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CHALK TALKS.

BY GEO. A. LOFTON, D.D.

No God.

I PRESENT with this sketch the symbolic picture of Atheism. A world shrouded in the gloom of chaos affords the only proper footing of the "FOOL," of fools, who says there is no God. His only companion in the solitude of his own self wrought isolation and darkness is the amused devil at his elbow who laughs at his egregious stupidity.

It took the devil a long while to make an atheist. Such a development was not an early possibility. It was a latter day evolution of diabolic subtlety. Eye could be persuaded that God was a deceiver and a liar by the devil, but he did not attempt to prove to her that there was no God.

There might be some sort of consolation in this sort of a God if a dead man could be conscious of his absorption, but such is not the case. He is forever lost as to his identity; and hence pantheism or hylozoism is nothing but a more palatable form of atheism after all.

Old Nick has still another more palatable form of atheism. He originated for tenderer consciences the know-nothing fad of our day called Agnosticism. There may or may not be a God, there may or may not be hereafter, the soul may or may not be immortal—we don't know! Hence God is said to be unknowable, "un-thinkable, unbelievable. The affect of such philosophy is the same; as materialism or pantheism. It is atheism. If a man does not know whether to believe in a God or not, it is just the same as if there were no God to him at all, and his life will



be but an atheistic conformation to his know-nothing creed. The know nothing will believe nothing and do nothing; and the agnostic is just as big a fool, in effect, as the pantheist or the atheist. He effectually says there is no God.

Last in the scale of atheism is the doctrine of impersonal deity which, like agnosticism, makes God intangible, unthinkable and without any spiritual or moral relationship to man. So far as any effect upon the present life, or so far as any conceivable existence in the life to come is concerned, we had just as well believe in no God at all. To man God is personal or nothing. Man himself is a person. All his acts and attributes are personal; and as a rational and moral being man must be in the likeness and image of his Creator.

All creation must bear the stamp of its original in the light of causation and design; and as in revelation, so in nature, our God is personally manifested in all the phenomena which declares him. Especially in Christ, the crowning work of his personal exhibition; was God made manifest; and he who believes in an impersonal God, or God apart from Christ, is practically an atheist. He that has no God manifest, has no personal God. Even the polytheist who yields to the universal intuition of a personal God in some tangible form, to be

God at all, is wiser than he. The impersonal deist, in fact the personal deist, who cannot see God in Christ as in creation, simply says in effect: "There is no God."

But leaving the devil's educational theories aside, there is a large amount of practical atheism in the world exemplified, if not orally inculcated, by those who profess to believe in God and yet who practice contrary to their profession. The blindness and deadness of sin are such that in spite of our intentions and judgments, we often demonstrate that we do not practically believe in the existence and presence of God. In other words, in spite of our intellectual belief, we show often that we have no conscious realization that God is, or that he has any relation to us, or that he is the rewarder of righteousness and the punisher of wickedness. It is the practical atheism of the fool who says in his head there is a God and in his heart there is no God. For instance, the man who steals will hide from his fellows, but without scruple he will commit his deed in the sight of the God he professes to believe in. Even if he should have compunction of conscience, he will still go on in his crime until conscience is dead; and hence the belief of a God that produces no effect upon the heart and life of an individual is practical atheism. So men blaspheme, murder, commit adultery, break the Sabbath, defraud, cheat, swindle, drink and revel out their life in debauchery and idleness, in spite of their theory that there is a God; and so far as any effect of their belief is concerned they had as well have never heard of a God, and better too. They say in their hearts and lives and characters: "NO GOD!"

It must be said also that this same gross and awful form of unbelief characterizes much of our Christianity. Do we believe in God as we profess? Are not many of us often practically, if not experimentally, atheists? We are doctrinally all right; but when it comes to experience and practice, what is the effect in general of our belief that God is and that he is the rewarder of them that diligently seek him? Many a Christian does wrong, I know, and as often as he errs he repents and returns to God who abundantly pardons; but what about that vast number of professors in the churches who are at ease in Zion, or who are doing wickedly and that continually? Tell me, ye who can, how is it that a man born of God refuses to help send the gospel to the heathen in the face of Christ's great commission? Tell us again, if you will, how it is that a Christian can refuse to give his substance to God as God prospers him? Tell me,

if you dare, how can he who believes in God and his Christ habitually absent himself from God's house and God's people? How can a Christian be covetous, idle and absolutely heartless in the service of Him who died to redeem him? and how can he love the theatre and the ball room and the race track and the saloon and bad company and bad business better than he loves the prayer meeting and the Sunday school and the church service, as seen in thousands?

All this is a form of practical atheism in the churches which makes the world say that we do not believe in the God we preach. How often have I heard people say: "If I believed what you all teach, I would never sleep while there was a sinner unconverted;" and as often have I heard others exclaim of our religion: "If this be Christianity, I want none of it." Bacon has well said that "atheism is rather in the life than in the heart of man;" and it is exceedingly unfortunate that the world should discover in the life of the professed Christian that he believes not in the God he confesses. Truly did Bacon say again: "The great atheists are, indeed, the hypocrites which are ever handling holy things, but without feeling;" and this is the most dangerous form of atheism. That poor educated fool who seeks to prove that there is no God, and who professes there is no religion, can accomplish but little evil upon others in general; but, alas! alas! the fearful and awful ruin which the atheistic life of the professor of religion inflicts upon the world! One church member in a community can do more harm than a dozen Ingersolls, "and don't you forget it." When Deacon Thomas Hinton bets on the horse race, or Col. Elliot Anderson, the superintendent of the Sunday school, deals in futures, or Edgar Allan Poe Winston, the prominent and popular young member of a fashionable city church, embezzles the funds of the bank of which he is cashier, it creates more unbelief in a community than all the works of Renan, Strauss and Spencer put together.

In conclusion, let me say that atheism, pure and genuine, is a rare production, and dwells only in the heart of the fool of fools. "Thank heaven," said Horace Mann, "the female heart is untenable by atheism;" and let me say that the man who believes it is either miseducated and reformable, or else so grossly corrupt as to be beyond redemption. As a theory or a system, by whosoever held, atheism is, in the language of Robert Hall, "inhuman, bloody, ferocious, equally hostile to every useful restraint and to every virtuous affection; that leaving nothing above us to excite awe, nor around us to awaken tenderness, it wages war with heaven and earth; its first object is to dethrone God, its next is to destroy man." The only signal or great event that atheism ever produced was the Reign of Terror in the French Revolution when a nude woman was enthroned as God; and from this single chip from the characteristic block of the most blasphemous and deadly doctrine ever inculcated, we may draw a picture of a world in chaos and destroying itself, if such a theory could prevail among men. The negation of God is the destruction of all things mortal; and if God and immortality be not true, Evolution has

wrought upon the intelligence and morality of the human race the shrewdest and the most fatal swindle that the imagination can conceive. How is it that man always and everywhere has universally believed in God?

OUR FIELD GLASS.  
BY REV. A. B. CABANISS.

A VISIT TO BAYS FORK ASSOCIATION.

This body is composed of churches on both sides of the Kentucky and Tennessee line, but the majority of the churches are on the Kentucky side, in Allen County. They met Sept. 6, 1898, with Liberty Church, Allen County, Ky. They numbered twenty-four churches last year and four more were added to their number this year, and one was dismissed to join the Warren County Association.

Rev. B. F. Page preached the introductory sermon. Rev. F. P. Dodson was elected Moderator, with Rev. J. Hunt Clerk. The discussions on the various reports were lively and interesting. Revs. A. B. Cabaniss and Robt. Spillman preached the first day; Rev. L. H. Voyles and J. W. Dixon the second day at the stand, while the body transacted business in the house. Among the visiting brethren were Rev. L. H. Voyles, G. H. Dorris, Robert Spillman, Father Durham and A. B. Cabaniss. One of the venerable members of the body is Father M. F. Ham, who preached to the Bethlehem Church forty-four years, and though now in his 77th year, is still preaching to three churches with much ability and acceptance to the members. He has been a close student in his younger days and made himself "a workman that needeth not to be ashamed." His son, Rev. T. J. Ham, pastor of Liberty Church, is a good preacher, so think his members. But his father's members say that while fresh Ham is good, old Ham is better.

Rev. J. H. Spencer, the evangelist and church historian of Kentucky, was born and brought up in Allen County. Though many of the Allen County preachers have moved out of the county in the last few years, the Rev. Nathan Skaggs still sticks to his old home and to the BAPTIST AND REFLECTOR.

Though Rev. J. W. Dixon lives in Springfield, Tenn., and preaches to the church there, he still sticks to his old Association, the Bays Fork. As he is connected with both States, he takes and is a good friend to both State papers. When the report on religious literature was read he offered the following, which was passed: "Resolved, That it is the sense of this body that our recognized State organs, *The Western Recorder* and the *BAPTIST AND REFLECTOR*, should be outspoken and very pronounced against the great prevailing whisky evil." In his speech he admitted that the editors of these papers were opposed to the whisky curse, but he did not think their papers were sufficiently outspoken in denouncing it. In reply I read what I had written but a few weeks ago and published in the *BAPTIST AND REFLECTOR* respecting the great curse "Old Robertson" (whisky), manufactured in his county, was to those who used it, and added: "Now you see what fools you are making of yourselves who

tamper with it." I then said: "If Bro. Dixon can make the language stronger and more pronounced than that, let him write it out, and I will sign it and have it published in the *BAPTIST AND REFLECTOR*—if there are no 'cuss words' in it, as Sam Jones says. This produced a hearty laugh, in which Bro. Dixon joined. I told him to write the strongest and best article he could against the whisky devil and I would guarantee Editor Folk would put it in our paper; but we did not deem it best to be always harping on any one subject, as we wished to give variety to our paper, which would suit all classes, and weary none. I may here remark that the preacher who is always riding a hobby soon tires his hearers, and so does a religious paper. This much I have deemed proper to say with respect to the course of our Tennessee paper. The *Recorder* no doubt could say as much with respect to its course, but as the editor is of age I will let him speak for himself.

Little Alice Bange, whom Bro. Nichols has taken into his family from the Orphans' Home at Louisville, added much interest to the report on Orphans' Home by singing two little songs before the collection was taken up for the Home. They resolved to do away with their circle meetings and return to their old ministers' and deacons' meeting for the whole Association. They adjourned to meet next year with Harmony Church, Allen County, Ky., Rev. T. J. Ham to preach the introductory sermon.

The Sanctificationists.

The Sanctificationists closed their meeting at Westmoreland, Tenn., last Sunday after holding the fort three weeks. The "holiness people," as some know them, entire sanctification, that is, "soul and body." The writer attended their meeting several times and heard one of the sisters preach on "Sanctification." They preach that regeneration only prepares them to seek holiness or sanctification; that it removes the past sins, and sanctification will keep them from sin hereafter. She also said that any one who had died heretofore without sanctification went as straight to hell as they could go. She seems to be too intelligent to be carried off by such doctrine. They preach mostly to converts and backsliders, or those who have left their first love, as they term it. They had their presiding elder, Bro. Cox, with them, who with his mighty voice and among his many hallelujahs said some good things. He said he formerly belonged to the Hardshell Baptists, but that long since he had had his shell burst and his theory burnt. They seem to work very hard for Baptists. They say a Baptist is so strong and firm in a belief that if they can get one sanctified he makes the best sanctificationist they have. They told of a Baptist who once thought he'd pray; he did so and was greatly blessed. He called this second blessing (he'd been regenerated heretofore) big religion, and when he was taught sanctification he said he knew that was what he had instead of "big religion." We really think he must have been a very ignorant Baptist to be carried off with such hypocrisy. Bro. Mayfield gave us a sermon last Sunday on their doctrine. He took for his text 1 Thess. v. 23.

In fact, he went clear through Thesalonians. We find in 1 Cor. xv. 56 that the "sting of death is sin." Therefore if we were to have the Adamic sin removed from our bodies we would have no need for the resurrection. Paul tells us in the 7th letter to the church at Rome that he "served the law of God with the mind and the law of sin with the flesh." It seems strange for a sect of people to rise up in this the nineteenth century and claim to be clearer of sin than Paul himself, the inspired writer. We are ready to admit we will all live far beneath our Christian privileges, but we don't understand the Bible to teach that we are to be sanctified, soul and body, in this life. We are made to wonder who these good people expect their mantle to fall on when they are translated to heaven as Elijah was. C. N. SIMMONS, Westmoreland, Tenn.

