "Heresy," says he "is an offence against Christianity, consisting in a denial of some essential doctrine, publicly avowed and obstinately maintained." Now, our Scriptural command to discipline for heresy is found in Rom. xvi. 17 and Titus iii. 10, as well as in other places perhaps.

As to immoralities, see 1 Cor. v. 9-13, and 2 Thess. iii. chapter. They are enumerated as follows: Fornication, covetousness, idolatry, railing, drunkenness, and extortion. Of course the whole decalogue is to be enforced by disciplinary measures; but here are several other offenses mentioned (along with idolatry and covetousness) and the authority to take notice of them. It is not necessary to comment upon these sins. They are easily understood by analysing their definitions as given in the dictionaries. The only one needing any explanation is drunkenness. Logically the drunkard maker is just as much deserving of censure as the drunkard

himself. See Hab. ii. 15. In Bible times drunkard making was not a business or trade, as it now is; and therefore is not so often spoken of as is the sin of drunkenness. It was more than seven centuries after Christ before the art of distillation was discovered and it was a long while thereafter before distilled liquors (whiskey, brandy, etc.) came into general use. So Paul does not enumerate drunkard-makers in his letter to the Corinthian church; but, as said above, they are logically included. Here then is a practical problem for the churches to solve.

As to our duty to discipline for drunkenness, etc., the last session of our Association (Cumberland) declared by a unanimous vote that "the churches ought to discipline those of their members who habitually drink." The report on temperance adopted by our last State Convention declared as follows: "That we heartily rejoice in all prohibitory legislation which tends to abolish the liquor traffic. And also that the wholesale and retail sale of intoxicating liquors, drunkenness and habitual drinking, in Baptist Churches, is a proper subject for church discipline."

In the last place, let us notice the special instruction for putting an Elder upon trial, 1 Tim. v. 19-20. To arraign an Elder there ought to be more than one accuser or prosecuting witness.

I have not elaborated the points of this discourse, but leave them to each reader of the BAPTIST AND REFLECTOR to think out for himself. I have tried briefly to outline the Bible doctrine of discipline. Let me close with the Scriptural command: "Them that sin rebuke before all, that others also may fear."

W. D. TURNLEY.
Clarksville, Tenn.
Superstition.

Last week I was at Glade Spring, Va., a very beautiful village situated about twenty-six miles from Bristol, on the N. & W. R. R. It is also the present location of the Southwest Virginia Institute, a well disciplined Baptist institution of learning for females. The Institute anticipates opening its fall session in Bristol, Tenn., where it will remain for time indefinite.

Through the mischievous conduct of some one, the news spread far and wide that an old oak tree, which had withstood the storms and winds of more than a century without showing any intellectual talents, all of a sudden began to address the passers-by in plain English, prophesying and predicting wonderful events which soon would come to pass, also warning with the penalty of death the one that should dare to molest it or speak reproachfully of its "divine mission." Close by this tree a form was seen as a man dressed in white standing on the railroad track letting the engine pass over it. The train would stop, thinking that a human body had been mangled, but nobody could be found. Then the tree would moan and the leaves tremble as if the pangs of death were experienced. The newspaper reporters took up the alarm, and within four days over 1,000 persons had visited this marvelous spot. Good old-time Christians, and preachers walked and rode miles to catch a faint whisper from the "talking tree."

On last Sabbath over 500 people visited the tree, while half so many went to listen to the talking "Tree of Life" (church). Boys and girls found their way to this wonderful place instead of going to Sabbath school. In fact, the whole country was growing excited. The darkeys said "Now I lay me down to sleep" and went to bed, thinking they would awake in the kitchen of eternity. No telling how long things would have continued thus had it not been for a school boy, who had the moral courage to climb the tree, in spite of its penalty of death, and saw its talker off, which were two limbs rubbing together when the wind blew, making a screeching sound. So ended the "talking tree."

It does seem that man has ever been the most superstitious animal of God's creation. Notwithstanding his wonderful achievements and scientific discoveries, that old primitive, idolatrous, superstitious disposition to seek after signs and shadows, types and figures remains, oftentimes against his better nature and judgment, incorporated in his carnal tabernacle. This in a great measure goes to prove that man was created for a higher, a nobler purpose than to exist as the grass but for a moment and pass away. It proves that he has lost his identity and is far below the goal to which his better nature continues to direct him. Man acknowledges his weakness and his proneness to go off after strange doctrine and fabulous phantoms when he aspires to better his condition other than by accepting and trusting the True Source. He acknowledges a future for himself when he strives to satisfy the longings of an inward propelling aspiration to gain a more perfect sphere of happiness. He is blind. He really is ignorant. He is ready to lend a listening ear to the voice that calls him from the beautiful and the true. He is ready to follow the will-o'-the-wisp that rises from the bogs of superstition and ignorance in the dim twilight of a setting sun. He is ready to follow any other statute than the one written by "His own blood." He will bow down to wood and stone shaped by his own skill. He tries to read light and truth in the jaws of horrible beasts and poisonous reptiles. Man has affections and aspirations that must be lavished for either good or bad. He must look forward for peace and contentment; and if he does not trust and believe right, he most assuredly will go wrong.

How long, O, how long, must man exist in a myotic shroud, draped and clothed in a garment of darkness! When will he be brought from the fiery furnace and delivered from the wild beasts that seek to destroy him? When will the chains of superstition be broken off so that he can see, not through a glass darkly? The stream of time hastens him on. The fogs need to encompass his barque until Beulah's land he reaches. Leave off superstition and follow only the Voice crying in the wilderness. Let trees talk and all men be liars, but let grace abound.

J. A. D.
Abingdon, Va.

—Many men condemn the world's ways with all their might on Sunday, and practice the world's ways with all their might on Monday.—*Standard*.

Christ Loved the Church.
BY REV. C. C. BROWN.

"Christ loved the church and delivered himself up for it, that he might sanctify it, having cleansed it by the bathing of water in the word, that he might himself present to himself the church, glorious, not having a spot, or wrinkle, or any such thing; but that it may be holy and without blemish." Eph. v. 25-27.

Christ loved the church! And, mark you, this was when there was no church before there was any church. But his prophetic eye saw what was hidden from other eyes. And the same is true yet. Those whose vision is clearest fall far short of seeing into this full future of this great organization.

Christ loved the church! That, too, when he knew of what material it would be made knew all about its imperfections—knew how far short it would fall of being anything like an ideal body. All these things were open to his eye, and the tirades that men of the world now utter against the church all amount to nothing. Christ knew more about its weakness and sin than any mere man could know, and yet he loved the church.

I. The proof of Christ's love for the church.

This proof is found in the fact that he delivered himself up for it. He delivered himself up! It was a personal act, to which there was no compulsion. Nor was he moved by a sort of transient ecstasy, a sudden impulse, like that of a father who rushes into a burning building to save his child. Christ's plan was mature and pre-conceived. In carrying it out, he counted this in—that he must deliver himself up for what he loved. God deliver us from that interpretation of Scripture which makes the death of Christ an accident, a something that he had not contemplated.

Delivered himself up! He did not merely pity the church, or simply desire her good. He went far beyond this. Her image was stamped on his heart and graven on his hands. The nails and the spear drew the fearful outlines. By this act, so generous and unselfish, he showed that her happiness and welfare were nearer and dearer to him than his own. Here he showed, as the Bible teaches in various ways, that sacrifice is the test of love. This law applies everywhere. True love will back down from no sacrifice. The greater the sacrifice, the greater the joy. There is a story of a mother and babe found in the snow of the Alps. The babe was alive and throwing out its little hands; but the mother was dead—frozen to death. To save her child, she had robbed herself of her cloak and placed it around her darling. Thus denuded she froze to death. That was love's sacrifice. She had delivered herself up for her child. It may be that God is yet sounding the depth of our love for him by noting the sacrifice we make.

II. The purpose Christ had in view.

1. That he might cleanse it and sanctify it. No modern doctrine of sanctification is here referred to. The process is given. It was to be done by the word. The modern disciple, so-called, leaps into sanctification at a bound by a single hour's process. Christ's idea was to cleanse the church by the word—by its absorption and indwelling. This is the only true means. No man's life will be full of evil if his heart is full of God's Word. There is no agent as purifying, and every one

who complains of a low and wicked life can remedy the evil by the Word, if he wishes to do so.

This cleansing and imparting of grace would bring about what he wanted. Since by nature the church was not fitted for Christ, he resolved to make it so by grace. The outward, visible means used was to be the Word; grace the inward, invisible means used. Those systems which admit men to fellowship in the church without requiring them to pass through the process of cleansing and purifying known as conversion, have utterly failed to interpret the spirit of all Christ's teachings on this vital point. Only recently the pastor of a Methodist church said to me that all the trouble he had ever had in his ministry had arisen among those of his members who had been admitted to the church without having first had an experience of grace. It does seem that the failures of some churches would long ago have taught them that conformity to Christ's teaching is the only guarantee of a successful and progressive church.

2. That he might himself present to himself the church. He was purchasing a present for himself. Among all the earth's treasures he wanted for himself the church. He did not want the lowing herds nor the hidden heaps of gold. He wanted the church. Surely the church must be the greatest treasure in the world. The figure here is that of one selecting a bride—a figure very common in the New Testament. But the woman given in marriage is a better figure of what Christ did for the church than that of the man who takes the bride. For the man the woman surrenders all—home and parents, breaks sometimes every social tie, goes out oftentimes to dwell among strangers and gives up all. This is what Christ did.

But the apostle's figure is that of a man taking his bride. What a strange choice Jesus made! Conceive of a prince who finds a peasant girl, and loves her; sends her to school, surrounds her with comfort, trains her for his palace, and then goes out and weds her. So Christ did and is doing, and all the training of these years that the church is going through is for the sole purpose that at last she may be made fit to be the bride of the Lamb.

This is the figure used in the 21st chapter of Revelations: "I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband." That was a vision of the last day, the cleansing having been perfect, the toilet is now made and the happy bride comes forth to her Lord. The bare vision overcame John that day on Patmos. He fell adoring at the feet of the angel who showed it to him, seeking to worship him for God, and the angel had to rebuke him. "See thou do it not; worship God." O, if the mere vision sets one half crazy with delight, who will be able to stand the actual joys of that bridal day? "He loved her foul that he might make her fair."

III. The description of the church Christ desires.

1. She is to be glorious.

After having once used this Word, it is very difficult to add anything to it to explain its meaning more fully.

We can only do so by comparison. (1) She shall be glorious through assimilation to Christ. We are to be "transformed into the same image from glory to glory." "The glory," he said, "which thou hast given to me I have given to them."

(2) She shall be glorious in deed and doctrine. By that time the teachings of the church will have filled the world, and her deeds will be past all record.

(3) She will have become glorious in history, in the part she has played in the world, having been the greatest of factors for good, surpassing any other agency.

(4) She will be glorious for multitude. John saw a multitude that no man could number. He tried to tell about their song and their worship, but could not. His pen could not paint the picture, and he simply says: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah!"

(5) And glorious, too, in her great progress here on earth and in her ever widening empire, all of which is to reach its full and final consummation in that day of betrothal to the Lamb as his bride.

2. "Not having spot or wrinkle." Spot refers to a body perfectly free from blemish, souls perfectly delivered from sin, characters perfected in all grace and goodness. Wrinkles are the marks of age. Christ's bride is to have none. She is to have the last one smoothed out and is to flourish in perpetual youth. Spot and wrinkles. Spots are they that mark and marr the church of God to-day. Ah! if only now some of them could be removed, some that so disfigure us. So many would be fair and useful Christians but for some ugly spot. In one it is pride, in another temper, in a third, stinginess. God be thanked, the time is coming when it can be said of all Christ's people, "Having no spot."

3. Holy and without blemish. This means perfect in Christ and without any trace of earthly infirmity. All these ideas put together constitute a divine portraiture of redeemed humanity. This mighty measure seems now to be far beyond us and out of all possible reach; and for us in the flesh that is so. But the bride of Christ is to come to this state and condition. How the glorious Lord would ever be able so thoroughly to cleanse his people, I do not know. It is too high for me, and I cannot understand it. Yet these things are to be brought to pass; for Christ is to prepare the bride for himself.

Behold, brethren, what an honor to be a real member of such a body! What other distinction need we seek? What earthly place should be able to lure us from this one? Every spot is to be wiped off, the wrinkles rubbed out, unholiness eradicated, blemishes removed, and when the work is done, all heaven—yes, and the new earth—shall ring with the cry, "The bride! the bride of the Lamb!" and we shall be espoused to him forever, in a land where death never comes, where the nodding plumes of the hearse are never seen. And all because "Christ loved the church, and delivered himself up for it."

"Sure as thy truth shall last, To Zion shall be given The brightest glories earth can yield And brighter bliss of heaven"

Sumpter, S. C.

The World's Fair vs. The Christian Sabbath.

The law of the land, as interpreted by the Supreme Court of the United States, cannot be used to prevent the continuation of the World's Fair in its work of educating the American people to disregard the law of God to "remember the Sabbath day and keep it holy."

The fact that the law of the land allows this desecration can be no excuse to any Christian to join in the woeful soul-destroying and nation-destroying practice.

When the Fair was thrown open to visitors one Sunday, that was a good reason for every Christian in this world to say that he would stay away altogether, even though the law should subsequently compel the closing of the gates on Sunday.

This is a great crime for which we as a nation will suffer. And yet there are probably thousands of Christians among the visitors to the Fair every Sunday.

At the last international exhibition in Paris, France, the visitors were astonished when coming into the grounds on Sunday morning to find the American Department closed, and no doubt the enemies of the Sabbath began to organize then and there to show us American people their power when the first opportunity should come. The time will come in this country as it has already come in Europe, when there will be no day of rest for the laboring man; and yet most of the organized Sabbath breaking is carried on ostensibly for the benefit of the laborer.

Nashville is becoming famous as a Sabbath-breaking city. Yesterday (June 18th), according to one of our city papers, twenty kegs of beer were drunk at a picnic just beyond the city limits. Results, many people badly intoxicated, fights, two or more men badly hurt. On the same day another picnic up the river—bloody fight on one of the steamers carrying the crowds, at least two men badly hurt.

What kind of people are they that can derive any pleasure from attending such places?

W. M. WOODCOCK.

—A present-day writer says that the tale will bear retelling of the little girl who went around the house chanting, "I hardly think I have any father, I hardly think I have any father," as a result of conscientious drilling in a prayer beginning, "I heartily thank thee, Heavenly Father;" but the following may be ranked among the desirable class of the "hitherto unpublished." A small colored girl, a veritable Topsy in originality, abruptly ceased one day in her ministrations, dust-brush in hand, and demanded of her startled mistress: "What did you say was de Lord's las name?" The bewildered lady, who had never presumed to say anything on that subject, replied that she did not know, but was assured. "O, yes, you taught it to me you'self; it's in the Bible;" and was further requested to "Jus' say the Lord's prayas," and upon reaching the petition, "Hallowed be Thy name," a dusky forefinger was pointed at her, in triumph: "Didn't I tell you? Dat's 'is las' name—'Hallowed.'"—*Ex.*

CORRESPONDENCE

Our Texas Letter.

We very much enjoy the communications through the papers from the brethren in the various locations of our country. We are brought close together and made to know each other, though strangers in the flesh. Texas is a good way from many of your readers, and I expect some of them like to see a letter occasionally from the greatest commonwealth in the Union. As to area, if Texas could be hinged on its eastern border near Texarkana and turned over from western border eastward, it would substantially cover all the Southern States South of Tennessee, while El Paso upturned would border upon the waters of the Atlantic. A similar tranfix from South to North, the Texas Gulf coast would mingle with the regions of the Dakotas. Not only is it immense in area, but in production, soil, climate and population. To those unacquainted with the designations of the State, it is needful to designate the locality referred to, just as if one in Tennessee should speak of the "South" the locality referred to would need to be mentioned.

There are a great many good people in this Empire State who are trying to develop its vast resources for good. Churches and institutions of learning are looming up in every section. More laborers are needed and the means of development are in sore demand. There are vast multitudes of professedly good, or should-be-good people, who are striving an hundred fold harder for the accumulation of worldly goods for self than Christ and their fellow man. Rich lands and fine stock seem to craze many who say they used to be good folks in their old country. It is nothing uncommon to hear people speak of how regular and faithful they were in their church relations in the old State, when they are practically dead and useless to the cause of Christ here.

There is an army of non-affiliated and useless church members in this State. There is another vast army of people who are members of churches that are of little use to their churches save that they increase the numerical list.

There is an immense work, church and educational, going on. Baylor University, at Waco, which has for several years groaned beneath a load of indebtedness, is now free. Through the persistent and trying efforts of Dr. B. H. Carroll and Bro. G. W. Truett the encumbrance is removed. And now the Baptists of Texas, as well as all true friends to Christian education, can rejoice upon having one of the largest and best institutions upon American soil.

Texas has one of the strongest and most effective systems of public schools in the United States. A vast area of her public domain was set apart in its early history for school purposes. The annual fund accruing from this landed domain is sufficient to sustain free schools from four and a half to six months in the year, paying teachers a fair salary. In conjunction with this system provided by the constitution, a State law provides for local taxation, so that any community may by its own

election collect a community tax to supplement the other and sustain a nine month's term. One of the most serious and hurtful features of the cotton growing sections is that the children of farming, and especially tenant people, are deprived of much of the school privileges on account of home work. It is astonishing and distressing to know that the largest per cent. of the vast cotton production is made and gathered by children, white and black, within scholastic age, and who ought to be in school at least six or eight months in the year.

We were glad to see a good account of the Convention at Nashville. We are much impressed that a few questions are growing in magnitude and which are destined to reform some of the Convention machinery. Notably, that of representation. It is a great privilege and benefit to the 90 per cent. of attendants to see and hear the great and good men and to mingle with the multitudes of loving brethren. Nevertheless it is true that 10 per cent. of the representatives are substantially the Convention, and do all the work of the Convention. The central figure and great object of the Convention is in the missionary work. It is a demonstrated fact that the germ and source of missions is in the churches at home. When this fact shall be more fully developed, and the churches with the local ministry appreciate it as such, there will be less need for the large annual gatherings. That there will need to be co-operation and organic concert will be more apparent. To the few of the general class of the ministry who are privileged to attend the Conventions it is a feast; to the multitudes who cannot and who do not, it is a source of regret and privation. It is true that the benefits to be derived from the large gatherings are of great value to all who attend. That a change in some way is in the future is evident. It may be that when the churches and people are better educated and the mission interest increased that State Conventions will assume and discharge their mission work direct. Texas will grandly welcome the Convention next May. The opportunity will be afforded for multitudes of old State folks to see the Empire of the West.

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Eddy, Tex. T. E. MUSE.

Mary Sharp College.

Dear Bro. Folk:—Recent developments here enables me to communicate some news of general interest to the brethren of Tennessee. Ten months ago when I accepted the pastoral care of the Winchester Baptist Church, I found "Mary Sharp College"—once the pride of the South—closed. The trustees were discouraged and the prospect was gloomy. I am glad to announce that this is no longer the case. The vexed problem of opening the college has been settled. All parties concerned contended that it was useless to undertake the work unless Dr. Z. C. Graves could be secured to fill his old place. This feature has at last settled itself, and Dr. Graves has accepted the presidency of "Mary Sharp," and will devote the remainder of his earthly life to the interests of this college. We have purchased the "Mont

Miller Hotel," which was built for a summer resort two years ago and comfortably equipped for the entertainment of summer guests. This building is just across the street in front of the college building, and we are enabled by this trade to add this new feature to the management of the "Mary Sharp." Rev. J. L. Thompson, of Alabama, has accepted the business management of the college and will be in charge of the home department. This is a guarantee of satisfaction in this feature of the college.

Mrs. Nora Graves Hailey has accepted a place in the faculty and will also be governess in the home.

Miss Lilia Bledsoe comes to take charge of the music department, while Miss Tulula Dickson, of Alabama, takes the art department.

Prof. J. H. Bledsoe, once connected with the faculty, returns to his old position. Other places will be filled in the faculty as soon as competent teachers can be found.

To say that we are rejoicing but mildly expresses it. All these earnest workers combined in a faculty not only gives assurance of the success of the college, but we are rejoicing over this additional force of Christian workers to our church work.

The coming of Bro. Thompson, a life long friend, especially gladdens my own heart and I am delighted to introduce him to the brethren of Tennessee as a faithful man of God, an earnest worker and good minister of the cross. CATT. SMITH.

Carson and Newman.

Dear Bro. Folk:—Commencement has come and gone. To say it was a success feebly expresses it. We had the largest crowds and the most enjoyable occasion known in the entire history of the Carson and Newman, largely due to the wise management of the school during the year, to the hope of their being comfortably seated when they came, and especially to the fact that Dr. Broadus was the preacher on Sunday and to lecture on the Accomplishments of Women. With both sermon and lecture the audience was delighted because of the vast store of profit received by them. We need more money to pay the board of young ministers, who on leaving had to give their individual notes because of lack of funds. Will not East Tennessee pastors especially take collections for this purpose? We believe the college never had so many friends. Prof. Henderson has so managed the procuring and collecting of subscriptions as to make friends rather than enemies to the college. The Board feels thankful to the friends for their contributions to the new college building, to Prof. Henderson for his wisdom displayed in securing funds and even hereby making friends to the institution, and especially to Capt. J. L. McKinney and Prof. W. T. Russell, who for more than three years have gratuitously watched over the work, employed hands and paid them by the hour, have given it such close attention that the result is, we think we have the best building for the money expended in the entire Southland. Contributors may rest assured that not a dollar has been wasted. Still much more work is needed to complete the third story, to grade the

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grounds, etc., etc. With this done, then a liberal endowment, and Carson and Newman College is established. May God grant that some of our wealthy Baptists may find it in their hearts to bequeath her a good share of their estates, thus honoring God with their substance, and receiving his divine approval. S. S. HALE. Mosey Creek, Tenn.

Its Semi-Centennial.

The recent commencement of the Southern Female College at LaGrange, Ga., Charles C. Cox, President, was the most brilliant and attractive in the history of that famous institution.

On Sunday, June 11th, the baccalaureate sermon was preached by Rev. Dr. J. B. Gambrell, President of Mercer University, the sermon held by the College Missionary Society at night by Dr. T. J. Beck.

On Monday, June 12th, the elocution contest and the celebration of the Chonian Literary Society took place. At night a brief concert of choice music was followed by the famous lecture "Money and Morals," by Hon. Henry Watterson, LL.D., editor of the Courier Journal, Louisville, Ky.

On Tuesday morning were read short papers by the Alumnae, representing nearly every class for fifty years. On the stage as Alumnae were mothers, daughters and grandchildren.

Tuesday afternoon came off the senior class celebration. A vigorous debate, "Resolved, That the Puritan elements of civilization are superior to those of the Cavaliers," was presented by four full graduates. The class history, essay, prophesy and poem completed the program.

A large audience assembled at night to hear the grand concert, including a medal contest in vocal and piano music. All the medals were then awarded in a graceful speech by Dr. F. M. Ridley of LaGrange, Ga.

In all there were nineteen graduates in the M. A., B. A., M. L., and Ecclesitic courses.

The Gospel Tent.

Thanks to the free-will offerings of the brethren and sisters of Russellville, Adairsville, Ailensville, Guthrie and Pembroke, Ky., and Nashville, Clarksville, Little Rock, Springfield, Paris, McKenzie and Trezevant, Tenn. We have been enabled to procure a tent, costing something over \$150, with a seating capacity of about 400, and now it is pitched in North East Nashville, where we hope to win many souls to Christ. On Monday night, June 18th, Dr. G. A. Lofton preached the dedicatory sermon in the presence of a large and attentive audience. Dr. J. M. Frost led in prayer. The singing was led by Mr. Will Bailey, while Miss Lottie Bailey presided at the organ. Among the many who are helping us with their presence and prayers are: Reva. T. T. Thompson, W. Y. Quisenberry, Vaughn and Prof. J. E. Bailey. From here we expect to go to Dickson Station. Brethren, if you cannot be present with us you can give bountifully of your prayers.

JOE. P. JACOBS. B. F. HAMPTON. F. W. WITTENBRAKER.

NEWS NOTES.

NASHVILLE.

First Church—Pastor Frost had "a pleasant sort of a day on the whole." Central—Pastor Lofton received three by letter. Immanuel—Pastor Van Nees has returned from his vacation. His report was full of hope. He preached for the Moore Memorial Presbyterian Church at night—union services.

Edgefield—Pastor Gardner received two by letter and one for baptism. North Edgefield—Pastor Quisenberry preached twice at the penitentiary and baptised eight. At night he preached by special request for the McFerrin Methodist Church and Bro. Wittenbraker preached for him.

Howell Memorial—Pastor Strother had a large congregation at night; one for baptism.

Seventh—Pastor Wright is off on a vacation; Capt. M. B. Pilcher conducted services for his people. He won all hearts, so one of the leading members reports.

Third—Pastor Golden received one by letter, two for baptism and baptised one.

Mill Creek—Pastor Price had a fine day; received one by letter. Bro. B. T. Lannom preached for him at night.

Centennial Mission—Bro. Bond reports fine interest.

This being the day for the election of officers, Bro. Wright was made President, Bro. Price Vice-President, and Bro. Golden Secretary.

The following resolutions were passed by the Baptist Pastors' Conference upon the death of Dr. J. R. Graves:

WHEREAS, We learn with profound sadness and regret the death of Rev. J. R. Graves, LL.D., of Memphis, Tenn., this morning at one o'clock, the bare fact of which was telegraphed the BAPTIST AND REFLECTOR of this city, and

WHEREAS, The death of so distinguished a character and so pronounced a preacher as Dr. J. R. Graves in the ministry of the Baptist denomination marks a great event in our history, and

WHEREAS, His death will be the subject of great grief and consideration among the people of God everywhere, therefore be it

Resolved, That the Baptist Pastors' Conference of Nashville join in the general sympathy of the brethren which will be everywhere expressed, and that our condolence and prayers be tendered the bereaved family of the deceased.

Resolved, That a prince in Israel hath this day fallen, and that we hereby do honor and reverence to the memory of that remarkable life, his patient and heroic sufferings and to the mighty works which have characterized and distinguished this man of God.

Resolved, That these resolutions be published in the BAPTIST AND REFLECTOR and a copy sent the family of the deceased.

J. H. SNOW.

KNOXVILLE.

The Sunday-school Association of Knoxville Baptist churches met with the Third Baptist Church at 3 p. m. There was a very good representation from the churches and the speeches were spirited and timely. "The Qualifications of a Superintendent"

dent" were discussed; of these piety, prayer, tact, affability, industry, studiousness, etc., were presented.

Second Church—Pastor preached at both services; good congregations; encouraging services; a. m., Luke xviii. 29, 30; p. m., Prov. xv. 13, 14, "Young people and amusements;" received one by letter, baptised one.

Centennial—Pastor preached at both services; a. m., Luke xix 10; p. m., Isa. xlv. 22; received three by letter, baptised one.