A Glorious Meeting.

Dear Bro. Folk:—Allow me the privilege of contributing something to your valuable columns for the first time in life. I have just closed the grandest meeting ever held at China Grove Church, Elder J. L. Daws of Humboldt, Tenn., assisted the pastor by doing some of the best preaching of his life. We had two young preachers, E. L. Watson and J. M. Hickman, with us, and their services were very helpful in the meeting. At the beginning of the meeting the members of the church numbered fifty-four, a part of whom were discouraged and many very careless. The visible results of the meeting are: Forty-five professions and fifty-eight additions to the church. A few were received by letter and four were restored. I baptised twenty-seven in the South Fork of Obion River Thursday before the close of the meeting and twelve the day it closed. I shall baptise about twelve or fifteen more at my next appointment the third Sunday in September. The meeting continued two weeks, and during the last ten days of the meeting "the Lord added to the church daily the saved." There was no excitement. There were not more than five professions at any one meeting. Ten or twelve Methodists and a few Campbellites came into the church of Christ. The meeting stirred the Campbellites to the very bottom. I baptised one man sixty years old, who stated publicly that he had not heard a sermon preached in thirty-five years (and had not read the Word either), but was born of God through the operation of the Holy Spirit at home one year ago. I wonder what the Campbellites have to say of his salvation. It was not the Word that saved him. I baptised another old man sixty-nine years of age. I did not baptise but two children, and they were believers. The additions to the church were the men and women of the country. Much more might be said, but my article is too long already. J. W. MOUNT, Hornbeak, Tenn., Sept. 8th.

The next annual meeting of the Baptist State Convention will be held with the First Baptist Church of Jackson, Tenn. All who expect to attend will be pleased to send their names at once to H. C. Irby, Chairman of the Committee on Hospitality.

Two Questions.  
FOR YOUNG PREACHERS.

In entering the work of the gospel ministry the young man meets many important and serious questions. Of course the first and great question is, "Am I chosen and called by the Lord for this work?" Until this is answered affirmatively there is no other question. This decided, there comes the question of preparation for the work. What shall be the character and the extent of the preparation? To the right thinking man, all direct preparation and all active work in the ministry will be preparation for the work that is to follow. The last year of our labor should be the result of a life-time of preparation for that year's work. Here we attend to what is distinctively preparation. There will be a heart preparation in consecration and progressive sanctification. There is also a preparation from training in our institutions of learning. "Education is learning to count for all you are worth every time." It is about this last phase of preparation, the more distinctively human side, that I wish to propose two questions.

1. Shall we attend the seminary?

Not all should attend. I think there are cases in which duty demands that we shall not attend. Some of us may do the Lord's work more to his glory without such a course. What cases are here included I shall not presume to say except in a general way.

(1). Some have families dependent upon them to whom they owe a God imposed obligation that cannot be discharged if they attend the seminary.

(2). Lack of health may absolutely prohibit such a course. Allow me to state that so far from finding Louisville a bad climate for sufferers from catarrh, I have been almost entirely cured of a bad case during my two years stay there.

(3). It may be that some minds are so constituted that they would learn only enough to "puff them up," making them proud of a learning which some other men received in the classes which they themselves attended. Such cases would present difficulty.

(4). One has said: "No way is so plain as the one that is hedged up on both sides." If a brother is in such a way and it leads not through the seminary, I should be slow to advise breaking the hedge. Only let him be sure the way is hedged.

2. Some considerations in favor of such a course.

(1). Duty to self. We ought to be all we can under God, and this will rarely be accomplished without educating. If we shall lead and direct minds in this age of rapid change and shifting thought, we must educate.

(2). Duty to the cause. Special work requires special preparation. In order to reach all classes, while we do not neglect the lowest we must be able to reach the highest. In order to lead all as high as possible we must see heights beyond the plane of the thought and action of any. Our duty to our churches demands ability to understand, defend and propagate their doctrines; duty to other denominations demands ability to understand and confute their errors and to convince them of the truth; duty to the world demands ability to lead

it from darkness into light. Surely large preparation is demanded.

(3). Duty to God. This calls for the best use of all the means he has provided for preparation for his work. We are responsible to him for all we might do with a proper use of all the advantages and opportunities he gives.

(4). An additional reason is found in the opportunity seminary life affords for meeting and knowing the men who are to be our co-laborers in the Lord's work. This alone is worth all the time and money that a seminary course costs. After being with the men who attend the seminary through three years you will know personally some of the best men in all the States and on all the mission fields—men who in a few years shall be leading in denominational thought and work. Too much emphasis can not be put on this benefit of seminary life.

3. Some considerations which tend to keep us from taking a seminary course. These should be weighed in the light of the demands for such a course.

(1). Lack of money. If real and insuperable, this is a legitimate excuse. But when so little is required for such a course, a little patience and determination will secure all the means necessary for at least a partial course.

(2). Urgency of the work in the field. This is great. But let us remember how many examples we have in the Bible of men spending years in preparation; Moses, when Israel was suffering the horrors of Egyptian bondage; John the Baptist, when the way of the Lord was to be proclaimed; Paul, when the Gentile world was awaiting his ministry; all the apostles, chosen nearly three years before the beginning of their great work that they might spend this time learning under the Lord. The urgency of the work is one of the chief reasons for great preparation for it. A man with a field to reap would better take half a day to grind his blades. A lawyer or a physician who desires the highest place in his profession spends much more time in preparation than the one who is in a hurry to get at the work. In ten years he who has taken five or six years in preparation has far outstripped him who thought two years enough under the pressing circumstances. But "the children of this world," etc.

(3). Natural ability. Strange that this should be made a reason for not preparing for work. Brilliance with little preparation may make you an average man, but brilliance with preparation would make you what you should be. The greater the energy the more the need for using it to the greatest advantage. Some one has called attention to the fact that you expend money and time training the horse that is fast already, while you put the slow one to the plow and take little pains with him. Do the good sisters tell you that you can preach well enough for them, can beat Dr. Broadus now? Well, maybe they are mistaken, and if not they ought to let you prepare to surpass Dr. Broadus. Make your superior powers count for all they are worth and do not strive aimlessly to do as much as a less brilliant fellow. If you have talents gain (an others, and be not content with five.

(1). It endangers originality. It is charged that seminary men imitate Dr. Broadus and other professors. An ape will imitate. If you think you have one, better send him where he may be the best. This excuse reflects too much on our manhood for discussion. A man who will imitate Dr. Broadus at the Seminary will imitate some one else at another place.

(2). So many men have succeeded without seminary training. But they did it at a time when the masses were much less educated than now, and when almost none of the preachers had special theological training. They succeeded in spite of and not because of this lack of training. We are to live in this generation and shape the next. In striving to study theology by yourself, besides a great loss of time, you assume that by private individual study you can secure all that you could under the leadership of men who have devoted their lives to the study of special phases of theology, and that the help of a class of fellow students would be nothing. College education is important, but general seminary education is specific and in many senses more important.

(3). Haste to marry. Do you laugh? Let me tell you that the name of him who is hindered or prevented from taking a seminary course on account of this is legion. I know him among my best friends and have seen him among the most brilliant, if not the most rational. Of course no one is going to say this is his reason. A man's health fails, or an important field needs him, etc. Do you smile? Be sure you are not the man.

11. When shall I go?

I wish now to discuss only the more definite part of this question, Shall I go now?

1. Not all should. Those who are saved the Lord desires them to hold an important field awhile longer, those who have not completed a college education and can possibly do so before going, should defer seminary education. Other things may prohibit your going now.

2. Considerations leading to a decision to go at once.

(1). Delay is apt to result in not going at all. You say, "Not so with me." Many a man as good has said the same, and remained away.

(2). Delay discounts your work while you wait. You may be doing as well and as much as some one who has gone. But you are not doing so much or so well as you can do when you have gone if you will use the seminary properly.

(3). If you intend going, until you have gone your mind is unsettled and you cannot put your whole soul into your work.

(4). You want to enter the work thoroughly equipped as soon possible.

3. Some reasons for delay that will be urged.

(1). Lack of means. If you want sympathy in this, go to the seminary. Still the expense of a course is not great. Board in New York Hall cost last year less than \$70. Books will cost from \$15 to \$30 a year, and will all be such as you will want for your library, and will be gotten cheaper than you can ever get them again. Heating and lighting will cost \$15; washing will cost \$12. Rooms are furnished complete except a lamp and such luxuries as you may desire.

Thus the necessary expenses need not exceed \$125. Other expenses will be what you choose to make them. Of this expense your board will be gladly paid from the "students' fund" if your attendance is dependent on this. Write to Dr. W. H. Whitsett, Louisville, Ky., in regard to the matter if you need help. Married brethren can get help when needed to the amount of \$10 a month. The opportunities for self support since the number of students has grown so large must necessarily be uncertain.

(2). A needy field or a lucrative field. The latter I shall not discuss. The former may be a just reason for delay. Each brother is more competent to decide this himself, under the direction of the Spirit, than any one else is to decide it for him—only he needs to take care that the claims of the field while he is in the work do not seem disproportionately great.

Allow me to say that I have written this at the request of the Tennessee students who were at the Seminary at Louisville last year, and who will rejoice to welcome any of our brethren at the opening of next session, October 2nd. "Come thou with us and we will do thee good." W. O. CARVER.

A Good Summer's Work.

I have closed my summer's work of special meetings with the three churches I am preaching for, beginning with Pleasant Grove the fifth Sunday in July, or rather continuing from the fifth Sunday with a series of meetings. Bro. G. W. Sherman did the most of the preaching, which resulted in great good—eight conversions, four added to the church by baptism. We closed on August 7th, and on the 13th I commenced at Rock Spring, eight miles east of Columbia. Bro. Sherman joined me on the following Tuesday, and for seven days faithfully preached Christ's gospel to the edification of the brethren, and we trust the good seed sown will bring forth fruit in days to come. The last meeting was at Carter's Creek. Bro. Hull assisted part of the time, and we feel that good was accomplished and the church greatly strengthened.

I am just home from a meeting in Hickman. I joined Bro. R. A. Fitzgerald, a young preacher, at Pine Grove on the 3rd inst. This is a young church he preaches for. I remained with him four days and witnessed eleven conversions. Most of them were grown people. Several were parents. The first convert, an intelligent lady, had come twelve miles with her husband and children to be at the meetings. I baptised her yesterday. She had never heard a sermon by our folks until these meetings. Some days the congregation was composed of people from Maury, Lewis and Hickman Counties. Baptist preaching is in demand and highly appreciated in this section, and reaches a class of people raised by the Hardshell Baptists, and they are among the best citizens of the country. This is a destitution that lies adjacent to the new Association which we hope will be organized in October.

In conclusion, I feel that God has blessed my humble labors, and I do thank his holy name. R. K. DAWSON, Timmons, Tenn.

CORRESPONDENCE

Missionary Secretary.

Experience and observation unite in showing that our Missionary Secretary should be Secretary of all our missionary enterprises.

I am persuaded that now is the time for us to make some changes in our plan of work as a State Convention.

The Sunday school and Colportage Board might continue their noble and efficient Secretary for two or three years until the interests of this Board are thoroughly established.

Such organization of our work would materially reduce the expenses of our Convention. This certainly is a matter of great moment.

The woman's meeting was led by Bro. Senter, and participated in by the elect ladies, Mesdames Inman, Irby, Hillsman and others.

The old officers, Rev. E. M. Joyner Moderator, and D. J. Allen Clerk, were re-elected.

Who is to be our next Secretary? I ask this question with no intention of trying to answer it in these columns.

matter. Oh! how earnestly every one of us ought to pray for the Lord's guidance in securing the right man!

Brownsville, Tenn.

Two Associations.

The Central Association met with the Baptist Church in Trezevant, Tenn. on Wednesday, September 13th.

There was a large delegation present. Visiting brethren J. H. Anderson, Secretary of the State Mission Board; T. T. Thompson, General Agent of the Baptist Orphans' Home; J. W. Self, of Bowling Green, Ky.

Bro. Wingo read the report on the Baptist Orphanage, and after a speech by Bro. T. T. Thompson, \$17 in cash was raised.

From the report of the Treasurer the collections for 1897-8 were \$2,100; same last year, \$1,900; an increase of \$200, notwithstanding the cry of "hard times."

There were reported for this Association year 111 baptisms, for last year, 91.

Bro. J. H. Anderson spoke of the report on State Missions and asked for a cash collection of \$75, and received \$79.

Rev. J. T. Nowall preached the introductory sermon from the text, "And it shall stand forever," controverting the heresy of apostasy.

The church letters read showed forty-one churches composing the Association; 189 baptisms, and collections for State, Home and Foreign Missions amounting to \$400 for the Associational year.

The hospitality of the brethren and sisters both of the Southwestern District Association and of the Central was generous and magnificent.

The Baptist and Reflector circulates largely in the Central Association, whence \$2,100 in contributions

to the cause of missions. It circulates sparingly in the Southwestern District Association, whence for the cause of missions \$46.04 in all were contributed.

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"Nay Question Not, God Knoweth Best."

This is the first line of a little poem composed by our Bro J. C. Rockwell a short time before his death. His death! Yes, the amiable, brilliant Rockwell passed over the river about 6:30 p. m. Sept. 11, 1898, from his home in Newport, Tenn., where he was the loving pastor and eloquent preacher, to the home above.

Rockwell was more than an ordinary man. He possessed some of those rare qualities which genius alone can show. He was a close thinker, an orator, a poet, a really great preacher.

Tennessee has lost one of her noblest and most distinguished ministers. That frail body could not bear the strain.

How shall we interpret this providence? Rockwell was young, and, so far as we could see, a greatly useful and brilliant future was before him. The little poem by himself speaks volumes:

Nay question not, God knoweth best. We should not murmur when we weep. The fact were weary, let him rest. And give to his beloved sleep.

And we will know his ways are wise. And some day from the dreamless dust, Our fondest hopes again will rise.

Some day we'll read the book of fate. And God will make his purpose plain.

The statement of Bro. Crumpton in last week's issue in regard to the case of a man who was crazed by liquor, and as a result killed his wife and daughter and then committed suicide, deserves further consideration.

We want to begin a meeting here in Martin beginning the fourth Sunday night in this month. I have written Bro. Mahon, Humboldt's new pastor, to assist us here.

Success to the old banner.

—We have enrolled sixty-four students at Mary Sharp, and hear of others who are coming. We are assured of success even in these stringent times. God be thanked.

Winchester, Tenn.

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NEWS NOTES.

NASHVILLE.

First Church—Very good day; pastor preached. The permanent organization of the Baptist Young People's Union was effected Friday night.

Central.—Pastor preached; pleasant day; 235 at Sunday school; two baptised.

Immanuel.—Rally service at the Sunday school; pastor preached to good congregations.

Third.—Good services at both hours; pastor preached; received four by letter and one for baptism.

Seventh.—Excellent audiences and good spirit; pastor preached; fourteen requested prayer; series of revival services commenced.

Mill Creek.—Pastor preached in the morning; 113 at Sunday school; 100 at Una mission school; services at night.

North Edgefield.—Pastor again with his people; mid week prayer-meeting very good; usual services. In the afternoon good speeches were made by the brethren at the Sunday-school Union.

Edgefield.—Pastor preached at the usual hours; hopeful day.

Anson Nelson Mission.—Good Sunday-school; 101 present.

Centennial Mission.—Splendid day; sixty-five in Sunday-school; preaching at night by Bro. Albert R. Bond.

Howell Memorial.—Usual services; pastor improved in health; 136 in the Sunday-school; received one by relation. In the afternoon Bro. Wright administered the ordinance of baptism to twenty three in Richmond Creek.

A committee was appointed to look into the needs of the mission stations of the city.

Bro. Carver preached morning and evening at Shop Spring. Bro. Malachi (col.) reports his people in a flourishing condition; three approved for baptism.

CHATTANOOGA.

Central Church—Pastor R. D. Hay more preached at both services to good congregations.

First—Pastor C. G. Jones held the usual services; two additions by letter since last report.

Chickamauga—Pastor J. B. Higgins preached twice; one baptised and one received by letter. This church has had a good revival during the past month, resulting in fourteen baptisms and additions by letter.

Hill City—Pastor W. A. Simmons preached at both services.

Dr. D. M. McReynolds, of Boise City, Idaho, was at the Conference. He was for a number of years pastor of the Central Church in this city. He brings a glorious report from his church, having doubled the membership during the past year. He is here on a sad mission, visiting his brother, a prominent physician of the city, who is now at the point of death, with no prospects for recovery.

—The New Salem Association meets with the church in Alexandria on September 27th. All those coming by rail to Watertown will be met with conveyance on the evening of the 26th. Those coming to Brush Creek will be met with conveyance the morning of the 27th by notifying H. H. Jones or the undersigned. J. M. WALKER.

Alexandria, Tenn.

—The Ocoee Association meets with Philippi Church the 26th inst. Brethren coming on the train will be met at Cleveland and conveyed to the church. We want every church in the Association represented. Our prayer meeting on Sunday night before is especially for God's blessing on the meeting. Brethren, let your prayers ascend for the same.

First Church—Preaching by Pastor Acree to large congregations; 876 in Sunday school.

Second—Pastor Jeffries preached; congregations good; 237 in Sunday-school; three additions by letter.

Centennial—Preaching in the morning by Rev. John Wray, and by Rev. J. Pike Powers at night.

East Knoxville—Rev. John Wray preached at night.

Third—Pastor S. E. Jones preached at both hours.

Rev. Thomas Dixon lectures here in the opera house on Wednesday night.

Rev. Carter Helm Jones lectures at the Second Church Thursday night for the benefit of the church; subject, "The Claims of the Beautiful." On Friday night he lectures at the First Church on "Is Life Worth Living?"

MEMPHIS.

First Church—Dr. J. J. Taylor of Mobile occupied the pulpit morning and night; good congregations; people delighted with the sermons; Sunday-school attendance good.

Central—Pastor Nunnally preached morning and night to large congregations. He preached on "Applied Christianity." Prayer meeting well attended; mission collections in the church and Sunday school being arranged for.

Trinity—Good Sunday-school and good congregations; large attendance at night; fine prayer-meeting.

Rowan—Very fine congregations at all the services.

Big Creek—Preaching by Pastor Anderson in the morning; baptised one; in the evening at Frazier; received two for baptism.

—Collections for the week ending Sept. 16, 1898: Home Missions, \$30.19; Foreign Missions, \$32.63; State Missions, \$68.10; Orphans Home, \$3.68; Sunday school and Colportage, \$2.50; Ministerial Education, 31 cents; Ministerial Relief, 33 cents.

As an item of news, let me say that Rev. James N. Reid, formerly of East Tennessee, died at his home in Jasper, Hamilton County, Fla. Sept. 1st. He was a strong preacher, a useful man, and will be greatly missed in his section of our State.

W. N. CHAUDRON.

—We have 133 students to day at Carson and Newman as compared with 116 at the same date last year—61 of these are young ladies, 82 young men, and there are 19 preachers among them. The attendance is increasing daily. We mean to reach 300 this year.

J. T. HENDERSON.

—The protracted meeting at Union Hill Church began on August 26th and closed on the night of Sept. 6th. The Lord wonderfully blessed his people. Fourteen persons professed conversion and rejoiced in the love of God; ten were received for baptism, eight of whom were baptised. The church was greatly revived and God's children rejoiced. With the exception of two sermons by Bro. A. H. Rather, Elder John Rice did most of the preaching, endearing himself to all. It was indeed a precious meeting. The Lord be praised.

A. SPERRY, PASTOR.

—Baptised seventeen last night and two others stand approved as the result of a two weeks meeting, in which I was assisted by our Sunday-school Evangelist, Bro. R. C. Medaris; also had nine additions by letter, making a total of twenty-eight additions. Nine previous to the meeting makes a total of thirty-seven additions since I took charge in June. This confirms my first impressions of the field—that it is a promising one. Bro. Medaris is well known in Tennessee, where he is highly honored for his work's sake.

Cleveland, Tenn.

—The church at Alamo, Obion County, Tenn., held a meeting of twenty days, commencing the second Sunday in August, which resulted in the reception of twenty-one by baptism, six by letter, the church revived and twenty converted. Give God all the glory. ALLEY MOORE.

—You are making the people a good paper, improving all the time. My vacation is about over. Your weekly visits have contributed no little to making my rest pleasant and homelike. But now I return to Florida to resume work. I am eager to resume my place in the ranks of the workers. My health has been improved. W. H. STRICKLAND.

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—Rev. Ben M. Bogard, of Princeton, Ky., has resigned the care of Harmony Church, which he has been preaching to for about two years. We are not sure just where he will locate, but he is looking for a larger field of usefulness. The congregation has doubled itself since he has been preaching for them, and the church was surprised when he resigned. Almost any church in city or town would do well to get him. H. H. C.

—We have the pleasure of informing you and the State at large that our old First Church has secured a pastor. Bro. E. A. Taylor will again take part in the Baptist affairs of the State, and we certainly rejoice at this and ask you to extend the congratulations.

R. G. CRAIG, R. B. PUGHAM, A. HATHETT, Committee.

Memphis, Tenn., Sept. 18th.

We have closed a series of meetings at Long's Bend Church, in which we had the pleasure of seeing many brought to the knowledge of the truth as it is in Christ. We also had the pleasure of visiting Matilda Wilson, a member of Long's Bend Church, and preach to her from Heb. iv. 14. She tells all her friends she will soon go home to rest with her Savior, where the wicked cease from troubling and sad parting comes no more.

A. J. SLAUGHTER.

Kingsport, Tenn.

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Cleveland, Tenn.

He is doing a great work in this State. His preaching here gave general satisfaction. All enjoyed his plain, earnest gospel sermons. He is a safe man. We love our home here, but do not love Tennessee any less.

E. C. FAULKNER.

Searcy, Ark.

—I visited Whiteville again the 18th ult.; preached one sermon, ordained two deacons and baptised three, one an old lady from the C. P. denomination. There were two saloons in the place. The proprietor of one has made a profession and the other one went to hear me on my last visit. People passing his house going from the church heard a strange and unusual wail to come from a man of his business, and going in found him in great agony. He told them I had "made him out lower than a dog," and if he starved he would never sell another drop of whisky; that he could not afford to bring up his children where he was to be ostracised by the community on account of following a disreputable business. From Whiteville I went to Oakland, where I was joined by Bro. T. R. Waggoner of Athens, who preached twenty-two sermons of great power, which was evidenced by the great crowds that thronged the house at every night's service and the number of conversions witnessed. I baptised nine and expect others at our next meeting. Three years ago this little band numbered thirteen and had an old house unfit for use in winter, but our State Board seeing a future for our cause there wisely extended aid. Now they have a magnificent house nearing completion, with forty-six members, who for their piety and influence will not suffer from comparison with the best in the community.

W. H. BRITTON.

A Jordan Baptism.

On Sunday last, Sept. 17th, as the day was declining, the members and congregation of Howell Memorial Church, West Nashville, with a large crowd of visitors of all denominations, gathered on the banks of Richmond Creek to witness the baptism of twenty-three believers, nearly all of whom were young persons. This was the ingathering of a meeting of three weeks duration conducted by Rev. J. H. Wright, pastor of the Seventh Church, Nashville. During the preliminary services perfect order was observed, and with profound attention the audience heard—many of them for the first time in their lives—the unfolding of the scriptural teachings and commands regarding true Christian baptism. There is good reason to believe that many left the riverside convinced that, after all said, there is but one baptism.

It was to be regretted that during the whole time of the meeting Bro. Strother, the beloved pastor, was too unwell to take any active part in the services. Bro. Wright had no other assistance than that furnished by the brethren of the church—which proved fully equal to the emergency. Bro. Wright made a most favorable impression in the community, not only personally, but as a representative of the "sect everywhere spoken against." Pastor Strother has entirely recovered from his indisposition. He occupied his pulpit yesterday, and had the joy of witnessing the baptism.

F. O. W.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.
REV. J. H. ANDERSON, Missionary Secretary
All communications designed for him should be addressed to him at Nashville, Tenn.
W. M. WOODCOCK, Treasurer. Send all money for State, Home and Foreign Missions to him at Nashville, Tenn.

HOME MISSIONS.

REV. I. T. TUCKER, D. D., Corresponding Secretary
Atlanta, Ga.

REV. M. D. FAULKNER, Memphis, Tenn., Vice President of the Home Board for Tennessee, to whom all inquiries or information about work in the State may be addressed.

MINISTERIAL EDUCATION.

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

For young ministers at Carson and Newman College, to J. T. HENDERSON, Mossy Creek, Tenn.

WOMAN'S MISSIONARY UNION.