Third—Pastor preached in a. m., John xx. 31; Lord's Supper celebrated in p. m.; services interesting, good congregations.

Bro. Pace preached for us five times during the week; the sermons were good and did much good.

First—Bro. Asby Jones preached at both services.

MEMPHIS.

First Church—Fine congregations yesterday. The Sunday-school special service for the children was very much enjoyed. At night three brethren were set apart as deacons—F. D. Craig, A. P. Truss and W. F. Privett. Bro. J. D. Anderson assisted the pastor in the ordination.

Trinity—Good congregations morning and night; very pleasant services during the week.

Central—Usual services; fair congregations; pastor preached; morning subject, "Business principles applied to religion;" at night, "Religious principles applied to business."

Rowan—Interesting services during the week; preaching by the pastor. The Sunday-school was well attended and much interest taken in the review for the quarter.

The sad intelligence of the death of our venerable brother, Dr. J. R. Graves, was brought to the Pastors' Conference this morning, and a committee consisting of Brethren Slack, Willingham and Nunnally was appointed to draft suitable resolutions with reference to our departed brother.

The Orphan's Home.

"The continual dropping of the water wears away the stone." So I hope the continual call for help in our work will move the hardest pressed or the most indifferent to assist in the feeding, clothing and bousing of these little ones. Their wants are just as numerous and pressing in these "hard times," as if there were money on the trees.

Dear brethren, we must make sacrifices for them. Will you? Don't wait until you can do big things, but give us the little. We need now \$75 for the support and \$2,800 on the building. Has God prospered you? If so, please divide. Won't you?

T. T. THOMPSON.

ATHENS ITEMS.

The past month has been a prosperous one with us. Six have been added to our membership and four baptised; \$11.85 collected for missions. On yesterday, June 25th, our Sunday-school was addressed by Rev. C. L. Hailey. All present felt the force of his talk and were inspired with renewed determination to do more in aiding the State work. Rev. J. T. Barrow, preached an excellent sermon at 11 a. m. on "The Prosperity of the Church by the Aid of Deacons." After the sermon Brethren Vas' Block, Thomas Edgeman and Sim Edge-

man were ordained to the office of deacons, Rev. O. L. Hailey acting as chairman of the presbytery. A good congregation assembled at 7:30 p. m. to hear Rev. O. L. Hailey.

Last Thursday afternoon the pastor of the M. E. Church, South, immersed a young lady in our baptistry in the presence of about ten or twelve persons, most of whom were her particular friends. He actually went in behind the scene almost out of sight of her friends to immerse her. T. R. WAGNER.

Fall Branch.

Rev. J. E. Smith has resigned his pastorate at this place and the church has called Rev. W. K. Cox. Walker's Fork Church at its last meeting called Rev. E. D. Cox to its pastorate.

Oak Dale church called her pastors and appointed a building committee at her first meeting after she organized and is now in full headway and will build a house soon. Your scribe was the choice for pastor.

"Old Double Springs" is moving on grandly. At our last meeting we had the pleasure of resigning our pulpit to Rev. J. F. Simmons, just home from the Southern Baptist Theological Seminary, Louisville, Ky. To say he charmed us is weak; he moved us deeply and proved to a point that salvation is wholly of grace. Bro. Simmons is a young man of noble character. This is his native home. He was converted at Double Springs when a youth, went to Texas, was called to the ministry, and from there he went to Louisville to the Seminary. He will return this fall. JOUN A. SMITH.

Harmony.

It has been quite a while since I have had the pleasure of writing to your noble paper, and as it is a time of sore distress to the people around Harmony, I thought I would write and tell you and the many readers the cause of our grief. During the last few weeks two of our members have been called home and two more new graves appear in the church yard. The first one to leave us was Sister Emma Howe, wife of Joshua Howe, who, though in the prime of life, is made to realize that there are trials and tribulations to bear. She had been in a low state of health for some time, and those who know the disease of consumption know that it is only a matter of time when this disease shall do its deadly work. She leaves a family and a host of friends to mourn her loss. God bless her little children. The next to fall was Bro. Willie Fry, who, while yet young, seemed to have a bright future before him. He entered the Southwestern Baptist University hoping some day to be able to proclaim the glad tidings of the Gospel to a dying people, but the end of death cut him off before his work was even begun. God knows best, and probably this was sent by the Divine Hand to teach us as Christians to fear and obey Him, and at all times be ready for the judgment day. He may by his death influence more for good than if he had lived a long life of service in his Master's vineyard.

May the Lord bless you in your work and bless us in this hour of bereavement. W. H. ENRELATION, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS
Rev. H. A. TERPES, D.D., Corresponding Secretary, Richmond, Va.
Rev. R. J. WILLIAMS, D.D., Memphis, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS
Rev. I. T. TICHANON, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. O. L. HAILEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION
Funds for young ministers to the S. W. U. University should be sent to U. M. SAVAGE, D.D. Jackson, Tenn.
For young ministers at Carson and Newman College, to J. T. HENDERSON, Messy Creek, Tenn.

Woman's Missionary Union
CENTRAL COMMITTEE FOR TREASURERS:
Mrs. G. A. LUTON, President, 607 South Sumner Street.
Mrs. R. C. STOCKTON, Corresponding Secretary and Treasurer, 1303 West Demonbreun St., Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

CENTRAL COMMITTEE NOTES.

The Central Committee again calls attention of the societies to the fact that the third quarter of the State Convention year is nearing its close. There are many reasons to be thankful that each report indicates an increased interest in the mission cause in the State. The enrollment of new organizations and prompt reporting of societies' work, even though the amounts be small, have proven a very creditable report in the aggregate. The continued calls for Centennial certificates in packages of twenty-four presents an outlook favorable to the redemption of the pledge to continuance of the work toward raising the Centennial Fund.

Please do us the kindness to send in your reports by the 5th or before the 10th of July.

Below is given the receipts of the Woman's Missionary Union from May 1, 1892, to April 25, 1893, as reported by the Central Committees.

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

Table with columns for NAME OF STATE, Foreign Missions, Home Missions, State Missions, Ministerial Education and Intellect, Church Work, Pastors' Salary, etc., and Other objects.

Recommendations.

The following recommendations of the Foreign Board, S. B. C., were presented to the Woman's Missionary Union assembled at Nashville May 12th, and adopted by that body:

- 1. That the Woman's Mission Societies aim to raise the sum required to support our women missionaries in foreign lands.
2. That the object of next Christmas offering be the work in Japan.
3. That the Woman's Missionary Union (seeking from the Sunday-school Board in Nashville their co-operation, which, we understand, will be cheerfully given) aim to introduce the observance of "Missionary Day" in all our Sunday-schools, prepare programs, attend to the distribution and do all else that is possible to make the occasion a success.

The following letter from the Secretary, Dr. H. A. Tupper, accompanied the recommendations:

RICHMOND, VA., May 3, 1893.
Miss Annie W. Armstrong, Cor. Sec., Baltimore, Md.—Dear Miss Armstrong:—In presenting to the Baptist women of the South the recommendations which have been sent to you, the Foreign Mission Board of the Southern Baptist Convention take the occasion to thank our Southern sisterhood for the very efficient aid that they have given to the foreign work of the Convention. The sum of money that they have contributed is large. But, even greater than that, is the widespread influence of the literature disseminated, the meetings held and the many examples of self-denying endeavor over the churches and homes of our Southland.

It is recommended for the year ensuing that special attention be directed to the children. This is the foundation of all permanent work for the future. As much as the present generation may do, to give the gospel to mankind, it will be increased many fold if the seed of missionary truth be wisely lodged in the mind and heart of the little one. The Sunday-school Board of the Convention is raised up, just at the same time its agency is most needed for this important department of Christian enterprise.

The recommendation, that Japan—worked for last Christmas—shall be the object for the next "Christmas offerings" will be pleasing to the ladies, the Board feel assured. There is something wonderfully interesting and fascinating in that country, whether viewed physically, politically, socially or religiously. All that is needed is information, to excite the deepest sympathy with this people "of the rising sun." Our force there, brothers and sisters McCollum and Walne, is so small that we would be painfully concerned were it not that Providence is smiling upon their labors and there will be this year increased interest awakened among our people. (Note: The Christmas Offering of last year, as reported by Central Committees, amounted to \$5,068.82. A. W. A., Sec., W. M. U.)

The support of all our women missionaries is commended again to your consideration, because the work is a grand and inspiring one, and the Board are sure that it will be accomplished in the near future.

It is needless for the Board to say anything in praise of the executive department of the Woman's Mission

ary Union located in Baltimore. The planning of their heads and the performance of their hands, with the consecration of their spirits, as read between the lines of their incessant toils, are one of the most healthful stimulants to the Lord's workers of the Convention, and do not escape the eyes of Him, who seeth in secret and rewardeth openly.

In behalf of the Foreign Mission Board, I am, ladies, Yours very truly, H. A. TUPPER, Cor. Sec. Brazil.

All who have diligently studied Roman Catholicism in their own homes in Europe and America, recognize that it is a soul destroying system. Where it has moulded a people and educated them, uninterfered with by any other religion, it has left them in the deepest ignorance of the way of salvation and in direct moral depravity. Cardinal Manning declared that it is either the church of Christ or the master piece of Satan. So it is the latter.

The Roman Catholic countries occupied by our Board are at once among the most destitute and the most promising of our fields. Their peoples are hungry for the gospel. They recognize their need of something which Romanism does not give them. They feel their guilt and ruin. Especially is this true of the Latin Republics of America and Cuba. Brazil and Mexico are both holding out longing hands to us and calling for the water of life. In those fields our cause has made rapid progress, and to day they are white to the harvest. Brazil appeals to us with special need and peculiar promise. It is the largest of South American countries and is destined to play a vast part in the history of our race and hemisphere. Into its vast domain the thousands of Europe's crowded population are pouring. Its almost boundless interior is being pierced by railway lines in many directions, and immigration is fast filling its rich plains and valleys. Already 15,000,000 people make their home in that immense territory. Large cities border the coast line, and hundreds of towns are scattered over the interior.

The Brazilian people are descended from the first Portuguese settlers of the country and are consequently of our own Caucasian race. They are a progressive, bright, attractive, social people. They readily understand and attentively listen to the gospel wherever it is preached. As found after three hundred and fifty years of Romanism's fatal reign, their moral and religious state is woeful indeed. The worship of images, the deification of the Virgin Mary, absurd and grovelling superstitions, and the ceremonial mummery of priestcraft, all take the place of the simple and spiritual religion of Jesus as found on the pages of the New Testament. They know nothing of Jesus as a living, personal Savior, nothing of heartfelt trust in him, nothing of the new birth. Immorality works widespread ruin to young and old. Priests and people alike live in vice and sin, and blindly serve fleshly lusts and passions. Yet when converted, and turned from idols to serve the living God, these people become noble and exemplary

followers of the Savior, and are truly "new creatures" in Christ Jesus.

Baptist mission work in Brazil began in the year 1881, when W. B. Bagby and wife arrived in that country and began preparing for active service among the people. Joined a year later by Z. C. Taylor and wife, they established themselves in Bahia, a city of 150,000 souls, and there with the help of Antonio Teixeira, a converted Brazilian, they began regular preaching, and organized a church. After some months of seed sowing, the work was blessed to the conversion of several persons and these became earnest helpers in giving the gospel to their fellow countrymen. After a time Rio Janeiro, the great national capital, and Macao, a state capital, were occupied. Converts were baptized at these places and churches organized. The work has gone on until now six states have preaching stations in them, about five hundred converts have been won from Romish superstition to Christ, and twelve Brazilian and two foreign churches have been organized. A large number of tracts have been written and translated, and thousands of these, as well as Bibles and Testaments and Gospels, circulated among the people. At present there are seven male and eight female Baptist missionaries in Brazil, assisted by a number of Brazilian evangelists and colporters.

The whole country is notably open to the gospel. Everywhere the people press to hear the news of salvation. The present republican government is most favorable to our cause, having separated church and State three years ago, and now guaranteeing religious liberty and protection to all. God is blessing the labors of His people. The great needs of this field are new men and women to reinforce the mission of our race and hemisphere. Into its vast domain the thousands of Europe's crowded population are pouring. Its almost boundless interior is being pierced by railway lines in many directions, and immigration is fast filling its rich plains and valleys. Already 15,000,000 people make their home in that immense territory. Large cities border the coast line, and hundreds of towns are scattered over the interior.

The most earnest and constant prayers of God's people are asked for His blessing upon this most inviting mission field where millions are perishing in sin, but where they are ready to receive the "glad tidings" wherever preached to them.

W. B. BAGBY.
Rio Janeiro, Brazil.

Program for Woman's Missionary Union for July, 1893. Subject, Foreign Board. "A man's reach should exceed his grasp."

- 1. Hymn—"O God, our help in ages past."
2. Scripture—Rev. vii. 2, 4, 9-17.
3. Item—Since there are thirty times as many heathen as there are evangelical Christians, it follows that each Christian is responsible for thirty heathen and they are "his share."
4. Prayer that each may feel his responsibility.
5. Resolve—"I cannot do everything but I can do something; what I can I ought to do; and what I ought to do, by the grace of God, I will do."
6. Hymn—"Jesus, I my cross have taken."
7. Leaflet—"Do Missions Pay?" By Rev. L. L. Henson.
8. Music arranged by Committee.
9. Work of past year—Convention echoes. Work of current year—Recommendations.
10. Business. Collection. Subscriptions to Foreign Mission Journal.
11. Leaflet—"Such Gifts and Givers as God Loves."
12. Doxology.