CENTRAL COMMITTEE FOR TENNESSEE.
Mrs. G. A. LECTON, President, 60 South Sumner Street.

Mrs. R. C. STOCKTON, Corresponding Secretary and Treasurer, 130 West Henderson St. Nashville, Tenn.

BIG EMORY ASSOCIATION.

The 19th annual session of Big Emory Association of Baptists was held with the church at Grassy Cove, Cumberland County, Tenn., beginning on Thursday, August 31st, at 11 o'clock a. m.

Devotional services were conducted by Elder Z. T. Manis. Prayer by Elder G. W. Weaver.

The Moderator not being present on account of his wife's illness, Elder Z. T. Manis was chosen temporarily. Revs. J. D. Winchester and J. W. Webster being absent, the annual sermon was postponed.

Letters from the churches composing the body were called for and twenty-four were handed in and read by D. W. Thomas and W. N. Rose.

At 2:30 p. m. Rev. R. J. Gorbett, pastor of the church, heartily welcomed the messengers and visitors to the hearts and homes of the people of Grassy Cove and they were assigned homes.

In the afternoon the body proceeded to permanent organization. Rev. Lucius Robertson was chosen to receive the vote for Clerk and Treasurer and Rev. I. W. Bruner for Moderator.

The tellers announced William N. Rose elected Clerk and Treasurer and Hon. Patrick W. Evans elected Moderator. After thanking the body for the confidence placed in them by electing them to the highest offices within their gift, the newly-elected officers took their seats and the Association went to business.

Letters from newly-organized churches were called for. One handed in from the new church at Oakdale was received and the delegates enrolled.

Correspondents from sister Associations were called for. Revs. G. W. Brewer, W. A. Howard, D. V. Culver from Rhea; Elder J. K. Love from Tennessee, and Bro. F. E. Allen from Union were welcomed to seats by the Moderator. Rev. I. W. Bruner from Sweetwater Association and financial agent of Sweetwater Female Seminary, was received in his official

capacity and Rev. Lucius Robertson, field agent for the Baptist and Reflector, was welcomed to a seat. The committees were then announced.

At 7:30 p. m. Rev. W. A. Howard preached, and on Friday at 11 o'clock S. W. Tindell, D. D., preached the annual sermon from the text, "Blessed is the man to whom the Lord will not impute sin." It was a strong, logical discourse, and fully sustained the reputation of the preacher.

Rev. Lucius Robertson preached Friday night. Rev. W. C. Grace Saturday at 11 a. m., Elder I. W. Bruner at 7:30 p. m. and Elder G. W. Brewer Sunday at 11 a. m. to a packed house. The preaching was par excellence and of a high order, and the attendance and interest was all that could be desired. We believe much good was accomplished and that the Baptists gained a good reputation. Said a prominent county official from Crossville, who had attended, "Why, you Baptists have some talent and refinement among you. When I came into your Association I expected to find a dozen old rusty Baptist preachers sitting at the windows smoking while the business was going on; but I got fooled, and I can say that I have a better opinion of you now." Only two or three Baptist preachers smoked and they were from the Rhea Association and were not allowed to smoke in the house.

The reports were well gotten up, thoroughly discussed and nearly all adopted without any amendments. When the report on Baptist Young People's Work was read a hot battle ensued. Revs. Lucius Robertson, Z. T. Manis and others were against it and Revs. S. W. Tindell, W. C. Grace, D. V. Culver, G. W. Brewer and the Harriman delegation for it. The speeches were characterized by brotherly love and the report was finally adopted.

Bro. Robertson spoke to the report on the Orphans' Home and raised a collection amounting to \$5.05 in cash and several pledges. Big Emory will help support the institution.

Dr. Bruner made an eloquent speech on Education, speaking especially of our Seminary for young ladies at Sweetwater.

Revs. Lucius Robertson, J. K. Love and others made speeches, saying many good things for our excellent State paper, the BAPTIST AND REFLECTOR.

The reports from the churches were gratifying, nearly all of them showing substantial gains. We give some statistics: Number of churches, 24; gained by baptism, 214; by letter, 100; by restoration, 2. Total gain, 316. Decrease: By letter, 76; by exclusion, 31; by death, 14. Total decrease, 121; net gain, 195; Sunday-schools, 23, a gain of 11 over last year; value of church property, \$16,700; Foreign Missions, \$27.55; Home Missions, \$5; State Missions, \$169.68; for printing minutes, \$24.85; home church expenses, including pastor's salary, Sunday-school expenses, ministerial education, ladies' aid societies, \$3,163.10. This would be a great deal more, but the reports were very incomplete and several churches made no reports about contributions and expenses at all. Next year the Clerk will furnish the churches with two blank letters, and we feel sure the reports will make a far better showing. The Executive

Committee reported \$166.86 collected at their fifth Sunday meetings. The following Board was appointed for next year and will push things up vigorously: W. S. Capern, Charles Braziel, J. W. Bowman, S. W. Tindell, O. T. Tindell, J. H. Millican, W. C. Grace, William Whitlock, Z. T. Manis, B. L. Peters, W. C. Grace is Chairman and W. S. Capern Secretary.

The western division will hold a meeting at Crossville the fifth Sunday in October. This is a good point for a Baptist church, as nearly all the county officers and many leading citizens are Baptists. By all means we should have a church there, and if the State Board could help us some we believe we could soon build a self-sustaining church there. Crossville is the county seat of Cumberland County, and is a place of influence. Brethren of Big Emory Association, let us all rally at this fifth Sunday meeting and see what can be done.

The Association adjourned *sine die* on Saturday at 1 o'clock p. m. with a fervent prayer by Elder W. C. Grace. All arose and sang "Blest be the Tie," etc., and all joined in the warm handshaking.

When we asunder part, It gives us inward pain, But we will still be joined in heart, And hope to meet again.

Big Emory has taken a step forward. Rockwood is the place of next meeting, the introductory to be preached by Elder W. C. Grace, Elder Z. T. Manis alternate.

NOTES.

Saturday afternoon a temperance mass meeting was held, which was well attended and interesting. Elder Z. T. Manis made the leading speech. Rev. D. V. Culver and others spoke.

Rev. J. K. Love preached at the Presbyterian Church one night, to the delight and edification of all. He is holding a series of meetings for the Grassy Cove Church.

The hospitality was abundant dinner on the ground and conveyance furnished free. The people seemed to take delight in entertaining their guests. But they are the very best people anyway—educated, moral, refined and religious. The Baptists have a strong church here and one of the neatest church edifices to be found in the country, valued at \$1,500.

The capping climax was an excursion Sunday afternoon to the top of a high mountain. When on top the party gathered on a high bluff twelve hundred feet above the little valley, and the scene before us was simply grand and soul-inspiring. Before us nestled the beautiful little "Cove," dotted here and there by the homes of its happy people. Before us rose the gigantic mountains, getting higher and higher as far as the eye could see. Why are we here? Why, to hear "a sermon on the mount" by Rev. I. W. Bruner of Sweetwater.

The party arose and sang "Bouleh Land." Rev. W. A. Howard led in a fervent prayer and Dr. Bruner took his text, "Ye are the light of the world;" "A city set upon a hill cannot be hid." O, what a wonderful God, and what an exalted privilege to be his children! We felt glad that we were the children of a king as we listened to the eloquent speaker. After the sermon Rev. G. W. Brewer made a feeling talk and led in prayer. Rev. R. J. Gorbett made a short talk and we all stood and sang: "All Hail

the Power of Jesus' Name." Prof. T. J. Miles of the Presbyterian Academy led in a fervent and eloquent prayer and all returned to the valley feeling that they had been well paid for the steep climb.

W. N. Rose, Clerk. Glen Alice, Tenn.

Treasurer's Report.

Receipts for missions from Oct. 15, 1892, to Sept. 1, 1893.

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

W. M. WOODCOCK, Treas.

To Some Pastorless Church.

I learn that Elder G. W. Bray will soon resign the pastoral care of the Central Baptist Church of Jackson, Tenn. If so, now would be a good opportunity for some pastorless church to secure a good preacher. Bro. Bray is a strong man physically, intellectually and spiritually. He is a man "full of faith and the Holy Spirit," and possesses the qualifications of an evangelist to an eminent degree.

The Lord has blessed his ministry this summer with nearly one hundred conversions. He has done a good work in Jackson, a work that but few men could have done under the difficulties with which he has had to contend. He is a man in the prime of life, has a vigorous constitution, and will compare favorably with our best preachers. He is a man that has the courage of his convictions, and there is not a sounder Baptist between the Rocky Mountains and Blue Ridge.

He is emphatically a self-made man, and deserves a good field where he can make "full proof of his ministry and do the work of an evangelist." May his lot be cast among a people where "the lines will fall to him in pleasant places, and where he shall have a goodly heritage." For further reference address Elder A. J. Hall, or Elder M. M. Bledsoe, Jackson, Tenn.

C. W. HUDSON.

Melesus, Tenn.

Foreign Population.

—This is a matter of growing importance and has received a larger share of attention than heretofore. New work has begun in Baltimore, the Home Board employing a female missionary at that point to conduct, with other assistance, two sewing schools and to meet emigrants from the steamers, Baltimore being the second port of entry in the country. Missionaries among the Germans are already successfully at work in Missouri. The Central Committee of Louisiana is trying to raise money to support a missionary to the French. Among the Chinese a number of flourishing Sunday-schools have been established in different localities.—A. W. A.

Some Associations.

I would be glad to report at length about the Associations I visit, but for lack of time at the meetings and opportunity to write I am unable to do it properly. And I hesitate to write when I cannot give at least a tolerable report.

Leaving the Duck River, which I greatly enjoyed, I struck out for the mountains and the

MILBERRY GAP.

This body met at Richardson's Creek, in Hawkins County, eighteen miles Northeast of Rogersville. Rev. Peter Gwin, of Rogersville Junction, a colored Baptist, who is doing splendid work among his people, took me in a buggy across Stone and Chinch Mountains, twenty-two miles away, to meet the brethren. What a time we had with our balking mustang that, like the brave boy that stood on the burning deck, of whose heroism our youthful schoolboys delight to orate

He would not go without his father's sword. That father laid in death below. His color no longer bore!

I used to wonder how poor Cashiana was going to get on. And so I wondered how we were to get on. Well, we got. Let that suffice, and ask no more about it. But the Association was ready to adjourn when we arrived. Rev. M. Trent was Moderator and W. H. Smith Clerk. The face of the earth was covered with the serried ranks of this populous body. Bro. Cope gave us and a large crowd more a good home. Bro. Gwin preached for them at night, relieving Bro. Singleton and Bro. Jones, who were appointed. Next morning it poured down rain till noon. But the house was full and enough to fill it again outside. They put me to work, and I did my best for State Missions and for Sunday-school and Colportage. They gave me earnest attention, added their contributions to the list, bought some books and tracts and in many ways encouraged me. At 11 o'clock Rev. W. H. Hill preached an earnest, stirring sermon from the text, "I am the way, the truth and the life." The tears, the audible shouts and the warm handshake and rolling song testified to the power of the sermon. After this, much to my regret, I had to leave them.

WATAUGA.

After the busy Sunday in Knoxville I ran up into Johnson County to see this body. Twenty miles over the mountains in a hack. J. H. Snow and S. E. Jones were with me. Late in the evening, after the Association had adjourned for the day, we got to Bethel Church, near Pandora. Being entire strangers we just hunted a place to recuperate. Bro. Godfrey D. Stout, with a house full, said: "Yes, come in. If you can put up with our way of doing, just get out, for you are welcome." That was what we felt the need of, and so we got out. At night I took Bro. Farthing's place and preached for them. Next morning, because I had to leave soon to reach the Sweetwater and the Memphis Associations, they cleared the track of everything and told me to speak. Then they made a contribution and bought every book and tract I had with me. Then Bro. Stout took me in his hack and caught the mail hack that had passed an hour before. And as I got to the train, the Watauga Association is perhaps the best up as to Sunday-

school organization of any in the State. This is largely due to C. B. Yarbrough, of Mountain City, the efficient Associational Vice President. They have had a Sunday-school Convention for several years and are working at it. I confidently expect much help from these good brethren.

SWEETWATER.

The next day I was with these good brethren at Mount Harmony. This time it was Bro. Isbell who was the hospitable brother; or, if I let them express it, fortunate brother, for they seem to covet the privilege of entertaining the visitors. A sermon, a speech and a collection, and the sale of all my books again and a brother ready to take me to the train. All night run through the rain and I am at Grand Junction. But the

MEMPHIS ASSOCIATION.

and closed its session and were off for home. I met them. Went on to Memphis. Preached for Dr. Nunnally at the morning hour and for Bro. Early at night. And took the train for home to spend one day.

THE CONVENTION.

It will not be long till the Convention meets at Jackson October 11th prox. And the Ministers' Conference is to meet the day before. Let us have a good attendance.

Thus I go over the State. But brethren, while I do my best to get this work before all the Associations, please don't forget it if I fail to come. And then I do hope the churches and Sunday-schools will help me promptly. This is a great work. Let all that have taken collections send in at once. In ordering literature don't wait; a little forethought saves disappointment. Address me at Winchester, Tenn.

O. L. HALL, Cor. Sec.

TEXAS LETTER.

The continued labors and pressure of the summer campaign have hindered our writing. Such a season of meetings with the gatherings has never been known in this country. The attendance has been exceedingly large and the interest and enthusiasm unprecedented. Baptists are reported by hundreds, and churches of all denominations are literally loaded down. What is to be the outcome of this unparalleled ingathering is the problem for future demonstration. The pastors and the more experienced brethren are trembling under the mighty load of increased responsibilities. The task of unifying and organizing this immense army of new accessions is a matter of supreme moment.

The Baptist brotherhood of our fair State is again seriously threatened with trouble and confusion by an element restless and vigorous in advancing the theory commonly known as "Martinism." To the old standard of repentance and faith, prerequisite to pardon and baptism, is added "assurance" that the assurance of final salvation, without the shadow of doubt as to acceptance with God, is an absolute necessity to baptism and salvation; whoever doubts in the least as to their acceptance or as to their conversion is in a lost condition and all previous experience is a failure. A good many of these people whose faith and experience had never been called in question,

and whose lives were unshaded, have been led to renounce all previous professions and commence anew by submitting to baptism and the full assurance theory. A division is probable, and perhaps the sooner the better. The claimants of the new "assurance" theory are bold and defiant and are making some very turbulent threats. The Lord save us from further trouble and dissension, for certainly Texas Baptists have had a full portion within the last twenty years.

The writer attended the opening of the Baylor University at Waco on yesterday, the 19th inst. A fine audience present, and with almost an entire new faculty, able and competent, great things are expected of this noble institution.

The associational season is well open and the reports are immense as to the increase of membership, but other departments are not so brilliant. The mission work is suffering.

The annual routine of calling preachers, swapping pastors like so many horses, is in progress. The market is crowded with preachers for rent or hire. The status of the pastorate is unsettled and unsatisfactory.

We are glad to notice the re-opening of the Mary Sharp College at Winchester—the native home and school of our better half, and near the home of the writer from birth to manhood. The recent meeting of the Duck River Association at Winchester, with Bro. Huff as Moderator, reminds us of the fact that the first election of Bro. Huff to that position was at the session of the Association held at Winchester, we believe, in 1848. The name of Bro. Tom G. Moseley is as familiar upon the minutes of the proceedings now as it was twenty-five years ago, when we first began attending the meetings of the body, though but a young man. We observe but few names that we can recognize, for we suppose most of the old guard have passed over the river. We occasionally see the name of a young

Newbern, Tenn. A. L. DAVIS.

minister, S. A. Chitwood, at Tullahoma, whom we suppose to be the son of the sainted Stephen E. Chitwood, one of the purest men and an efficient deacon of the Bethpage Church, the church of my youth and first pastorate. God bless the young brother for his father's sake.

The past twenty-two years of my life have been wholly given to the pastorate, and I will soon reach the fiftieth mile stone. T. E. MUSE.

P. S.—In a few days we will move into the city and our address will be 118 Clay Street, Waco. We go for our two youngest children to attend the University. T. E. M.

I have recently held very successful meetings with both my country churches. At South Fork Bro. J. S. Edmonds assisted me five days. His sermons were very strong, plain and practical. The church was greatly strengthened, and many sinners inquiring the way of life found a very precious Savior. We have received and baptized eight from this meeting and five from a meeting held the same week by Bro. H. D. Clift at a school-house in an adjoining neighborhood. One was restored to fellowship and the church seems to be taking on new life. We have a good Sunday-school under the faithful supervision of Bro. S. S. Carter. This school has the largest Bible Class I have seen for years. It is successfully conducted by Bro. J. L. Farmer, a true father in Israel. Bro. Geo. E. Wooten, one of our Jackson "boys," was with me seven days at Harmony and greatly endeared himself to the church and community by his earnest zeal and faithful preaching of the Word. There were several professions of conversion, six additions by baptism, three by letter and one restored. This church is both small and weak and has had a hard struggle to establish itself in a strong Pentecostal settlement. But we feel greatly encouraged to do better work and expect larger results.

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BAPTIST AND REFLECTOR

Nashville, Tenn., Sept. 21, 1893.

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THE BLACK CHRIST OF TOLUCA.

This is the title of a recent tract by Dr. W. D. Powell, of Toluca, Mexico. The following is the account given by him of this image:

"Considerably over a century ago the good priests of the parish church of St. Jose de Toluca were filled with an intense desire to possess some miraculous image, somewhat after the style of 'our lady of the Guadalupe' near Mexico City, which might be worshipped by the faithful in their holy church and might also be a fruitful source of revenue. Their yearning was so intense that at last it was miraculously gratified:—One Thursday in holy week, three angelic looking youths presented themselves at the door of the church, bearing the wonderful image, 'the very image' the good priests had been thinking of and longing for; it was black enough to instantly captivate the sympathy and command the respect of the poorest and darkest Mexican Indian. Their hearts were

filled with joy and they struck a bargain with the angelic looking youths, and became the happy possessors of 'the wonderful image.' The three fair boys were told to return in the afternoon for their money, \$30.00, the collection not having yet been made, for the benefit of the souls in purgatory, and the good priests not having their money with them; but wonderful to relate the three youths never returned and were never seen again. History does not state whether some of the amiable natives had something to do with preventing their returning; but the simple fact remains—they did not return for their \$30.00, which, had they been ordinary human beings, they would of course have done. Therefore, coupling their utter disregard of the value of money with their angelic aspect it was concluded that they were angels, who had come straight from heaven to gratify the wishes of the good priests. There is another proof of the angelic nature of those three young men, and that is their great consideration for the feelings of the good priests—they of course understood how their delicacy would have been hurt if the 'image' had been offered as a free gift, and therefore they went through the little comedy of selling it. The account of the miraculous appearance of this 'wonderful image' is thus set forth, only in fewer words, at the foot of a wood engraving which is sold to the believers, in the church of the 'Holy True Cross, at the rate of a cent a copy.

"The unsightly black image, whose first appearance is accounted for by such absurdly childish nonsense, is now, and has been for over a century, the object of worship, not only by the benighted and ignorant Mexican peasants, for whose credulous idolatry it was specially produced, for it is called 'The Holy Christ of the laborers,' but also by the better class of people—(particularly the women)—who ought to know better.

"In May, 1875, the then Archbishop of Mexico promised eight days of indulgence (pardon for sins to any one giving alms to maintain its worship; and, ever since, it has been quite a mine of coined silver to the church that owns it. All sorts of miraculous powers are ascribed to it. For many years it was the custom on good Thursday—the anniversary of its first appearance—to take it down from its altar and bathe it all over with wine, which was then carefully collected and sold in small quantities at very high prices, as it was considered an infallible remedy for many ills both of the body and of the soul. This practice was forbidden by the government some years ago, as it was considered too gross an imposture to be allowed to continue. But up to the present the figure is placed flat upon a table in the church each year, on Thursday in holy week, with good size trays on each side of it, which are soon heaped up with money by the faithful; and these trays are emptied and refilled two or three times in the day."

Dr. Powell tells also about a female image, "Our Lady of Carmen," to which similar devotions are paid, and well says, "And all this worship is lavished upon a mere doll, than which prettier ones can be seen in any wax works exhibition."

He goes on to give other characteristics of Romanism in Mexico. We have space to make only a few extracts from his very interesting tract.

He says: "The Catholic College for girls in Saltillo, set up in opposition to Madero Institute, was thus acquired. It is a large house. The father and husband was dying. The priests refused absolute unless the entire property was decided to the Bishop. Half conscious, in articulo mortis, the man yielded, and the heartless priests turned the widow and orphans on the street. I have known them personal-

ly for ten years as a homeless family, while the bishop is supposed to be worth more than a million of dollars. Fronting on the same plaza with the Baptist Church in Saltillo is a splendid residence which a priest took from a poor widow, as pay for masses to get her husband out of purgatory. Thousands of similar cases might be cited, showing the greed and avarice of the Popish priests."

Again he says: "Nearly every city has a Christ and a Virgin which they claim to have miraculously appeared. These are regarded with the same idolatrous devotion as the Black Christ of Toluca. The people are constantly taxed for candles, masses, feasts, etc., for these idols, and their consequent poverty is one great hindrance to the progress of the gospel. When a poor person gets \$2.00, it is said that \$1.50 goes to the priest; he spends forty five cents for pulque and supports his family with the remainder. I find it here as in Italy, where priests abound beggars do much more about."

And again: "Fifteen dollars is the lowest amount for which a poor person can be married. I know a poor day laborer in Dolores Hidalgo who worked two years to lay aside \$15.00 which the priests demanded for marrying him. When it was found that the man was a widower and his bride a widow, the priest positively refused to proceed with the ceremony until he was paid \$4.00 more for the masses for the repose of the spirits of the dead husband and wife. To my certain knowledge the man sold himself for several months in order to get the money."

He then makes this startling statement, which he backs up with historical facts:

"The Roman Chancery long ago passed a statute making assassination, and murder, and prostitution, and every crime, subjects of license and taxation, and regulated the price at which each might be committed."

He says that "this scandalous book was first printed in Rome in 1511, then at Cologne in 1515, at Paris in 1520, and at other places since."

As an illustration of how Romanism and crime go together he says:

"I am assured that in every house of prostitution in this Republic, candles are kept burning day and night before certain saints. Highwaymen also are invariably most devout Romanists. Their bodies are covered with saints, rosaries, scapulars and other marks of paganism, which have been given them by the priests to ward off danger and assure them success in their villainous practices."

This is a fearful arraignment to bring against a "Christian Church"—the Christian Church, they claim it to be.

Well does Dr. Powell say in the beginning of his tract:

"The true inwardness of Romanism can only be known by an intimate acquaintance with her teachings and practices. The difficulties of missionary effort in Popish lands are little appreciated by our brethren at home. Thousands of Christians, ignoring the abominable nature of Popery, speak of the Romish Church as only 'a little astray from God's truth.'"

"A prominent Baptist minister in the South stated recently in one of our leading papers that the missionaries in Catholic countries were only engaged in converting the people from one phase of Christianity to another. This and many other similar circumstances have convinced me that the people would more deeply sympathize with us, if they understood the true nature of Romanism and the lost and deplorable condition of the masses of the Mexican people."

Let it be borne in mind that Romanism in America is not Romanism in Mexico and Brazil or Italy or other countries where Catholicism has full sway.

Here it is modified more or less on the outside by our free institutions and the spirit of liberty in the atmosphere as well as by necessity. But Romanism at heart is the same the world over, and given the same opportunity it would produce the same results here as in Mexico and elsewhere.

Rome, like a hungry tiger is only biding her time and watching her chances in America, and when the occasion comes the tiger's paws will turn to claws unless meanwhile those claws are cut.

We want no "Black Christ of Toluca" in America.

SALEM ASSOCIATION. This is one of the oldest Associations in Middle Tennessee. It has been considerably weakened of late by the separation of a number of churches to form the New Salem Association. Its annual session was held last week at Smithville, in De Kalb County. On account of pressing duties we were a day late in reaching the meeting. When we arrived we found that the organization had been effected by the election of J. H. Williams, Esq., as Moderator, John C. Now as Clerk and W. W. Gray as Treasurer. Also the introductory sermon had been preached by Rev. D. B. Vance of Woodbury. The following visiting ministers were in attendance: Brethren W. H. Smith, J. H. Anderson, J. H. Grime, J. P. Gilliam, W. O. Carver, O. M. Sutton, and the editor. These, with other ministers who were members of the Association, all took more or less part in the deliberations of the body, as did also a number of excellent laymen.

The discussions were generally quite interesting, and the speeches of a high order. The preaching was done by Brethren Carver, Oakley, Sutton, Anderson and the writer.