BAPTIST AND REFLECTOR

J. R. GRAVES, LL.D., - Special Editor

SUNDAY-SCHOOL AND COLPORTAGE. O. L. HAILEY, Cor. Sec., Knoxville, Tenn.

AN SECRETARY.

This is a dry time for us as well as for others. But many schools and some churches are sending in their offerings. I sincerely hope that no one will pass us by. Take a collection for Sunday-schools and colportage, brethren. Let every church give something this year. Take a collection before the Association. Not all the schools are yet helping us. Just come along. "Don't wait for the brethren to sing."

ASSOCIATIONS.

Here they come. And I hope to meet the most of them. Cannot get to all, but I shall not miss any that I can easily reach. I trust that brethren may be ready to give us a hearing.

THOSE ASSOCIATION LETTERS

are ready at 30 cents a dozen or larger quantities at 25 cents a dozen. Good in any State, but especially for Tennessee. Have explanatory notes intended to help those church clerks who have not had experience; and to secure uniformity of reports. Many have already been ordered. Sample for 2 cent stamp.

SUNDAY-SCHOOL CONVENTIONS.

The East Tennessee is to be held at Johnson City, July 18th and 19th, with a preliminary meeting on Monday night. A splendid program is out. Visitors will be generously entertained and the railroads give reduced fare. Let there be a grand meeting. Of this you may be assured. The West Tennessee, with an elaborate program, is coming to Brownsville. And that is guarantee of a splendid meeting. We hope to be on hand at both places.

What of the Middle Tennessee Convention? Prof. Bailey and the rest I hope will see that it is not a whit behind.

COAL CREEK.

Rev. Robert Donaldson, one of our colporters has made this point the basis of operation for several months. His success has been encouraging. The church is revived and they have revived the Sunday-school, and already have the plans and lot and a large part of the subscription to build a new house of worship. I went out on Sunday, June 18th, to help Bro. Donaldson in a meeting. But was prevented by sickness from remaining more than two days. The congregations were large and very attentive and the prospect encouraging. I left Rev. J. S. Grubb, of Clinton, with them. I shall perhaps have more to say about this place.

A CHANGE OF HEADQUARTERS.

About July 2nd we expect to move from Knoxville to Winchester, Tenn. and I shall conduct my work from that place.

AUNT NORA AND MARY SHARP

did it. The management of this worthy old institution felt as if they must have "Aunt Nora" in their faculty, and where she lives there is my headquarters and heart centre. So I am going to Winchester. And we shall take great pleasure in rendering any service in our power to those who

"Baptism of a Corpse."

The secular papers of June 8th had a special dispatch from Chattanooga, telling how a dead man had been baptised in Walker County, Georgia. In one paper the readers were told of the "dripping body" being "coffined and buried in the presence of a large concourse of people." From three different States letters came to me asking for information. I at once endeavored to ascertain the truth about the story. Before me is a letter from a citizen of Eagle Cliff, Walker County, Georgia, who writes me as follows: Rev. Dr. Dobbs:—In answer to your first question I will say that there is no Missionary Baptist minister by the name of Drennon in this county.

Second question—Will say that the person baptised was not immersed—only sprinkled by the request of the subject.

Third question—Yes, there was a man by the name of Massey sprinkled by a Methodist minister near this place [Eagle Cliff] by the name of J. W. Drennon; but he did it, I suppose, to satisfy the request made by Massey to his wife before his death. He told his wife if he could not be baptised before his death, to have it done afterwards at the grave. Drennon did not want to administer baptism, but thought it would impress the people to attend the church and its commands while in health. This is all I know about the matter. Yours fraternally, W. P. W.

Of course, Mr. Editor, it will be impossible to get the secular papers to give this denial as wide publicity as the story they printed. For years to come there will be circuit riders telling their hearers about the superstitious act of dipping that dead man! And oh, how they will ring the charges on Baptist ignorance and salvation by water! What do you think of the case anyhow? Yours as ever, C. E. W. DOBBS. Cartersville, Ga.

ASSOCIATIONAL MEETINGS.

- Big Hatchie—Woodlawn church, Haywood county, July 20th.
Concord—Powell's chapel, Rutherford county, Aug. 2nd.
Holston—Erwin, county seat of Unicoi, Aug. 10th.
Cumberland—Big Rock church, Stewart county, Aug. 15th.
Nollachucky—Mill Spring, near Mossy Creek, Aug. 17th.
Cumberland Gap—New Salem, Claiborne county, Aug. 24th.
Beulah—Mt. Moriah, Obion county, Aug. 30th.
Big Emory—Grassy Cove church, Cumberland county, nearest station Spring City, Aug. 31st.
Mulberry Gap—Richardson Creek church, Hawkins county, Aug. 31st.
Western District—Bird's Creek

church, near Whitlock, on the P. T. & A. R. R., Sept. 1st.

Unity—Henderson, Sept. 2nd.
Watauga—Bethel church, Johnson county, Sept. 5th.
Sweetwater—Harmony church, McMinn county, Sept. 7th.
Memphis—Grand Junction, on Memphis and Charleston R. R., Sept. 7th.

Sequatchie Valley—New Life, Sequatchie county, Sept. 8th.
Northern—Maynardville, Sept. 12th.
Central—Trezevant, Sept. 18th.
Salem—Smithville, DeKalb county, Sept. 14th.

Easton—Cog Hill church, near Cambria station, Marietta and North Ga. R. R., also thirteen miles from Athens, Sept. 14th.

South Western District—Chalk Level church, Benton county, six miles of Camden, Sept. 15th.

Wiseman—Dixon's Creek church, Sept. 20th.
East Tennessee—Clay Creek church, Sept. 21st.

Clinton—Grantboro, ten miles east of Jacksboro, Sept. 21st.

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

Union—Laurel Creek, Van Buren county, Sept. 22nd.

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

Friendship—Newbern, Dyer county, Sept. 23rd.

Ocoee—Philippi church, Sept. 26th.

New Salem—Alexandria, Sept. 27th.

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

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

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

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

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

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

Sevier—White Oak Flats church, Oct. 5th.

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

Fairview—Independence church, Madison county, Oct. 11th.

Weakley County—Union Academy, Oct. 20th.

Chilhowie—Where? when? Beech River—Where? when? New River—Where? when? Riverside—Where? when? Walnut Grove—Where? when? State Convention—Jackson, Oct. 11th. J. H. ANDERSON.

—Churches in Duck River Association desiring fifth Sunday meetings in July will please make it known to our Board. J. C. AKIN, Ch'm. Shelbyville, Tenn.

—Read advertisement of Southwest Virginia Institute in another column.

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

Royal Baking Powder. ASSOCIATED BAKERS.

BAPTIST AND REFLECTOR

Nashville, Tenn., June 29, 1893.

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

A. B. CABANISS, Field Editors and J. H. GRIME, General Agents.

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EDITORIAL CORRESPONDENCE.

CHICAGO, ILL., June 29, 1893.

Well, here we are in Chicago and the Fair open on Sunday! Does it seem strange? We confess that it seems a little so to us. Perhaps a few words of personal explanation may be in order. Some time ago we arranged to go to the Fair along with the Tennessee Press Association on June 16th and carry a party of friends. When they decided to open the gates of the Fair on Sunday we notified our friends that we could not go. Then when the United States Circuit Court ordered the gates closed on Sunday we immediately notified our party to get ready, that we were going. After we had done so an appeal was taken to the United States Court of Appeals. The matter was to be decided before we left home. For some reason it was not, however. But as our party was ready and some of them from a distance had been notified to meet us at that time, and as this was the only time when we could conveniently go on account of the Associations later in the summer and fall, and, above all, hoping for a favorable decision in the Sunday opening matter from a tribunal representing the United States Government itself, we concluded to come on to Chicago anyhow with the party and await developments. Finding that no decision had been reached, we kept away from the Fair after our arrival. When the judgment of the court was announced, ordering the Fair open on Sunday, our first impulse was to go home and have nothing to do with the Fair. After

much thought and prayer, however, we concluded to remain and go to the Fair for the following reasons: 1. There is no doubt that the Fair itself is well worth seeing. 2. Having uttered a protest as strong as we could against the Sunday opening of the Fair at a time when it might do some good, and the matter having been finally settled adversely to our wishes, we did not see what more we could do in the matter, except still to protest against the opening on Sunday. 3. The question of Sunday opening occupies a very different attitude now from what it did at first. Then it was in violation of the laws of God and man and in violation of the most sacred business obligations that the gates were open on Sunday. Now it has the sanction of the highest available court in the land, a court representing the other party to the broken contract, and however the decision may have been obtained, still it is *law*. The matter now occupies a position similar to Sunday trains and Sunday newspapers. We protest against both, but they are legal, and we do not hesitate to avail ourselves of their advantages during the week because they violate the seventh day. 4. Even after these considerations we did not decide to go to the Fair at all until we had consulted with some of the best Baptists of the city, including a distinguished pastor, a prominent business man and a National Commissioner of the Fair, all of whom had been strongly opposed to Sunday opening, and had spoken and worked and voted against it, but who were going to the Fair themselves, and advised us to go. So we went. We may say that we believe in the boycott, when the boycott will do any good. But in this case it could have had no effect upon the Sunday opening question, as the matter had gone too far for that, and could only have deprived us of the educational advantages of the Fair, which we had such an excellent opportunity of enjoying. This we may add. If it had not been for the peculiar combination of circumstances we should not have come to Chicago at this time. If we had not been here we should probably not have come at all after the decision of the Sunday question, but being here and having gone, we are not sorry for having done so, though it may be that our moral conceptions have become perverted in the miasma of Chicago. But to begin at the starting point. It was a merry party of us which left Nashville on the morning of June 15th, consisting of the representatives of the Tennessee Press Association, with their wives and daughters. Through the kindness of the railroad officials we came on a special train and made the trip to Chicago, a distance of about 500 miles, in a little over twelve hours, reaching

here at 8:15 p. m. The route lay over the Louisville & Nashville to Evansville, the Evansville & Terre Haute to Terre Haute and the Chicago & Eastern Illinois to Chicago. On the latter road we had right of way and came spinning along over the broad plains of Illinois at the rate of about a mile a minute by actual timing, while it was said that we made a number of miles in $\frac{1}{2}$ of a minute. There was little of either jerk or jar, however, and the run was delightful. CHICAGO is a great big overgrown city of about a million and a half inhabitants. It covers an area about twenty-three miles long by about six or seven wide. Its whole surface is almost perfectly flat. It is seldom that you see the least hill to relieve the dreary monotony. It has quite an evidence of newness about it. The burnt district is all, of course, comparatively new, and so are the other parts. Many of the houses are very fine, notably a few of the hotels. Some of the office buildings reach up almost into the clouds, being from fourteen to twenty stories high. We went up on one which was twenty-one stories high. A large number of the buildings, however, are small, and only about two or three stories high. A good many look as if they were put up hurriedly for temporary use. It might not be a bad thing if a great fire should sweep over the Southern part of the city as it did over the Northern part in 1872, if like that it should result in the erection of larger and finer buildings. It seems almost a mystery how all of these people live ordinarily. We suppose that they live off of each other. This year they are living off of the visitors to the Fair, and they are evidently trying to make the most of their opportunity. We may say, though, that we have not found everything as high as we expected, except in the big hotels and restaurants and stores. There they charge their own prices, and get them. But the smaller ones are quite reasonable and just about as good. It is evident, however, that all charge as much as they think they can get. Nearly every man in Chicago is on the make. That is his business. That is what he is in Chicago for, and he seems to think that that is what he is in the world for. The whole city, with some honorable exceptions, seems to us a cold, selfish, grasping, money loving set, who neither fear God nor regard man, unless it is to their interest to do so. And yet they are not all bad. There are some noble, consecrated Christians here. Mr. D. L. Moody said last night in a sermon that he thought it would be possible to find ten righteous men in the city. We rather doubted it, but maybe he is right. We were glad to hear him say also that Forepaugh's circus,

which opened on Sunday here for the first time in its history, had failed to draw a crowd, and also that although two months ago he had been unable to get for love or money a theatre in which to preach on Sunday, he was last week tendered three of them, showing that their Sunday patronage had not paid them. It is extremely gratifying also to record that Sunday opening of the Fair is proving a practical failure. On each Sunday it has been open the attendance has been smaller than the Saturday preceding or the Monday following. On last Saturday, for instance, the attendance was 128,849. On Sunday it was 62,028, just half. But our pencil is running away with us. We have so much to say that it will be impossible to say it all at one time. We have had the pleasure while here of hearing sermons by Dr. P. S. Henson, pastor of the First Baptist Church, Chicago, and by Tom Spurgeon, who is now on his way to London to become his father's successor in the pastorate of the largest church in the world, and by D. L. Moody, the distinguished evangelist. Of these and other things we shall speak next week. Till then adieu. HEAVENLY RECOGNITION. We have been requested to write an editorial upon this subject, and we gladly comply. "Shall we know each other there?" is a question frequently asked, especially by those who have lost loved ones, and stand around the grave with tearful eyes, trying to penetrate the clouds which overhang the tomb. Why certainly we shall know each other. Why not? Our Savior made Abraham say to the rich man in hell: "Son, remember." This showed that memory, the thing by which we remember, shall be preserved in hell, and certainly it shall be in heaven, for it shows that death does not destroy it. Notice, too, that Dives recognized Abraham and Lazarus even across the great gulf, which separated them, and Abraham recognized Dives, and also evidently Lazarus. The apostles recognized Moses and Elijah on the Mount as they appeared there in their glorified bodies. The recognition of persons in heaven does not mean that you shall sustain the same relation to them which you did while on earth. But you will know that you did sustain that relationship. There will be no marrying nor giving in marriage in heaven, and so there will be no family relations there. But you will know that this person was your wife, or your husband, or your mother, or your father, or brother, or sister, or child, or friend. And so you will be able to renew the sweet associations of earth and to commune together about all of the pleasant memories of this world. Oh, if we could not know each other there, if one is to be the same as another