Perhaps the most notable event of the meeting was the raising of \$100 in cash for State Missions on Saturday morning. The members of the Association themselves seemed to feel proud of this feat after it was accomplished, and especially did big-hearted Bro. D. B. Vance seem happy.

The Committee upon Resolutions, Rev. J. T. Oakley, chairman, recommended that the Association should rally around the BAPTIST AND REFLECTOR and put it into every home. We trust that this will be done.

The Association took things very deliberately, meeting on Thursday morning and holding over until Saturday evening, while many of the delegates stayed over for preaching on Sunday. It had plenty of time for the discussion of every subject before it, and at the same time for two sermons each day before the whole Association, without having to divide the crowd by sending some one out to the grove or to another house to preach. We commend its example to other Associations.

The next meeting will be held with Smith's Fork Church, near Statesville, Rev. J. T. Oakley to preach the introductory sermon.

The community at Smithville we

found to be quite a pleasant one. With their bracing air and pure water and fine people, it was a pleasure to be among them. We have never seen more generous hospitality than that displayed by them. Our home was with that staunch Baptist veteran Z. B. Lee, Esq., and a most delightful home it was. It was a pleasure to spend awhile also in the homes of those other good Baptists, Brethren John and Wm. Smith.

The church at Smithville is a rather small but heroic band. They have stood nobly to their post amid many difficulties. Rev. J. H. Grime is the present beloved pastor, and a true and better man does not live. The meeting was protracted after the Association, Rev. J. P. Gilliam assisting the pastor. We hope to hear of much good being accomplished and many souls being saved.

COMMENT USELESS. Of course what we meant in saying recently with reference to the case of the man who was crazed by liquor and killed his wife and daughter and then committed suicide, that comment was useless, was simply that the facts were in themselves sufficiently suggestive without needing any commentary upon them. We did not mean that comments would do no good, though it would almost seem so at times. But it is "line upon line and precept upon precept" and possibly after awhile the conscience of our American people will be aroused to throttle this giant evil of intemperance which is doing so much to destroy the manhood and the womanhood of our land. When we consider the fact that last year about \$1,300,000,000 were spent for drink and only about \$700,000,000 for bread, when we consider the still more terrible fact that about 100,000 of our very brightest and best men were laid in drunkard's graves last year, when we consider the kindred facts of the woe and misery and degradation entailed upon wives and children and mothers and sisters and friends by this crime; when we consider that hand in hand with every form of vice goes the saloon, how can any one with the heart of a man in him, much less with that of a Christian, keep tongue and pen silent? For our part we do not propose to do so. Ours is not a distinctively temperance paper. The purpose of its existence is not to discuss that and nothing else. It is, however, a Christian paper, and takes an interest in anything which pertains to Christianity or which will help along the cause of our Master. So that whenever there is any occasion for it we shall be glad to speak our sentiments upon the subject. Let us add that we have determined never to vote for any man for any office who is in sympathy and alliance with the saloon. We do not mean this for politics but for religion.

There are in the United States 121,797 Sabbath-schools, with 1,908,254 officers and teachers and 9,088,506 scholars.

QUESTION BOX. (The understanding that the editor claims neither omniscience nor infallibility, but merely gives his opinions, with the best lights before him, upon the questions asked.)

Ques.—Please answer through your paper, for the benefit of our Sabbath-school, what is a vision? Are all visions ghosts? One of our teachers argues that all visions are ghosts.

J. J. SCARBROOK. Union A Roads, Tenn. ANS.—The brother is mistaken. The transfiguration on the mount is called a "vision." (Matt. xvii. 9.) The women who went to the tomb on the morning of the resurrection reported that they had seen a "vision of angels." (Luke xxiv. 23.) Paul calls the appearance of Jesus to him before Damascus a "heavenly vision." (Acts xxvii. 19.) Instead of all visions being ghosts we do not know of any which were, except when Samuel was raised up by the witch of Endor and appeared to Saul.

Ques.—Will you or some of the contributors to your paper give the meaning of the following scripture (Heb. vi. 1): "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection?" The main thing I want to know is what the "principles of the doctrine of Christ" are. Please answer the above for me through the columns of your paper.

MATTHEW L. COOPER. Careyville, Tenn. ANS.—Principles mean things which are primary and elementary in any system. The author of the epistle goes straight on to explain what he means by the principles of the doctrine of Christ. He says: "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

These things—repentance, faith, baptism, ordination, resurrection, judgment—lie at the beginning of the Christian religion. But the writer says we ought not to stop with these, but "go on unto perfection"—"press toward the mark for the prize of the high calling of God in Christ Jesus."

PERSONAL AND PRACTICAL. —If there is a cleverer man in the world than Judge J. S. Gribble, of Lebanon, we should like to know where to find him.

—It is announced that Dr. S. A. Hayden, editor of the Texas Baptist and Herald of Dallas, Texas, was recently married to a young lady of Dallas. We tender congratulations.

—We are glad to know that despite all the financial pressure our schools have been opening up well. Boscobel college, of this city, is filling up rapidly and with an unusually fine class of pupils, so President Paty thinks. Good reports come in also from Brownsville, Mary Sharp and other schools.

—We regret very much to learn of the recent death of Bro. Jos Smith, of Watertown. He was one of the most liberal and most consecrated members of the Watertown Baptist Church and will be greatly missed by both the church and community. We tender our deep sympathy to his wife and other friends.

—We meant before to congratulate the Baptists of Missouri upon the selection of Bro. Ernest Cook to take the place as editor of the Central Baptist of the lamented Dr. W. H. Williams. He is a most excellent man for the position. We extend to him a cordial welcome to the tripod, and wish him large success in his labors.

—The yellow fever has broken out with renewed vigor in Brunswick, Ga. There have been about nineteen new cases there. Those of the citizens who could get away have fled. We hope the disease may soon be stamped out. Fortunately, coming so late in the fall, it cannot be long before frost, which will result in killing the germs of the disease.

—Negotiations have again been opened looking to the removal of the Vatican from Rome to Spain. We suppose the Italian Emperor will not cry over it—and few others. For our part we shall be glad to see it. By the time the papal government with all its frauds and corruptions exists in Spain awhile, like Italy, it will probably not be so great a Catholic country as it is now.

—It was with profound sorrow that we learned of the recent death of Bro. J. C. Rockwell, pastor of the church at Newport, Tenn. He had been in failing health for sometime, but we were not prepared to hear of his death. He was one of the best men and finest preachers we had in the State. We can ill afford to spare such men. But God knows best. Farewell, beloved friend and brother, until we meet upon the other shore.

—On our return from the Salem Association, we stopped to see Uncle Henry Bass and wife of Watertown, who were so cruelly beaten up by some heartless wretch a few weeks ago. We were glad to find them getting along so nicely, and hope that they may soon be fully restored. Any one who would steal into the room and beat with a large rock the heads of an innocent old couple while they were peacefully sleeping deserves the severest punishment which can be inflicted upon him.

—Are Campbellites open communists? This is the title of a recent tract by Rev. A. S. Pettie, pastor of the Baptist Church of Mayfield, Ky. It is an argumentum ad hominem, showing from the testimony of their own scholars that Campbellites are logically and Scripturally close communists, as they accuse Baptists of being. The tract is especially valuable for the number of these admissions which it quotes. The price is ten cents. Send either to the editor or to us for a copy.

—We sympathize with Brethren Hall and Smith, proprietors of the Baptist Gleaser, in the loss by fire of their office and entire printing outfit on September 14th. The loss amounted to about \$3,000, with only about \$1,200 insurance. The fire is supposed to have been of incendiary origin, owing to some severe utterance of the Gleaser against some prominent lawless citizens of Fulton. We hope that the miscreants may be caught and given the full measure of punishment due their crime.

—A certain distinguished politician has been guilty of a grievous crime against a young lady. The matter has become quite public, giving him thus a considerable notoriety.

Instead of his being scourged from the society of decent people, as he ought to be, it is announced that when he visits his home, as he is expected to do soon, he will be given "an ovation." But the young lady? Oh! she is helpless and friendless. She will simply be kicked out of society, disgraced, her name blackened forever. So goes the world. But thank God for the judgment day.

—The Philadelphia Times says that the English language is spoken by 90,000,000 of people; Russian, 75,000,000; German, 36,000,000; French, 40,000,000; Spanish, 38,000,000; Italian, 29,000,000; Portuguese, 11,000,000 and Scandinavian, 9,000,000. Within the control of the government of these several languages, England rules over 255,000,000 of people who do not as yet speak the English language, and the other seven have only 75,000,000 outside of themselves—an astonishing difference. Considering their territorial limits, leaving out Russia, we find the English language to own 13,382,680 square miles; Germany, 449,684; French, 571,578; Spanish, 4,694,811; Italian, 114,466; Portuguese, 4,028,311, and Scandinavian, 1,308,830. The aggregate number of square miles possessed by these six languages is 11,167,620, which altogether own 2,216,660 square miles less than the English. The balance itself is more than Germany, France and Italy put together.

—According to a recent census bulletin, the following table shows the relative rank in population of the states and territories in 1880 and in 1890:

1890

- 1 New York
2 Pennsylvania
3 Illinois
4 Ohio
5 Missouri
6 Massachusetts
7 Texas
8 Indiana
9 Michigan
10 Iowa
11 Kentucky
12 Georgia
13 Tennessee
14 Wisconsin
15 Virginia
16 North Carolina
17 Alabama
18 New Jersey
19 Kansas
20 Minnesota
21 Mississippi
22 California
23 Louisiana
24 Nebraska
25 Maryland
26 Arkansas
27 Louisiana
28 Nebraska
29 Maryland
30 West Virginia
31 Connecticut
32 Maine
33 Colorado
34 Florida
35 New Hampshire
36 Washington
37 Rhode Island
38 Vermont
39 South Dakota
40 Oregon
41 District of Columbia
42 Utah
43 North Dakota
44 Delaware
45 New Mexico
46 Montana
47 Idaho
48 Oklahoma
49 Wyoming
50 Nevada

- 1890
1 New York
2 Pennsylvania
3 Ohio
4 Illinois
5 Indiana
6 Massachusetts
7 Massachusetts
8 Kentucky
9 Michigan
10 Iowa
11 Texas
12 Tennessee
13 Georgia
14 Virginia
15 North Carolina
16 Wisconsin
17 Alabama
18 Mississippi
19 New Jersey
20 Kansas
21 South Carolina
22 Louisiana
23 Maryland
24 California
25 Louisiana
26 Nebraska
27 Maine
28 Connecticut
29 West Virginia
30 Nebraska
31 New Hampshire
32 Vermont
33 Rhode Island
34 Florida
35 Florida
36 Colorado
37 District of Columbia
38 Oregon
39 Utah
40 North Dakota
41 New Mexico
42 Washington
43 Nevada
44 Arizona
45 Montana
46 Idaho
47 Wyoming
48 Arizona
49 Nevada

Mr. Porter, Superintendent of the Census, calls attention to the following facts: "It will be seen that, as in 1880, New York still heads the list, and is followed by Pennsylvania, Ohio and Illinois have exchanged places. Of the other changes in the list the most marked are those of Texas, which rises from No. 11 to No. 7; Kentucky, which drops from 8 to 11; Minnesota, which rises from 26 to 20; Nebraska, which rises from 30 to 26; Maryland, which drops from 23 to 27; Colorado, which rises from 35 to 31; Vermont, which drops from 82 to 36; Washington, which rises from 43 to 34; Delaware, which drops from 43 to 49; Nevada, which drops from 43 to 49, and Arizona, which drops from 44 to 48."

## THE HOME.

## The Sign-Board.

I will paint you a sign, run-seller,  
And hang it above your door;  
A truer and better sign-board  
Than ever you had before.  
I will paint with the skill of a master,  
And many shall pause to see  
This wonderful piece of painting,  
So like the reality.

I will paint yourself, rum-seller,  
As you wait for that fair young boy.  
Just in the morn of manhood,  
A mother's pride and joy.  
He has no thought of stopping;  
But you greet him with a smile,  
And you seem so blithe and friendly,  
That he pauses to chat awhile.

I will paint you again, rum-seller,  
I will paint you as you stand  
With a foaming glass of liquor  
Held out in either hand.  
He wavers, but you urge him:  
"Drink! pledge me just this one!"  
And he lifts the glass and drains it,  
And the fatal work is done.