and all like flitting ghosts, if the links which are broken here shall not be reunited in heaven, if there can be no renewal of the delightful intercourse of earth, if the past is to be blotted out, it seems to us that heaven would scarcely be heaven to us. But, thank God, this shall not be true. "Know each other! Blessed comfort, When this mortal life is o'er We shall know our friends departed, Kindred spirits gone before. In our holy thrill of transport They will be the first to share, First to bid us kindly welcome, We shall know each other there." "Now we see through a glass, darkly, but then face to face; now I know in part, but then I shall know even as also I am known." Now there are secret thoughts, hidden motives, and frequently there come little misunderstandings, because we do not know each other fully. But there there will be no secret thoughts, no hidden motives. We shall be able to look down into the inmost chambers of the soul and read our every thought, each of the other. And so there can never come any misunderstandings which arise from lack of knowledge of each other. And knowing each other better, we believe that we shall love each other better. As the characters of our friends stand out so clear and so bright in the light of heaven, with nothing concealed, nothing to conceal, without a fault, without a flaw, but transformed, purified, beautified, glorified, we can but admire them more than ever we did here, where faults were many and none was perfect, and so we can but love them more. Then, too, with our own characters thus transformed, we shall be capable of a higher, truer, purer affection, from which all the dross of selfishness has been refined, and our kindred spirits will mingle in a nobler love than ever we experienced here, or even dreamed of. RECENT EVENTS. —Rev. Lucius Robertson will visit the Baptist Church at Sweetwater Tenn., Sunday, July 2nd. Let the good brethren there encourage him in his work. —Dr. J. J. Taylor, of Mobile, Ala., has declined the invitation to become president of Georgetown College, Kentucky, which was tendered to him by the Board of Trustees. —The Duke of Veragua and his suite left Chicago last week. During his stay there he occupied a suite of twenty-five rooms in the Auditorium Hotel, and it is said his bill for six weeks stay was \$9,000. —The Franklin Institute has award-

ed to Frederic E. Ives, of Philadelphia, the Elliott Cresson gold medal for his work in composite heterochromy—a photographic process for the reproduction of the colors of nature. —During the past year the American Bible Society printed and issued 913,678 copies of the Bible, or parts of it. The British Society issued 13,000 copies of the Bible in whole or in part each working day of the year. —Thomas Nelson Page, the Virginia novelist, and Mrs. Henry Field, of Chicago, a widow reputed to be a four-times millionaire, were quietly married on June 6, at Elmhurst, near Chicago. They will make their home in Washington City. —James Gordon Bennett, proprietor of the New York Herald, was dangerously injured at Paris, France, last Wednesday, by a fall from a coach on which he was riding. His injuries were such that an operation was performed with a view of relieving him. At last accounts his condition was critical. The Pope has sent three letters to America, says the Examiner, one to Cardinal Gibbons, one to Archbishop Ireland, and one to the American Archbishop General, in which he copiously explains his school policy. The contents of these epistles are not yet published, but we may presume that the Supreme Pontiff, so called, repeats what he has before instructed Satolli, his legate. —Rev. Mr. Berry, a colored Baptist preacher, who has been holding a meeting at Dawson, Ky., was cruelly shot by a mob of his own race, in his own house in the early morning of June 8th. It is supposed that the animosity of the mob was aroused by the fact that the preacher had had a number of fellows arrested for bad conduct during a meeting that he had conducted. —The Western Recorder, most always correct and reliable, has been misinformed when it states that Rev. E. C. Faulkner, of Searcy, Ark., has entered upon his work at New Providence, Tenn. The truth of the matter is that Rev. E. C. Faulkner was, for a long time, of New Providence, Tenn., but he has lately accepted the pastorate of the Baptist Church in Searcy, Ark., and entered upon his work there. —The Biblical Recorder of June 1st nominates Dr. H. H. Harris of Richmond, Va., as Secretary of the Foreign Mission Board to succeed Dr. H. A. Tupper, resigned. Dr. Harris is familiar with the work and zealous in the cause of missions. He is now authorized to attend to the duties of the office until the vacancy can be filled. Good, true and prudent men have been appointed by the Foreign Mission Board to nominate a secretary. —Arbitration of differences between nations is the coming way of their settlement, rather than resort to the sword, as the following excerpt indicates: It was moved in the House of Commons last week that, inasmuch as Congress had authorized the President of the United States to conclude treaties of arbitration with foreign powers, the English Government would open negotiations with the view to refer all differences between the two nations to arbitrators.

—M. Ashley Jones, son of J. Wm. Jones and brother of Rev. Carter Helm Jones and Rev. E. Pendleton Jones, has just been ordained by order of the Baptist Church in Madison, Ky. His brothers were present and took part in the ordination services. The former preached the ordination sermon and the latter delivered the charge to the candidate. It was an affecting and impressive occasion, which would have been rendered all the more so could the noble father of such noble sons have been present. —D. D. Monroe, one of the leaders in the famous Coal Creek riot, in Tennessee, last August, who has been on trial at Clinton for the murder of Frank Smith, a Fort Anderson soldier, who was on duty at the time of his death, was convicted of involuntary manslaughter and sentenced to five years in the penitentiary. He had previously been convicted of rioting and sentenced to two years. This is a total of seven years. He has yet to stand trial in Morgan County for rioting and burning stockades at Oliver Springs. —The New Orleans express on the Mobile & Ohio Railroad was held up by a band of six masked men at Forest Lawn, a station about three miles south of East St. Louis, on the night of June 8th. Access was obtained to the express car and the contents of the safe, amounting to about \$10,000, were taken. The train was in charge of the engineer and conductor who were in charge of the train which was held up at the same point about two weeks ago. There were but two men in the previous attempt and they were frightened off before they succeeded in obtaining their booty. —It is with a sad heart we chronicle the decease of Dr. J. R. Graves, L.L.D., Monday morning, June 26th, at 1 o'clock, at his home near Memphis, Tenn. The bare fact was telegraphed the BAPTIST AND REFLECTOR, but too late for an extended notice of his life and work in this issue. He was an important factor in the Baptist denomination in the South for more than half a century and one of the ablest exponents of Baptist faith in the world. He was a great warrior in the cause of truth. He was indeed a valiant soldier of the cross of Christ. But his warfare is over and his triumph is now complete. —The Baptist Helper of a recent issue makes bold to use the following strong though faithful language in regard to a class of Baptists too numerous in Tennessee: A do-nothing, give-nothing, help-nothing Baptist is about as worthless as anything we can think of, and it is our honest conviction that they not only need to be sharply rebuked, but if they persist in their evil ways and have not the manliness, not to say the Christianity, to step down and out, they ought to be shown the door of exit from our churches speedily. These remarks do not, of course, apply to such as are physically or financially unable to do work for the Master, but to those who are physically and financially able to do and will not. That is the right gospel ring, Bro. Smith. To be up and doing is the law of life and progress in the Kingdom of God; and to do nothing is to die sooner or later. —Gov. Altgeld of Illinois has just

pardoned out of the penitentiary Fielden, Neebe and Schwab, the three anarchists convicted of complicity in the Haymarket murders in Chicago in May, 1886, and sentenced along with others to be hung. The others were hung and these three had their death sentences commuted to imprisonment for life. Gov. Altgeld pardoned them on the ground, as he alleges, that they did not have a fair trial, notwithstanding the Supreme Court of Illinois and of the United States, on appeal, sustained the trial court. This is a new precedent for the Governor of a State, in the exercise of the pardoning power granted to him, for mercy's sake, to constitute himself a court of errors to review and reverse the action of a trial court seven years afterwards. The Governor's action, for the reasons he assigned, is not only a blow given to the judiciary system of our country, but it is a great boost to anarchism, which seeks to destroy all constitutional forms of government. —A writer who attended the Baptist Anniversary at Denver, Col., gives in the Baptist Banner of Huntington, W. Va., the following statistics of that important city: Denver is a most beautiful city, claiming a population shown by a recent count of 170,000. It is a great center. It has some magnificent buildings, and has a law that no wooden houses shall be erected. It is a city of much wealth. In 1890 it had 709 factories employing 12,642 laborers, with a pay roll of \$8,368,133, the products of which are valued at \$42,084,677. There are ten railroads running into it, and it has one of the best street car services in the country. It has 35 miles of cable, electric, and horse car lines. These cars travel 10,000 miles each day, and carry daily from 25,000 to 40,000 passengers. It has 11 National banks, and 6 savings banks, 3 trust companies, and a number of State and private banks; also 30 Building Associations. It has 40 school houses and 108 churches, representing 15 different denominations, the Methodist, Baptist, Presbyterian and Congregationalist leading. The Methodists have 21 churches, and the Baptists, Presbyterians, and Congregationalists 12 each. —Bro. J. P. Jacobs was ordained to the full work of the gospel ministry at the Central Baptist Church in Nashville, Tenn., Sunday, June 25th, at 4 o'clock p. m. The Central Church, of which Bro. Jacobs was a member, called a council composed of the pastors and several lay members from each of the Baptist Churches in this city. Rev. I. J. Van Ness was made chairman of the council, and Bro. W. M. Woodcock secretary. After a thorough and satisfactory examination of the candidate, the council unanimously recommended him to the church for ordination. The church thereupon authorized the council to proceed with the ordination. The Scripture was then read by Rev. W. C. Golden, prayer was offered by Rev. W. Y. Quisenberry, the presentation of the Bible was by Rev. I. N. Strother, charge to the church by this writer, charge to the candidate by Dr. J. M. Frost, and concluding prayer by Dr. G. A. Lofton. Bro. Jacobs has been a ministerial student in Bethel College, Kentucky, and is now engaged in paripatetic evangelistic work, with a gospel tent, in connection with other brethren. May God give him an abundant entrance into the work to which he has been set apart.

THE HOME.

VACATION-TIME

BY ELTON KOLLARD

All the world is set to rhyme
Now it is vacation-time,
And a swelling flood of joy
Brims the heart of every boy.
No more rote and no more rule,
No more staying after school,
When the dreamy brain forgets
Tiresome tasks the master sets;
Nothing but to play and play
Through the summer holiday.

Morn or afternoon may all
Swing the bat and catch the ball;
Nimble-footed race, and run
Through the meadows in the sun,
Chasing winged scraps of light,
Butterflies in darting flight;
Or, where willows lean and look
Down at others in the brook,
Frolic loud the stream within,
Every arm a splashing tin.

Where the thorny thickets bar,
There the sweetest berries are;
Where the shady banks make dim
Pebble pools the shy trout swim;
Where the boughs are mossiest,
Builds the humming bird a nest—
These are haunts the rover seeks,
Touch of tan upon his cheeks,
And within his heart the joy
Known to no one but a boy.

All the world is set to rhyme
Now it is vacation-time.

—Exchange.

Ray.

BY MISS BEULAH GREEN

CHAPTER II

THE FATHER'S RETURN.

About two years before a pale, delicate lady with a little fair haired girl of perhaps seven or eight years of age, had come there to live. The lady was Mrs. Fannie Lou Willoughby, and the little girl her daughter—Ray. They rented room No. 11 in the third story and next door to Bridget. Mrs. Willoughby was very poor, having only a small sum of money which she had received from the sale of her house, she was in debt, had sold nearly all of her furniture except a bed, dresser and two trunks, and had in that way settled some of her debts. And taking part of the sum she had gotten from the sale of their home, she managed to satisfy the rest of her creditors. With the remainder she lived the next two years by sewing hard for some of her former acquaintances. She was a delicate little woman, and this soon began to tell on her—before the second year was half over she was a mere wreck, wasted to a shadow! She was a kind hearted lady, and though she would not associate with any of the people around her, nor allow her child to run with the rudo children over that street, she sympathized with her neighbors, pitied them, and many kind words of cheer and advice she spoke to them, often giving a little help to some. Even Mrs. Willoughby was devoted to her child, and every spare moment would assist Ray with her studies, so the child's education was not neglected.

About two weeks before Christmas, the little girl came up one morning to find herself an orphan. In the still hours of the night the angel of death had stolen in

and borne her mother's soul to its long rest. Bridget was attracted by her wild cries of grief, and hurrying in, found Mrs. Willoughby cold in death, a sweet smile hovering over the sad, white face. A doctor was summoned, and, after examination, said she died from heart disease. She was laid to rest in a sunny spot in the cemetery, and Bridget took charge of Ray. But the poor soul could scarcely find food to keep herself alive, and what little money she made, the greater portion went for drink. Often they went all day without a morsel of food, and without any fire. The weather was very severe, too. On Christmas Eve her rent was due, and she had no money to pay it, so she told Ray that morning she would have to go and find her another home. Hungry and cold, the little girl started off, half glad, to get away from such a miserable place, but not knowing whither to go or upon whom to call for help.