And I next will paint a drunkard  
Only a year has flown,  
But into this loathsome creature  
The fair young boy has grown.  
The work was quick and rapid;  
I will paint him as he lies  
In a torpid, drunken slumber,  
Under the wintry skies.

I will paint the form of a mother  
As she kneels at her darling's side,  
Her beautiful boy, that was dearer  
Than all the world beside.  
I will paint the shape of a coffin  
Labeled with one word—"Lost!"  
I will paint all this, rum-seller,  
I will paint it free of cost.

The sin and the shame and sorrow,  
The crime and woe,  
That are born there in your rum-shop,  
No hand can paint, you know;  
But I'll paint you a sign, rum-seller,  
And many shall pause to view  
This wonderful swinging sign-board,  
So terribly, fearfully true.

—Episcopal Methodist.

## The Lick Observatory.

A person standing at the South end of San Francisco Bay, looking almost due East, will observe a point of light of dazzling brilliancy on the top of what appears to be a small, flat-topped knob, no larger apparently than a half section of a billiard-ball. The little knob is the summit of Mount Hamilton, and the bright point of light is the reflection of the sun from the North dome of the Lick Observatory, from fifteen to twenty miles off as the crow flies.

The donor, James Lick, was born at Fredericksburg, Lebanon County, Pennsylvania, August 25, 1796. He began life as an organ and piano maker, first at Hanover, Pennsylvania, then at Baltimore, Maryland. In 1820, he started in business on his own account, in Philadelphia, but soon after emigrated to Buenos Ayres, where for ten years he successfully prosecuted his trade. He subsequently moved to Valparaiso, and later to California, where he arrived with a moderate fortune, in the latter part of 1847. He spent the remainder of his days in California, dying in San Francisco on October 1, 1870, leaving an estate worth nearly \$4,000,000. He was such an unlovable, eccentric, solitary, selfish, and avaricious character that, it may be fairly said, had it

not been for one of the last acts of his life, he would have died "unwept, unhonored and unsung."

This one act was a contradiction of his whole life. A little more than two years before his death Mr. Lick conveyed all of his great fortune by trust-deed to a board of trustees, to be divided mainly among public charities, and for the erection of important public, industrial, scientific, and hygienic institutions. The trust-deed provided for the expenditure of \$700,000 for the construction and equipment of an astronomical observatory for the University of California. There is good reason to believe that he had nursed the idea for a great many years before he began to put it into practical shape. His ambition concerning it knew no bounds. He imposed the obligation in the trust-deed of erecting a "powerful telescope, superior to and more powerful than any telescope yet made."

In January, 1881, the trustees contracted with Alvan Clark & Sons for the manufacture of an achromatic astronomical object-glass of thirty-six inches clear aperture (this being the largest the Clarks would venture to contract for), to be delivered November 1, 1883. The price was fifty thousand dollars, of which amount twelve thousand dollars was paid when the contract was signed. The flint-glass disk was successfully cast by Feil & Sons, Paris, France, early in 1882. Its companion, the crown-glass disk, was cast ready for shipment at the close of 1882, but the material was so brittle that it unfortunately cracked in packing.

The difficulties attending the casting of the crown disk have been extraordinary. No glass of the dimensions required had ever been cast or attempted before the Lick Observatory contract was awarded to the Clarks. Thirty or more blocks were cast by the Feils before one was obtained that would be acceptable. The wrecks are arrayed along the walls of their factory as curiosities. The first block, as has already been stated, was broken in packing for shipment. Many contained irremediable flaws. Others were destroyed in annealing, and others again were damaged beyond repair in cooling.

At one time the prospects of the great telescope appeared hopeless. The elder Feil had retired from business, leaving his glass-works in charge of his sons. They made a great many castings and experiments in annealing, but without success. It took the Clarks a year to grind and polish the glass, after it reached their manufactory.

James Lick reserved for himself the selection of a suitable site for the observatory destined to bear his name. The wisdom of his selection has since been abundantly demonstrated. Mount Hamilton is situated fifty miles South

of San Francisco. Its summit is 4,286 feet above the sea. In December a road was built, at a cost of \$75,000, twenty miles and a half in length. In the last two miles the road has to overcome a verticle rise of nearly two thousand feet, and ascends in a zigzag course. At some points a dozen laps of its windings can be seen at one glance within the distance of half a mile. Near the summit it winds twice around the peak.

A cosy cluster of white frame buildings nestles in the shadow of the Observatory Peak, which protects it from the keen West wind. Few people have any conception of the difficulties which had to be overcome before the enterprise could have hopes of success. Everything food, tools, building materials, and water had to be carried to the top of the mountain from the valley.

Lick Observatory consists of a structure 287 feet in length, a transit house, meridian circle, a photo-heliograph and heliostat, and a photograph house. The South dome contains the great telescope. This dome is the largest of any observatory in existence.

Its great size presented many difficult problems for solution. The outcome has been the devising of a dome which is a seven-eighth sphere, resting and revolving of a tower seventy-five feet in circumference. The object of the seven-eighths sphere dome is manifold. In the first place, the friction in moving it will be a minimum. A hemisphere dome of the same diameter would rest on a tower having a circumference of 217 feet. The tower would need to be of enormous strength to carry the weight, and the friction in revolving the dome would offer a resistance over one hundred per cent. greater than the seven-eighths sphere. The frame of the dome is of steel. The inside of the envelope of the upper hemisphere is of paper, and the outside of steel plates. The lower half of the sphere is a mere skeleton of the frame work. Around it are two

fixed galleries for observers, assistants, and students. The observer's chair is hung opposite the shutter, sliding on an arc nearly corresponding with that of the eye-piece of the telescope. The observer in the Lick dome is able to perform all his work free from intrusion or interruption, and is saved from the fatigue and loss of time incurred in ascending and descending a ladder chair thirty feet, or more, in height. The dome weighs fifty tons. It rolls on an endless harnesses carriage. The sole and bed plates are perfectly protected from any variations of temperature, so that there is no trouble from expansion and contraction.

The view from Observatory Peak is magnificent in its range and varied beauty. The horizon in almost every direction is unobstructed. The Sierra Nevada, 130 miles to the East, comes out sharp and distinct at sunrise. The astronomer may be sure of at least 250 good nights in every year on Mt. Hamilton, 150 of which are such as are rarely enjoyed at any of the Eastern observatories. The atmosphere is remarkably dry.

Strange to say, James Lick made no provision in the trust-deed, or any other written instrument, for the disposition of his remains: but sometime during the past year of his life he expressed a wish to a friend that his body be buried on Mt. Hamilton, within or adjacent to the Observatory. In the base of the pier sustaining the great equatorial telescope, is constructed a vault in which the body of James Lick found its last resting place. He was solitary in life, and in death he also was isolated. But the observatory is his magnificent tomb and monument, as well as a precious instrument for the advancement of the most sublime of the sciences. — *Overland*.

What do you suppose angels think of the preacher who is trying to please all men and save none.

— When you pray for the Lord to bless other people, don't insist that it shall be done your way.

## A Baking Powder of Known Purity and Surpassing Excellence

## Dr. Price's Cream Baking Powder.

Many marvel at its rapid strides in popularity. The cause is its marked superiority over every other leavening agent.

It is a pure Cream of Tartar Powder.

Works quickly.

Makes the finest flavored, most delicious and wholesome food, Whitest flaky biscuit,

Lightest and finest griddle cakes and

Pastry and cake that remain moist and sweet.

## YOUNG SOUTH.

Mrs. O. L. BAILEY, Editor.  
Worcester, Tenn. To whom all communications for this department may be addressed.

## POST-OFFICE.

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

Dear Children. — Our post office is occupied this week entirely by our unknown friend "John the Baptist" of far away California. He will not tell us his real name. But how faithful he has been all these years, ready to help us in every work we undertake. And as these five dollar bills come in regularly every year, and sometimes twice, I imagine this friend of ours keeps a "Lord's treasury" in his house or store, into which he drops, say a tenth, of what he makes each week, and thus every six months or more he finds five dollars in the "Lord's treasury" to be given to missions or some work in the Lord's vineyard, and hence we get these five dollar bills for our work, which swell our fund and encourage our hearts. This entitles him to two certificates, one for Home Missions and one for Foreign, and if he would only tell me his address how gladly I would send them to him. Do you not wish he would, and that he would tell us how he manages to give so regularly and freely to the Lord? I wish we all knew. Lovingly,

— AUNT NORA.

Aunt Nora. — We have been very slow this time, but we have got there all the same. You will find an order for \$5 enclosed. You may use it for any mission you see best. Yours in love,

JOHN THE BAPTIST.

Dear Aunt Nora. — Yours and check received some days ago. I am very sorry the check caused you so much trouble. But I have the dollar now, which I send in this letter. Mr. Reville was very prompt in sending me the full value of the check. I am going to attend the Sam Jones meeting in Dyersburg this week. I hope to send you more money soon. Lovingly,

WILLIAM BETTIS.

Chestnut Bluff, Tenn.  
This dollar has been credited some time ago. I too am real glad we have the check at last cashed. Write again real soon.

## Centennial Fund.

## ROLL OF HONOR.

We give below the names of all who have earned a certificate since April 30th by sending us \$5 for this fund, and we call it our Roll of Honor: White Oak Grove Sunday-school; Miss Susie Goodson, River Junction, Fla.; "John the Baptist," Woodland, Cal.

## AUGUST.

Lille Kincaid, 50c.; Flora Davis, \$1; Philadelphia Church per A. O. Montague, \$1; Carrie Brady Johns, \$2; Mrs. Annie Hager and daughter, \$2; Joale Janeway, 10 cents; Emma Dupree, \$1.

## ORPHANAGE.

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

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

## Forgiveness.

A street boy was run over several weeks ago by a heavy wagon in New York City. He was in the gutter, in the act of stooping, and did not see the approaching team. Another gamin, who had been taunting him, ran away when the accident happened. The injured boy was taken to the nearest hospital, where he was found to be fatally hurt.

After he had been in the hospital a few days, a small boy as ragged and friendless as himself called to ask about him and to leave an orange for the injured lad. The visitor was shy and embarrassed, and would answer no questions.

He soon came again for an apple to be used for the same purpose. After that almost every day he appeared at the hospital, bringing some small gift.

One day the nurse told the little visitor that his friend could not get well. The boy lingered in the receiving room, and then with great hesitation asked if he could see John. He had been invited before, but refused.

The little patient was lying on his cot, very pale and weak. His eyes opened in dull surprise when he was told he had a visitor. Before he knew it two little arms were about his neck, and a familiar grimy face bent over his and sobbed:

"I say, Johnny, can ye forgive a feller? We was always fightin' and I know I hurt yer, an' I'm sorry. Won't ye tell me, Johnny, that ye hain't got no grudge agin me?"

The boy reached up his thin arms and locked them around his little mate's neck and said:

"Don't cry, Bobby. Don't feel bad. I was firin' a rock at yer when the wagon hit me. You forgive me? Yes, you forgive me—an' I'll forgive you, and then we'll be square. The folks here learned me a prayer. How does it go, nurse?"

"Forgive us our trespasses," said the white-robed nurse softly.

The next morning Bob was a little late. The kind nurse met him with a grave face. "Johnny," she said, "has just died." She led the boy to the place where his little friend lay shrouded from sight. He looked at the dead face a moment, and turned away with streaming eyes.

"Didn't he say 'nothin' about me'?"

"He spoke about you before he died, and asked if you were here," replied the nurse.

"Are you sure he forgiv' me?" pleaded the trembling voice.

"I am quite sure."

"Then—may I—may I go to the funeral?"

"Indeed you may," said the nurse tenderly. "Poor Johnny hasn't any friends."

He was the only mourner, his little heart the only one that ached, and his only tear shed over the pauper sod. But Bob had exchanged forgiveness with his friend before he died, and felt his conscience clear with his small world. — *Youth's Companion*.

## Hints of Advice to Girls.

## WHAT TO AVOID.

A loud, weak, affected, whining, harsh, or shrill tone of voice.

Extravagance in conversation—such phrases as "awfully this," "best

ly that," "hands of time," "don't you know," "hate" for "dislike," etc.

Sudden exclamations of annoyance, surprise and joy, such as "bother!" "gracious!" "how jolly!" Yawning when listening to any one.

Talking on family matters even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

## WHAT TO CULTIVATE.

An unaffected, low, distinct, silvery toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, and as if of no account to yourself.

The habit of making allowances for the opinion of others.

An erect carriage, a sound body.