All this Bridget told in her own way with a good many ejaculations of "faith sir," and "to be sure" and other like expressions. Capt Willoughby listened with bitter grief. It wrung his heart to the very core to think of all his frail young wife had gone through with, and of her having to die in such a den, not a soul near her but her child. He groaned aloud in his anguish, tears refusing to come to his relief, until Bridget handed him his wife's Bible, with their marriage certificate pinned to the fly leaf, and her name written in her own familiar hand. At sight of it the hot tears flowed from his eyes, and strong sobs shook his frame. He pressed his lips to the folded writing, murmuring brokenly, "Fannie, Fannie, my poor lost darling!" and for some moments he wept as only strong men can weep, when the very bitterness of death fills their hearts. When the paroxysm of grief finally wore off, he thanked Bridget for her kindness, dropped some silver in her hand (more than enough to pay her rent) and promising to come again and reward her further, he left the house in search of his child; the little Bible pressed close to his heart. He walked the streets for hours, making inquiries as he went, but in vain. No one could tell him where to find the missing child. At last, knowing how useless it would be for him to continue the search for her alone, he went to the police station and engaged a couple of detectives to assist him. But he had not seen Ray since her fifth year, and could not give an accurate description of her—as he remembered her she was a fair, pretty child, with long amber curls and blue eyes; but she would perhaps be much changed now, he might fail himself to recognize her. He told the detectives this, but they started off, declaring they would find her if she was in the city. All day the unhappy father tramped the streets, but night drew on and no trace of Ray could be found. She had disappeared as completely as if the ground had opened and swallowed her up! Capt. Willoughby sought his rooms late that evening, being persuaded to give the search up until the next day. Closing and locking the door, he drew down the window shades and threw himself in a chair before the fire in a state of grief and despair. He refused both food and lights, and longed to shut out the sound and sight of merrily

making in the streets below. It was Christmas Eve! The first he had spent on American soil in five years, and the saddest of his five and thirty years of life! His wife was sleeping in a new made grave, torn from him by the cruellest of fates—his little daughter was lost perhaps frozen in some snow-drift no wonder he shrank from the happy, noisy throng without, and sought the quiet gloom of his room! The very sound of the Christmas guns seemed to mock him, and he pressed his hands over his ears, trying in vain to shut out the sound of the glad mirth below.

To be continued

If I Were a Girl.

I would take care of my health by living out doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college, by all means, if it is possible. Read good books, and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you are cramped for money be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual cloud in a home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things of others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn how to be self-supporting. Especially in this country where fortunes change, it is wise for a woman to be able to take care of herself. Helpless women are not a comfort to others, and usually are not to themselves.

I would learn self control. To know when to speak and when to be silent, to have hateful things said about you and be able to answer pleasantly, to have people confide in you and be wise enough to keep it locked in your heart, to be in poverty and not be scoured by it, to meet temptation and be strong before it, to be strong enough to perform any labor or duty which needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church or late in meeting engagements make unnecessary friction in families. If we are willing to lose valuable time we have no right to make others lose it.

The Golden Rule of doing unto others as we would that they should

do unto us, is especially applicable here. Mrs. Jenness Miller, in Exchange.

Crumbs From the Loaf.

"Your work shall be rewarded." Remember this when the sky seems brass and the crops are burning thee.

"In famine he shall redeem thee." There will be famines till the Lord come again, but the God who can open rivers in high places and fountains in the midst of the valleys, is able to preserve and sustain his people.

"My high tower." A place of observation from which to see beyond the boundaries of this life.

"My cup runneth over." If we have this kind of experience we shall not be considered tedious if we happen to talk three or four minutes in prayer meeting.

"Who gave himself for us." Think of this the next time you remember that you only gave twenty five cents last year for missions.

"Godliness with contentment is great gain." There is no such thing as riches with contentment.

"That ye may be able to stand." It has never been in God's plan that any of his troops should ever have to retreat.

"He took the seven loaves and gave thanks." No matter how little we have, we should be thankful for it.

"Let thy soul delight itself in fatness." God never intended that his children should live on odds and ends.—E. E.

Expunction.

"It was the funniest thing," said the girl in the blue mackintosh. "Before I got on the car I fished up five pennies from my purse and held them in my hand. When the conductor came along I handed him the five I thought but it seems that one of them dropped in my lap and I didn't notice it. The conductor looked at me in a queer way and went on. When he came back he told me that I had given him only four cents."

"What'd you do?" asked the girl with the fur cape.

"I looked through my purse and found that I didn't have another penny. Then I gave him a \$5 bill. He got mixed up and gave me back 80 cents too much change."

"Did you keep it?" asked the girl with the fur cap.

"Certainly." "But that was the same as stealing. It didn't belong to you, and the poor conductor had to account to the company for it."

"Well," said the girl in the blue mackintosh guiltily, "he had no business to give it to me." Then she added in a relieved manner, "Besides, I put it on the plate at church the very next night."—Buffalo Express.

The Quickest, Purest

and the

Best of all the

Baking Powders is

Dr. Price's Cream Baking Powder

While other brands have

Deteriorated and will not

Raise the old amount of flour

Dr. Price's has been brought steadily up to greater perfection; is richer in Cream of Tartar, and higher in leavening power, hence does immeasurably better and finer work than any other Baking Powder known.

The Purity of Dr. Price's Cream Baking Powder has never been questioned. Pure as the driven snow.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 215 N. Fourth Avenue, Knoxville, 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 Aunt Nora—I come again knocking for admittance. I know you will let me in after rolling over all this rough road. Ask Uncle Orren if he does not think it somewhat rough. He has been preaching all around, but I failed to see him. Aunt Lucy Mathes said she saw you at the Convention. How I envied her! But maybe we will meet "some sweet day by and by." I am glad you are going to work on for the Centennial Fund, and I am sure we will get our \$1,000 and more if our cousins will work on and our numbers keep increasing. I will do more if my missionary hen does well. She has nine downy little chicks. We have already sold nine chickens from her this year, but it goes to State Missions. With all my heart I ask Dr. Graves to join our Wheel Chair Circle. Who could be more welcome than this venerable old soldier of the cross? No one, I am sure. If he is able I hope he will write us a letter real soon, for I always greedily devour anything from his dear pen. He will seem almost a father in our Wheel Chair Circle. I sincerely hope he will join us. I wonder how the cousins are going to spend the summer—going to picnics and working to fill their bells, I guess, though I will spend my summer about like I spend my winters, reading, writing and doing whatever comes to hand. BETTIE MATHES.

Cainsville, Tenn.
Dr. Graves is very sick, Bettie. He has been confined to his bed two weeks, and his doctor pronounces him still a very sick man. Too bad we did not ask him a year or so ago to join the "Circle," for he was able then to write and might have helped us make it very interesting. I suppose you are watching with interest the success your sister of the "Circle," Beulah Green, is meeting as a writer of stories, and rejoice with her. I believe you two correspond, do you not?

Dear Aunt Nora—I have waited for my bell a month and more, and still I have to wait. Why doesn't it come? I am so very anxious for its ringing presence. I will try to answer your questions: The first modern missionary society was organized Oct. 2, 1792. Wm. Carey sailed for India June 18, 1793. The contribution made by said society was \$35.

HASELTINE JUDSON GRIMMETT.
Green Vale, Tenn.

Well done. I know mamma or papa helped you, but all right, just so you remember them. You have a nice name, but what does mamma call you? And how old are you? Do you know anything of Haseltine Judson? Who was she and what was her full name?

Dear Aunt Nora—Please find inclosed \$1 as the result of my last letter to the "Young South." A friend, after having read my letter sent me this check for missions, therefore I for-

ward it to you. I received my certificate and appreciate it very much.

WILLIE BETTIE.

Chestnut Bluff, Tenn.

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, Tenn.

JUNE.

Sallie Givan, \$2.20; Charlie Lavigne, \$1; Louis Ford, \$1; Patrick

Tommy and His Pet.

Tommy Davis was not a bad boy, but he was just as naughty and mischievous as a ten-year-old boy could be. From early morning till he went to bed it was "Tommy, don't do that; Tommy, don't do this;" and to do Tommy justice I must say he always stopped the moment he was told. His teacher at school was always sending notes to his father, telling him Tommy must stop playing his pranks or he should be obliged to send him home. Tommy had been scolded, whipped and punished, but it was of no avail; for an hour or two, while the remembrance lasted, he was good, but in a short time he was into some new mischief that his brain had conceived during his quiet time. One evening when he had been unusually troublesome, papa called him and said: "Tommy, I am in despair about you."

"I don't blame you, sir," said Tommy, looking so comical that mamma laughed, and papa turned his head aside to cough, while Tommy balanced himself on one foot.

"Tommy," continued papa, "would you like a present?"

"Yes, sir," said Tommy, decidedly.

"Well, look here, if you are willing to earn it, you shall have the nicest present I can buy."

"Truly, papa, anything I want," and Tommy's eyes sparkled.

"Yes, but you will have to work pretty hard."

"I don't care," said Tommy energetically; "what must I do?"

"Be good for a whole month, not give your mother the least bit of trouble, be studious at school, and keep out of all mischief."

"Whew!" ejaculated Tommy, puckering his lips and giving vent to his feelings by a long whistle.

"Too hard, isn't it?" said papa.

"Yes, it is pretty tough, said Tommy slowly, as though reviewing the question in his own mind, "but I want something I want so badly that I'm willing to try, and here's my hand on it," he continued, holding out a pudgy fist for papa to shake.

"Then it's a bargain?" said papa.

"Yes," answered Tommy.

From that day Tommy was a changed boy. He was the first at breakfast, where he had always been the last, the garden was kept free from weeds, he was at mamma's hand to do her errands, he studied his lessons, and at the end of the first week brought home a note from his teacher telling of his improvement, and in fact he became so very good that at the end of the month there was not even the slightest reason why papa should not keep his word and give Tommy the promised present. What was more, Tommy had no idea of let-

ting him forget about it. On the first of the following month he presented himself at the library door, and walked in very gravely, saying: "Well, papa, I've been a good boy, and I should like that present."

"All right," said papa, "what do you want?"

"A pig," answered Tommy, solemnly.

"A what?" asked papa.

"A pig, a baby pig," repeated Tommy.

"Are you in earnest? Do you really mean it?" And then papa went into all sorts of explanations why it would be better for Tommy to choose something else; the cars would be great, Tommy was lazy, and a hundred other reasons. But Tommy was firm, he would have a pig or nothing; and so one morning, a few days later, the butcher appeared carrying in a basket the fattest, tiniest little pig you ever saw.

It squealed a good deal at first, but Tommy fed it on warm milk and crackers, and its little black eyes that shone, closed, and piggy was asleep.

In less than a week Tommy and piggy were the greatest friends. Tommy would allow no one else to feed it except himself, and soon piggy knew him, and would follow him around like a dog.

Whether piggy had a good influence over Tommy I do not know; but Tommy never relaxed into his old ways again. He became industrious and studious, and papa never had cause to regret the day he gave Tommy his little pig.—Selected.

Rewards of Faith.

A boy on a velocipede and a wee little girl on a tricycle were straining every nerve to mount a short incline, the girl directly behind the boy. The latter was evidently holding some of his strength in reserve; for, whenever his feminine companion was on the point of catching up with him, and hitting his back wheel with her front wheel, he would take a short spurt and leave her behind.

At last she grew a little discouraged, and broke out with a "Dear me, Tom! I can't catch you, and I'm so tired. Won't you drag me up the rest of the way?"

Tommy was evidently living on his pride for he replied:

"Well, what did you say you could beat me for, then?"

"I'm sorry, Tom, and I'll take it all back. I can't beat you, and [this with a half sob] I'm so very, very tired."

The acknowledgment of his superiority made the call upon his knighthood for help efficacious now. And with an "I'll try it, sis," Tom bent to the hard work of drawing his sister up the hill, every muscle in his small body strained to the utmost. There was a look of dogged determination on Tom's face, an expression of biasful trustfulness on his sister's countenance, and a slow rotation of the wheels on the asphalt.

In a few minutes the top of the hill was reached, and breathless and tired Tom stopped, whereat his thankful little sister took a piece of candy out of her pocket and handed it to her brother, saying as she did so:

"There's for you, Tom. It's a good candy, but there is something that is even sweeter."

"Well, sis," said the matter-of-fact

Tom, as he took his reward, "and what's that?"

"Yourself, Tom," said the winsome little miss.—Selected.

Kind to the Insects.

Some persons are so tender-hearted that they often do peculiar things. Such a person was Bronson Alcott, of whom a writer in the Boston Transcript tells a good story.

When the potato bugs first began to ravage the Eastern fields, a good many years ago, Alcott had a promising potato patch, and his next door neighbor had one, the two fields adjoining, with a fence between them. Alcott rose very early in the morning and went at his field, and was out of it by the time his neighbor got up. The neighbor worked very industriously clearing his vines of the beetles, which he stripped off into a tin pail and then put into a fire which he had built near by; but he seemed to make no impression upon the pestilent insects. One day Alcott passed by as the neighbor was thus busily engaged, and saw him putting a pailful of the potato beetles upon the fire. The philosopher looked very much pained.

"My friend," said he, "I wonder how you can be so cruel as to burn those insects."

"Have to do something with them," said the neighbor. "I see your vines look pretty well clear; what do you do with yours?"

"Oh," said Alcott, "I gather them off carefully into a basket, and then, as gently as I can, throw them over the fence into your field!"

—Detroit has a minister, as have other towns for that matter, who doesn't always preach as short sermons as he might, yet who has many admirers. The other Sunday one of these took a visitor to church with him. After service he wanted to know the visitor's opinion.

"What do you think of that sermon?" he inquired with considerable pride.

"Very good sermon," responded the visitor calmly.

"You're right; it was all wool and a yard wide."

The visitor sighed just a little.

"It wasn't the width I noticed so much," he said slowly, "as the length." —Detroit Free Press.

—The world is dying because there are not more people getting such religion that those who live in the same house with them can see it. Short, \$1; Willie Bettie, \$1.

MANLY PURITY

To cleanse the blood, skin, and scalp of every eruption, impurity, and disease, whether simple, scrofulous, hereditary, or ulcerative, no agency in the world is so speedy, economical, and unflinching as the

CUTICURA

Remedies, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, the new blood purifier and greatest of humor remedies. In a word, they are the greatest skin cures, blood purifiers, and humor remedies of modern times, and may be used in the treatment of every humor and disease, from eczema to scrofula, with the most gratifying and unflinching success. Hold everywhere.

Warranted Pure and Original. Cuticura, Doctor. "How to Cure Blood Humors" mailed free.

DIAPYLES, blackheads, red, rough hands and falling hair cured by CUTICURA SOAP.

RHEUMATISM PAINS

In one minute the Cuticura Anti-Pain Plaster relieves rheumatic, neuralgic, hip, kidney, chest, and muscular pains and weakness. Price, 10c.

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Sunday-school Convention.

The West Tennessee Baptist Sunday-school Convention will hold its second annual meeting July 13-15th with Brownsboro Baptist Church, Rev. I. P. Trotter pastor. Following is a synopsis of the program:

Thursday—Reading of statistical letters and enrollment. Welcome address, Rev. I. P. Trotter. Reply, Rev. H. W. Tribble. At night, Convention sermon, Rev. G. A. Nunnally.

Friday—Reports of officers, committees, and other business. Discussion, The Sunday-school work, What is it? J. M. Senter, Joseph Reynolds, L. W. Jones, R. H. Prescott.

Discussion—The Sunday-school Work at the Home, W. L. Slack, W. H. Ryala, W. A. Owen, A. P. Truse and others.

Discussion—The Sunday-school Work in Missions, M. D. Early, H. C. Baker, W. L. Brown, W. J. F. Allen and others.

Friday afternoon—Discussion: The Sunday-school work in the Church, R. L. Bowman, F. D. Craig, R. W. Norton and others.

Discussion—The Teachers' Opportunity, J. I. Ayers, J. J. McDonald and others.

Discussion—The Superintendent and Discipline, T. F. Moore, T. E. Glass, D. O. Thomas and others.

Discussion—Are Graded Schools Desirable? Th. Smith, A. M. Moore, G. M. Savage and others.

Friday night—Discussion: The Pastor's place in the Sunday-school, T. H. Granberry, I. P. Trotter, W. G. Inman, J. M. Senter.

Discussion—Catechetical Instruction in the Sunday-school, Carey E. Folk, H. C. Irby, Wm. Thomas and others.

Saturday morning—Discussion: Maps, Charts, Blackboards, etc., Their Uses and Benefits, P. N. Connor, W. J. O'Connor and others.

Reports of committees, election of officers and Executive Board, resolutions, etc.

Each Baptist Sunday-school in West Tennessee is entitled to three delegates for fifty scholars or fraction thereof. Only members of Baptist Churches eligible.

Send names to A. M. Marr, Brownsboro, Chairman Entertainment Committee. Railroad rates, one fare going, one and one-third fare returning—on certificate, which must be procured from ticket agent at starting point.

E. T. Baptist S. S. Convention.

The following is a program of the East Tennessee Baptist Sunday-school Convention which meets at Johnson City July 17th, 18th and 19th. Please bear this in mind and let us have a rousing meeting. Preparations are being made by the Johnson City Church to entertain a large delegation. Don't let us disappoint them. Vice-Presidents will take due notice and keep up the interest in their Associations.

W. A. J. Moore, Sec'y. Monday—Preliminary mass meeting—"The Convention"—Conducted by Prof. J. T. Henderson. Tuesday—Organization, Welcome

DR. W. J. MORRISON,

DENTIST 816 1/2 Union Street, Nashville, Tenn.

Address—Rev. J. H. Snow. Response, Rev. T. R. Waggener. Report of Vice Presidents and discussion. Afternoon—Should any but Baptists teach in our Sunday-schools?—Rev. C. G. Jones, M. F. Caldwell and N. J. Phillips. How can we secure and retain efficient teachers?—Col. R. H. Dungan, Rev. J. H. Moore and J. M. Langston. Miscellaneous business, reports, etc.

Evening—For what purposes should the regular Sunday-school collections be used?—W. R. Cooper, Rev. R. M. Murroll and Rev. J. H. Richardson. Query Box.

Wednesday—The Teachers' Work—Stacy Lord, Rev. P. H. C. Hale and T. T. Gwin. Week-day Bible Reading—Rev. Oscar Haywood, Rev. E. B. Booth, Prof. W. S. Bryan. The present condition and needs of the Sunday-school work in the State—Rev. O. L. Hailey, Rev. J. C. Rockwell, Col. T. H. Reeves. Reports of committees and miscellaneous business.

Afternoon—Primary Department—Address, Rev. M. D. Jeffries; Essay, Mrs. J. H. Snow. Discussion—Rev. R. D. Haymore and Rev. J. F. Hale. The Pastor and the Sunday-school—J. A. Cargille, Rev. W. C. Grace, Rev. Jas. Smith.

Evening—Sunday-school Work—Rev. T. P. Bell, Rev. S. E. Jones and Rev. G. S. Williams.

Music will be furnished by the Johnson City school.

Ordination.

In response to a call of the Baptist Church at Churubusco, Ind., a council convened at that place on June 21, 1893, to consider the propriety of ordaining their pastor-elect, A. J. Gage.

The council organized by selecting Rev. J. Merley of South Whitley as moderator and Rev. G. L. Conley of Huntington as clerk. On roll call of the churches it was found that there were eight churches represented by about twenty delegates.

The examination of the candidate was conducted by Rev. C. F. Dame of Huntington. The candidate's statement of his Christian experience, call to the ministry and of doctrinal views were eminently satisfactory and the council voted unanimously to proceed to his ordination at the evening service. A committee was appointed consisting of T. L. Lucas, J. W. Squires and the candidate to arrange the program for the evening meeting.

The committee reported and its arrangement was adopted and followed. Rev. D. W. Sanders preached the ordination sermon. His theme was, "The Supremacy of Christ," from Phil. ii. 10. The ordination prayer was by Rev. J. Merley, the charge to the candidate by Rev. W. S. Kent, the charge to the church by Rev. C. F. Dame, presentation of the Bible by Rev. G. L. Conley, and benediction by the candidate.

Bro. Gage has been a licensed preacher since 1888. He has attended school at Carson and Newman College and at the Southern Baptist Theological Seminary. Dr. J. T. Henderson, President of the former school, and Dr. J. A. Broadus of the latter, give him their hearty recommendation and he has already won a warm place in the hearts of his people at Churubusco.

Rev. J. Merley, Moderator. Rev. G. L. Conley, Clerk.

—Bro. Crouch came according to appointment and preached with great power and acceptance. He is a splendid revivalist. He was with us seven teen days and the Lord greatly revived us, not only our church, but many of the other churches. The pastors all took an active part in the meeting. There were twenty-five that joined the church; twenty-four of them by baptism and one by letter. Among those that were baptized was one Methodist, one Campbellite, and one Cumberland Presbyterian. The Cumberland Presbyterian man was Dr. Craws, an Elder in the C. P. Church. He was their best member. I tell you it created quite a sensation in religious circles, but he had the nerve to tell his pastor that no mortal had anything to do with his change of church relation, but said the sixth chapter of Romans did the work. He will make us a good member. I think he is the happiest man in town. He wrote an article for the BAPTIST AND REFLECTOR. I suppose you have received it ere this. If you want any news for the BAPTIST AND REFLECTOR from this place, he would be a suitable man to furnish it, as he has been correspondent for papers here. We had about forty even professions. The meeting closed Wednesday night. Bro. Crouch did the baptizing. They were baptized at 8 o'clock Wednesday night. There was a tremendous crowd. After the baptizing he preached a fine sermon on Heaven and had one profession that night. Bro. Mahon will commence his labors on the first Sunday in July. I think the church is in good condition for the reception of our new pastor. May the Lord bless you and the BAPTIST AND REFLECTOR be my sincere prayer.

W. F. McGraw, Sec.

Loug's Mills, Tenn.

REV. JOHN J. ROBINSON

A Treatment Presbyterion Divine of Atlanta, Ga.

It affords me pleasure to add my testimony to that of the many others who have been cured by the Electropoise. I testify both from personal experience and from what I have seen it do for others. Last May I was stricken with paralysis, which deprived me of the power of articulate speech. My right hand was also affected, so I could not write intelligently. After a short treatment I was able to articulate so as to be understood, and have continued to improve ever since.

Our nephew, a youth of 17, suffered finally with nausea, headache, etc., which finally developed into a very stubborn case of typhoid fever. We used no medicine, but simply the Electropoise, and in seven days he was up. I cannot doubt the power of this remedial agent, which, under God, works such cures as these.

Yours very truly,

Rev. JOHN J. ROBINSON.

Atlanta, Ga. August 20, 1892.

For further information in regard to the Electropoise, and for a 50 page pamphlet describing treatment and giving testimonials of responsible parties, write to DuBois & Webb, 54 to 61 Cole Building, Nashville, Tenn.

B. C. JARRELL.

Humboldt, Tenn.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is neither but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, The

—The Sunday-school Convention for the 15th and 17th districts of McMinn County, Tennessee, convened at Double Springs church June 10th and 11th, A. B. Carr, County President, in the chair. The following subjects were presented for discussion: Is it the duty of parents to attend Sunday-school? Opened by Rev. E. T. Gibson. Is a Christian experience an essential qualification of a Sunday-school teacher? J. F. Long. Do Sunday-schools prove a blessing to the world? Rev. George Metcalf. Should Sunday-schools continue through the year? Rev. James Stephenson. The subjects were taken up separately and thoroughly discussed. Every feature of the subject was brought out and forcibly impressed on the mind of the audience. The speakers taking an active part in the discussions were: Revs. C. Denton, L. N. McJunkins, Morgan, Mrs. A.

A. Gibson, W. M. Crabtree, John Long, A. C. Ware and President Carr. The weather was propitious. The attendance was large and manifested a gratifying interest in Sunday-school work. It was doubtless the most successful Sunday-school Convention that has been held in the county. The East Tennessee Convention acted wisely in returning Bro. Carr as County President. He is a zealous and indefatigable worker and has the hearty support of Sunday-school workers throughout the county.

W. F. McGraw, Sec.

Loug's Mills, Tenn.

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Virginia College for Young Ladies

Will open Sept. 21, 1893, at Hotchkiss, Va., under the presidency of Dr. W. A. Harris. The College is beautifully located in the Valley of Virginia, far famed for health, and offers one of the most attractive college homes in the South. New buildings with all modern improvements, and entirely new equipment. The College site embraces a campus of ten acres, commanding a magnificent view of rural and mountain scenery. The curriculum will embrace a full course of study taught by European and American teachers. In such a beautiful and healthful location in one of the most attractive cities in the South, easily accessible by rail, under the management of Dr. Harris, will rank among the foremost schools for young ladies in the South.

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Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty five cents a bottle. Sold by all druggists throughout the world.

—"Which do you love most, your papa, or mamma?" Little Charlie—I love papa most. Charlie's Mother—Why, Charlie, I am surprised at you; I thought you loved me most. Charlie—I cannot help it, mamma; we men have to hold together.—Real New Yorker.

—A new lot of "Harriet Belle" just received. Send in your orders at once to the BAPTIST AND REFLECTOR Book House, Nashville, Tenn.

HOW much do you think the American People pay for harness- and shoe-leather? Half the money is wasted for want of Vacuum Leather Oil; 25c, and your money back if you want it. Patent (ambrosia) with wooden soles and boots—How to Take Care of Leather—both free at the store. Vacuum Oil Company, Rochester, N. Y.

The hot weather brings any amount of perplexity and trouble to housekeepers. The milk and cream turn sour, the butter becomes liquid grease, the small fruits bought fresh in the morning are in a ferment before supper time, and the steak sometimes comes to the table diffusing an odor that is anything but appetizing. All these troubles are unknown to the happy possessor of an ALMA or a PELAZCA refrigerator, such as you can find at the ware-rooms of the PHILLIPS & BUTTS Manufacturing Co., College Street. Buy one, and bid your cares be gone.

The Markets.

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

COUNTRY PRODUCE.

Beeswax, 22c per lb.

Broomcorn, straight Red Tipped, 3 1/2 @ 4c per lb; long, good quality, 4 1/2 @ 5.

Butter choice 10 @ 12 per lb.

Country bacon (from wagon), clear sides, 12c per lb; shoulders, 10c; hams, 12 @ 13; jowls, 6c; lard, 8 @ 9; choice 12 @ 13c.

Feathers, prime, 40 @ 42 per lb mixed, 25 @ 30.

Tallow, 4 @ 4 1/2.

Ginseng, clear of strings, dry, 200 @ 22c per lb.

Peanuts, 2 1/2 @ 2 3/4 per lb.

Chickens, 10 @ 12 per lb; hens 8 per lb. Eggs, 8 @ 7 1/2 c per doz.

Irish potatoes (from wagon) Triumph, 1.10 @ 1.25 per bbl; Rose 1.00 @ 1.25 per bbl.

Dried peaches, halves, 5c cents per lb; dried apples, 4 @ 5 per lb; dried blackberries, 4c per lb.

Apples, northern, 8.75 @ 10.00.

SEEDS.

Prime Timothy, \$2.25 @ 2.40 per bu

Red Top, 4 @ 5; Blue Grass, \$1.00 @ 1.40; Orchard Grass, \$1.10 @ 1.40; Clover, \$8.00 @ 8.50; Millet, 70 @ 80; Hungarian, \$1.00.

HIDES.

Green salted, 8 1/2 c per lb; dry flint, 6 @ 7 c per lb; dry salted, 5c per lb.

WOOL.

Choice unwashed, 16 @ 17c per lb; coarse, 14 @ 15c per lb; burry, 10 @ 11 per lb; choice, 2c washed, 27 @ 28 per lb; dingy, 23 @ 25c per lb.

LIVE STOCK.

Cattle, extra shippers, 8.50 @ 8.75

good shippers, 7.25 @ 8.50; best butchers, 8.50 @ 8.75; common butchers, 200 @ 2.25; steers, 2.50 @ 3.75.

Hogs, 250 lbs average, \$6.30 @ 6.50

200 lbs average, 6.25 @ 6.50; 100 lbs; average, 4.50 @ 5.00.

Sheep, good fat, \$8.00 @ 8.50; best lambs, 4.25 @ 4.50; good lambs, 3.75 @ 4.00.

WHEAT.

No. 2, car lot, 65; No. 3, car lot, 60 @ 62

Corn, 48 @ 50 bu., from wagon.

Oats, 38 @ 40, from wagon.

LEAF TOBACCO.

Common lugs, \$2.75 @ 3.25; medium lugs, 3.50 @ 4.00; good lugs, 4.50 @ 4.75;

common leaf, 4.50 @ 6.00; medium leaf 6.25 @ 7.00; good leaf, 7.25 @ 8.00.

COTTON.

Ordinary, 5 1/2 per lb; good ordinary 6 1/2; strict ordinary, 7 1/2; low middling, 7; strict low middling, 8 1/2; middling 7 1/2; strict middling, 7 1/2; good middling, 7 1/2. Market quiet.

Women Admitted to the State University.

KNOXVILLE, June 8th, 1893.—The most important action taken by the Board of Trustees at their recent meeting was a resolution admitting women to the University. Women of the full age of seventeen years are admitted to all the benefits and privileges of the University. A building is temporarily set apart for their use as headquarters. It will contain reception rooms, parlors, a study hall, etc., for the accommodation of ladies while they are at the college during the day. They will not be allowed to reside on the University grounds, except in the families of the Faculty, or to board or lodge in any family in which male students board or lodge. They will be accommodated in private families approved by the Faculty. The ladies of Knoxville have organized an association for the purpose of raising a fund of money with which to erect a permanent woman's building at the University. A committee of the Board was appointed to confer with them and aid them in every way. A movement was inaugurated with great enthusiasm at a meeting held at the University on Tuesday, June 6th, and a number of handsome contributions were received.

—The fifth Sunday meeting of the Big Hatchie Association will be held with the Ararat Church, E. B. McNeil pastor, July 29th and 30th, commencing Saturday, 10:30 a. m., with the following program: God's sovereignty and man's free agency—J. I. Ayres, I. P. Trotter and W. L. Slack.

When, where and how can we best teach our distinctive doctrines?—G. M. Savage, W. L. Anthony and Nathan Maynard.

How to have a good Sunday-School—C. A. Folk, W. L. Slack and Dorris.

Teaching the catechism in Sunday-school—R. J. Bowman, William Thomas and T. H. Norvell.

Can the burdens of church work be equally distributed?—Nathan Maynard, D. O. Thomas and R. L. Bowman.

Missionary Sermon Sunday—I. P. Trotter.

There will be preaching Saturday night if the church thinks best. Dinner on the grounds Saturday. This meeting is to be followed by a protracted meeting.

I. P. TROTTER, Chm.

Many Persons are broken from overwork or household cares. Herwin's Iron Bitters restores the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

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Twenty five thousand dollars spent in improvements in the last two years. Without a rival in location, buildings and equipment. Extensive Faculty of the best talent. Superior advantages for the study of Music in all its branches. French, German, Literature, Education, etc. Finest Art Department in the South. Pupils enjoy advantages of lectures, concerts and entertainments not possible in smaller towns. Young ladies from Baptist families attend First Baptist Church. No school gives so much for the money as Ward Seminary. For catalogue address.

J. D. BLANTON, President, Nashville, Tenn.

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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.

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All delegates to the Sunday school Convention to be held in Brownsville, Tenn., beginning July 13th, are requested to send me their names at their earliest convenience that homes may be assigned them. All parties coming in on the day trains will be met and assigned homes at once. Those coming on night trains will have to go to the hotel for the night at their own expense. They will be assigned homes next day.

A. M. MARR.

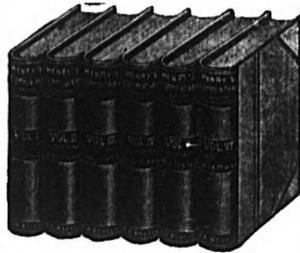
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-We live together between the solemn heaven and the solemn earth. The hand which planted us and the soil in which we are planted—both of them are real, neither of them can be forgotten. God help us to be true to both! God help us to stand in the world with nature opened upward to receive the divinest gifts, with nature opened outward to catch every humblest opportunity which life affords. What were we if we had not come from God? What were we if we had not come into the world? Oh, by the God we came and by the world into which we have come, let us be men! And to be men is to be images of Christ, the Tree of Life. It is to have the Psalmist's blessing, to be trees planted by the waterside which shall bring forth their fruit in due season. May that blessing come to all of us! Phillips Brooks

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OBITUARY.

Notice—Obituary notices not exceeding 300 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.

BONE.—Sister R. C. Bone "at rest." Miss Rachel C. Loudon was born Dec. 7, 1859, died June 13, 1893. was married to Rev. Jas. K. Bone Oct. 27, 1878. Sister Bone professed faith in Jesus and joined the Baptist Church at Pleasant Hill in the summer of 1885, where she has been a member ever since. Sister Bone's health has been failing for some time, but her great energy kept her up until some two months ago, when it became plain that consumption had been getting in his fatal work and would soon finish it, which it did Tuesday, June 13. She was resigned to her Master and passed quietly away without a struggle. The writer attended the funeral and conducted the funeral services, talking from Rev. xiv. 13, and Rom. viii. 28. These texts were selected by Bro. Bone. No Scripture could have been more appropriate, the first for her, the second for him. She leaves a husband and six children to mourn their loss; the oldest a girl about 17 years of age. Let us ask God to save this bright girl and make her a religious teacher to her brothers and help to her lonely father.

Geo. W. Sherman.

WEATHERED—This will inform you of the death of Miss Patience S. Weathered in Tacoma, Wash., May 1, 1903, of paralysis, after an illness of thirty-one hours, aged 86 years, 6 months and 7 days. I take the liberty of informing your paper of this because the deceased was a consistent member of the Baptist church for over seventy years. Her father, John Weathered, was a subscriber to your paper from 1846 until he died, and she has been a subscriber, I believe, since until now. And that the BAPTIST AND REFLECTOR had no equal in the United States she firmly believed. Many of your subscribers in Middle Tennessee knew her and will be made sad to know of her departure from this life, but will know the change is to another and better life, because if ever there was a devoted Christian and Baptist she was one. Miss Patience S. Weathered, daughter of John and Elizabeth Weathered, was born near Castalian Springs, Sumner County, Tenn., Oct. 27, 1806. For a number of years she taught school and resided with her father and mother during their life time, in fact, always lived in the old home neighborhood until the fall of 1876, when she removed to the Pacific coast, and has since resided with her nephew, J. C. Weathered. She was almost a lifelong Baptist, having joined Hopewell Baptist Church near her old home in 1818 or 1820, and was always found at her post of duty in the church until she removed to this state, and soon thereafter she placed her letter with the First Baptist Church of Tacoma, Wash., where her membership was at her death. The Rev. Mr. Harper, her pastor, preached her funeral sermon, and she was laid to rest in Tacoma Cemetery, which leaves a vacancy in her home impossible to fill. And I know here acquaintances here and dear friends and relations in the old home State will say: "Well done, good and faithful servant, that unselfish and Christian life you have lived has now brought to you that joy and happiness so much deserved." J. C. W.

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CHALK TALKS.

BY GEO. A. LOFTON, D. D.

Death in the Pot.

ELISHA came to Gaiig upon a certain occasion when there was a great dearth in the land of Israel. There was a kind of theological school there at the time, composed of "the sons of the prophets," and as they were sitting before Elisha, perhaps during a session of instruction, he ordered his servant, Gehazi, I suppose, to "set on the great pot and seethe pottage for the sons of the prophets." In the meantime "one went out into the field" and gathered a lap full of coluquintida from a vine—called wild gourds—and shred them into the pot of pottage. He seemed not to know what these green gourds were, taking them, no doubt, for some other vegetable; or else he must have thought the stomachs of a poor, half fed theological student equal to any gastro-nomic emergency. If so, he was mistaken; for when the pottage was poured out to the boys and they began to eat, they cried out: "O man of God, death in the pot!" Elisha, however, was equal to the occasion; and above all the heads of the culinary department of any of our modern mess halls, he knew how to cure a bad dish and save the expense of throwing it away. He just took a hand full of meal and cast it into the pot and the bitter and poisonous pottage was made harmless and palatable. So he cast salt into the alkaline spring at Jericho which became sweet; and in both instances it was the work of a miracle wrought of God.

After all, the theological students of Elisha's time had some advantages over the same class of students in our day. The old prophet could teach and perform miracles too. He would make sweet the bad water the boys had to drink; render delicious the straightened economy of green gourds; and when the boys lost a borrowed axe in the Jordan he brought it to the surface with a stick. These students built their own house; and there were no large sums of money raised to erect and endow expensive colleges. The professor wasn't paid any salary; and it was not necessary for the boys to pay for tuition or board, since even in a drought and at the same time he instructed the boys he not only transformed green gourds into palatable pottage, but fed a hundred men on twenty loaves of barley, brought by a man from Beel-shalisha. I judge, too, that they had no library of any consequence except the Bible; and I shouldn't be surprised if those stu-



DEATH IN THE POT

dents could heat most of us preaching at this day. Our boys are not educated, housed and fed on that style now, and alas! if they should eat heartily of poisoned ice cream some Sunday they would have to send for the doctor of medicine instead of the doctor of divinity. Even the doctor might not be able to take death out of the pot. Morally speaking, there was no death in the theological pot, perhaps, out of which the students of Elisha ate, and this was another advantage of the sons of the prophets then over our day. The theological pot of this generation—seething with the pottage of many a poisonous error, is full of death; and it sits upon the fire kindled in some of our theological schools. What is bad, if not worse, there is no Elisha to cast into it the curative meal of grace in order to heal the deadly dose which is administered to many of the students of this generation. We have, too, as many different theological pots as we have different kinds of pottage, green gourds, bitter and poisonous, and yet made sweet and palatable by the false Elishas who cover their theology with the glamour, and the gloss of fascinating culture and in-

delity. "Higher criticism" seems to be the freshest and greenest gourd of the times; and so of all the new and variegated theologies which are all green gourds because they are young gourds. Thousands cry out: "Death in the pot!" but thousands go on eating the pottage just the same, sweetened with the delusive meal of the learned and the great teachers. Thank God, into the conglomerated mess and mass of this theological pottage we have men and institutions pouring the meal of salvation by grace through faith in our Lord Jesus Christ; and in spite of a multitude of variant and heterogeneous heresies, a sinner may be saved by the gospel. In some instances, alas! there is no meal of grace in the pot; and thousands are eating the green gourd pottage of the devil without mixture. In much that is eaten there is no room for God to over-rule the evil for good, and we behold on every hand the straight-out victims of Spiritualism, Christian science falsely so-called and a score of like falsehoods posing even under the name of Christianity. What a deadly pot is that in which bald ritualism and rationalism seethe! How deadlier still is that cauldron of damnable superstition in-

gersoll and Spencer and Huxley and the like cast the coluquintida of agnosticism, pantheism, atheism! In much that is seethed of this hell-roth pottage of error, falsehood and infidelity it is impossible for God or prophet to cast in the leaven of transformation. What an age and what a country is this! and yet how many pots of death are boiling with destruction to immortal souls kindled by the fires of learning and piety at the hands of blind leaders of the blind! "O man of God, death in the pot!" Up, ye men of God in the schools and in the ministry and in the churches, and cast in the meal of truth and grace and life into the seething mass of the devil's pottage. "Death in the pot!" Well, there are a great many different kinds of pots in which there is death and from which men daily eat the pottage. "For one mess of pottage," and just this kind of pottage, morally speaking, Esau sold his birthright; and so thousands are making merchandise of immortality everywhere for the gratification of appetite, passion, pride, ambition and avarice. I. There is death in the wine cup when alcohol seethes the pottage of intoxication to drown the aspirations of the soul and to extinguish the torch of genius. There is scarcely even a ray of hope for the man who tampers with whiskey. I don't care how bad a young man is in all other respects, there is a chance for him if he will let liquor alone; and I don't care how good a young man may be in all other respects there is no chance for him if he drinks from this cup of death. Every other vice can be cured easier than drunkenness; and then drunkenness is the source and the fosterer of almost every other vice and crime in the world. Ten thousand devils glow and dance in the wine when it is red, when it giveth its color in the cup, and at the last stingeth like an adder and biteth like a serpent. 2. There is death in the "poker pot," the symbol of the gambler's profession. Gambling is next to stealing and the lowest calling upon earth under the pretence of a livelihood. It is getting something for nothing at the hazard of all you have, whether of money or manhood, and it is in the teeth of God's law, which says that man shall eat bread in the sweat of an honest face. The speculator in futures, the bucket shop loafer, gets something for nothing or loses all he has; and often he sorsers the necessities of the poor to enrich the purse of a crime-beside which the "poker pot" or the pool table is an innocent amusement. The corner speculator not only a sorser in the penitentiary, but one of the hottest corners in hades.