A good memory for faces, and facts connected with them, thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice told tale or joke. — *Et.*

## He Had Grit.

True grit is as much to be admired as any other quality in the world. A Portland clergyman tells a story of the grit of a Maine man who might be thrown down but would not stay there. He started in business when little more than a boy, and by the time he was twenty-one had what seemed to him to be a fortune of \$10,000. Every dollar he had worked so hard to make was all lost in one night, and the young man was forced to begin anew. He went to an inland city of New York, and at twenty-nine sold out his business in which he had become connected, and retired with \$30,000. He entered the office of a leading physician as a student, worked hard, and had just been made an M. D., when his old partner failed, and having endorsed his notes, the young doctor found himself without a dollar. He borrowed \$500 dollars of a brother-in-law, and went west. He struck the State, opened an office and waited for fortune to come his way. In a few days the Governor of the State was taken suddenly sick in the night. A messenger was sent for the family physician, but he was not in; search was made for some doctor, and the young man from Maine was found at home. He took the case, cured the Governor, and soon had more than he could attend to. He made money, invested in real estate, was elected Mayor and held other offices, and died president of three banks and a railroad, and worth \$300,000. — *Southland*.

## What Work Did.

In an old number of *Current Literature* is a sketch of Joseph Skipsay, written soon after his appointment as custodian of Shakespeare's home at Stratford-on-Avon; he was the son of a miner and at the age of eight, had to fill his father's place and support his mother and a number of younger brothers and sisters. School

was an impossibility for him, so he taught himself by a candle stuck in the wall of the mine, and in this dark place he lived for more than forty years, borrowing books wherever he could get them—among these was a copy of *Paradise Lost*. Then after hoarding his spare pence for ten weeks, he bought a cheap copy of Shakespeare; through these masterpieces, perhaps, came his inspiration, and as he picked his black coal he wove his bright thoughts into verse; these brought him the notice and personal friendship of Rosetti, Swinburne, and Theo. Watts; his poems were published, but not generally known because in the Northumbrian dialect. If such marvelous success can be attained under adverse circumstances like these, how ashamed those who live in ease and idleness should be of neglected gifts and wasted time.

## Longfellow's Motto.

It is said that when Henry Wade-worth Longfellow was a professor in college he gave as a motto to his pupils, "Live up to the best there is in you." We cannot vouch for the truth there is in the anecdote, and don't know what is its authority, but the thought which it suggests is a noble one. There are two natures in every man—one looking down, the other looking up. One prompts the lower life, the other the higher. One says, "Have a good time, never mind to-morrow;" the other says, "Love not pleasures, love God; this is the everlasting yea." One seeks to gratify desire, passion, ambition; the other seeks to know the right and the noble, that he may do it. Every youth at every moment is living either for the better or the worse that is in him. There are moments when even the commonest of us have aspirations and longings, and there are moments when the best of us have temptations and impulses towards the baser life. We choose our own aims and ideas, and consciously or unconsciously we grow towards them. We can if we choose live down to the lowest that is in us, and we need not look outside of ourselves to find that which is as low as hell itself. We can live up to the best that is in us, and we can find aspirations that do not stop short of heaven. Let us seek those things which are above and live up to our best thought and character and aim.

— The laws say that every man must bear his own burden, but Christ is greater than the law, and says: "Bring your burden to me, and I will bear it."

## BABY'S BLOOD AND SKIN

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RECENT EVENTS.

The Asheville (N. C.) Baptist has been moved to Waynesville, that State, where it will continue under the present management, Dr. J. A. Speight having retired.

Two great-granddaughters of the notorious John A. Murree were recently baptised into the fellowship of a Baptist church within a few miles of where the famous outlaw closed his career in West Tennessee.

Rev. S. M. Gupton held a meeting recently with the Knob Creek Church, Maury County. The attendance was large and the interest good among the unconverted. The rains greatly interfered, however, with the meeting.

The Western Recorder says it is stated that the expense of entertaining the Y. P. S. C. E. Convention at Montreal in July was \$1,000,000. A big meeting is an inspiring thing, but is it not possible to overdo the business? That amount of money could be made to do a great deal of good in the world. Can anybody prove that spending it to entertain the Y. P. S. C. E. Convention was a wise investment of the Lord's money?

M. B. Ramsey recently held a meeting of fourteen days at the Mt. Zion Baptist Church, Kentucky, which resulted in forty-one conversions and thirty-three additions by experience and twelve by letter. Fifteen males and fifteen females were baptised at one time, and were from twelve to seventy years old. At last advice he was holding an interesting meeting at New Salem, Allen County, Ky., assisted by Rev. T. M. Tinsley, with the result of ten conversions and eighteen or twenty penitent seekers after the truth.

The Religious Herald facetiously says of the alphabet society craze: "Here they go" B. Y. P. U., Y. M. C. A., Y. W. C. A., Y. P. S. C. E., C. C. C., W. C. T. U., I. O. G. T., E. L., W. M. U. o. t. S. B. C., W. B. M. U., W. M. A. S., B. B., and ever so many others. We beg that the organizers will not lose heart. The law of permutations and combinations will furnish ever so many additional arrangements of the alphabet, and when they have used up all these let them introduce our old friend A and myriads more are possible." It is said this craze has reached China, and they have their anti-opium and anti foot-binding societies now.

A BUSINESS EDUCATION

A Business College Presided over by a Man of National Reputation

The New York Sun says: "Just twenty-five years ago R. W. Jennings, now the principal of Jennings' Business College, Nashville, Tenn., was employed by the great firm of A. T. Stewart & Co. of New York, to examine into and report upon their books. This was successfully and satisfactorily performed, and gave him at once a reputation as one of the expert book-keepers of the country." This catalogue has no vacations. Write for Catalogue.

For Over Fifty Years

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.

DR. W. J. MORRISON, DENTIST

812 1/2 Union Street, Nashville, Tenn.

Boscobel College.

REASONS WHY IT IS NEEDED.

1. This institution acts as a bond of union for the Baptists of our city. It is already an object of common interest and pride; and with the growing success of the college, these feelings will continue to intensify. The Baptists of Nashville are rapidly coming to the front, and some work in which we all have an interest will tend to unify and strengthen them and so facilitate their progress. They should foster and I am glad to say they are fostering Boscobel College.

2. This institution will help to unify our denomination in the State. When our people can be assured that the most thorough young ladies' college in this city of schools, and the one with the highest curriculum, is a Baptist College, a feeling of common gratification and interest will unite them in spirit and work. This will be another bond of union, added to those furnished by the several denominational interests already established in our city such as the BAPTIST AND REFLECTOR, the State and Sunday-school Boards, and others yet in prospect. Not only will it be a bond of union to the Baptists of the State, but it will call attention to and draw Baptist interest from all parts of the country to our city.

3. It will save to our denomination the hundreds of young Baptist women who come here annually to be educated in Nashville. Our city, as all know, is the natural center of the many interests of the State, educational, religious and political; and it has a great reputation, especially for its educational facilities and interest. People will center here for education, and finding no Baptist school here, our young women, by hundreds, have been going to other schools. That of itself makes it necessary for the institution and establishment of Boscobel College; and every Baptist in the land ought to see the importance of the idea.

4. The location and buildings are by far the best in the city, and unsurpassed in the South. With a large and elevated campus, covered with forest trees, in the midst of which rises the new and elegant brick edifices, with all the modern improvements, we have all the charm of home and country life, while in the midst of all the benefits and blessings of the city.

5. The present faculty is one of marked and well-known ability. Besides the thorough training and high character of the teachers in every department, many of them have had the advantage of foreign travel. A gentleman of another denomination said not long since that Boscobel College was the best female institution in this country.

The college last year was full of girls from twelve States. With few exceptions the undergraduates have all returned this year, which is a most encouraging sign of the popularity of the school. It holds its pupils in spite of the hard times. The attendance is not more than twenty less than last year, with new additions every day. Prof. Paty, the President, says he has never had a finer class of girls; and under Prof. Paty's direction Boscobel is safe for a solid success and reputation. He is concerned much more for the character of the work than for the temporary popularity of the school. He wants Boscobel to be genuine in every department of its work and worthy of the confidence of all the people. To this end everything is done thoroughly. Everything advertised is supplied, and all the catalogue studies are taught through a thorough and complete course of instruction.

The Baptists of the State and of the whole country may well be proud of this their college.

Geo. A. Lofton.

It is a great thing for a young man to get out a... an... come in contact with other... and see how they live. B. F. Johnson & Co., Richmond, Va., are giving many young men a chance to do this, and at the same time put money in bank rapidly. Try them and see.

A meeting of great interest closed at our church (Eastman) last Sunday, conducted by our pastor, Rev. John E. Morgan, and his brother Rev. Marion Morgan of Franklin, N. C. They shunned not to declare the whole counsel of God. The Lord was with us from the first and very greatly blessed us. There were over thirty professions, twenty-eight additions to the church by baptism, two by letter, two restored and four more stand approved for baptism. One of those baptised was from the Campbellites and one from the M. E. Church, South. These brethren are doing a grand work in our midst. They had just closed a meeting at Double Springs, near here, in which there are twenty additions to the church by baptism. The church was greatly revived and united. As a result of Bro. Morgan's visit to us, I think he will locate in our midst, which we greatly desire. W. C. Danson, Riceville, Tenn., Sept. 13th.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure. We, the undersigned, have known Dr. J. C. Cheney & Co. for the last fifteen years, and to be perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm. West & Triax, Wholesale Druggists, Toledo, Wadling, Kinnam & Marvin, Wholesale Drugists, Toledo, O.

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Unlike the Dutch Process No Alkalies or Other Chemicals are used in the preparation of W. BAKER & CO.'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Marsh, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and easily prepared. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass. Rev. Geo. A. Lofton, Pastor of the Central Baptist Church, and Author of "Character Sketches," gives Testimony.

Several parties have written to the editor of this paper enquiring whether the Electropoise really possesses the wonderful curative powers that are claimed for it. While the editor has not been in a position to speak from personal experience, quite a number of his personal friends and acquaintances have testified to a great benefit received from its use, among whom is Rev. Dr. Lofton, of Nashville, who writes as follows: I have given a partial trial to the "Electropoise" and found it a great relief for indigestion, nervousness, and sleeplessness, and while I have not kept up the use of the instrument sufficiently to judge of its full effect in the treatment of the many ills of life, my wife considers it invaluable, and so do many of my friends about me, who would not for any consideration part with it. My very good health since I purchased the "Electropoise" has superseded the necessity of its use, except occasionally when I use it for purposes above specified. Judge East told me that after exhaustive speaking he found it of great value in equalizing the circulation and restoring the nervous equilibrium in sleep, and I found the same effect under like circumstances. Geo. A. LOFTON, Nashville, Tenn., Oct. 21, 1892.

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

"Honesty is the best policy." Nobody contradicts it. Your dealer can get lamp chimneys that almost never break from heat, or those that break continually. Which do you get? Which do you get? Mathew's patent lamp chimneys are made of the best material, and are guaranteed to last for years. They are made in the following sizes: No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

NOBODY wants a pair of Nunnally's Oxfords and your money had it you want it. Put it in your pocket with you on your next trip to the city. Can save money by purchasing them Spring and Summer. Read advertisement of Southwest Virginia Institute in another column.

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For the Prompt Relief and Speedy Cure of Cold, Catarrh, La Grippe, Hay Fever, Bronchitis, Headache, Asthma, Sore Throat, Hoarseness, and all Diseases of the Nose, Head, Throat and Lungs. Unquestioned for Convenience, Durability, Neatness, Power and Immediate Results. Always ready for use, in a pocket size. The infinite use will convince you that it is absolutely necessary for every person in every family. In use and endorsed by over 1,000,000 persons. Sufferers of headache and bad colds will find in it immediate relief. Please send postal note or check stamps. Address all orders to BAPTIST AND REFLECTOR.

\$75 to \$250. Monthly working for H. F. JOHNSON & CO., Richmond, Va.

I have just closed a good meeting at Mars Hill. Bro. Grime did all the preaching. To say that he did it is to say that it was well done. Eight professed faith in Christ, six united with the church and others, I hope, will follow. One came from the Campbellites. The church was greatly revived. To God be all the praise. I go next to Bradshaw. Pray for me that God may bless me there. I also had a very good meeting at North Fork; one addition to the church. Bro. Brandou did all the preaching, save one sermon, which was preached by Bro. Hale. Bro. O'Neal was with us and did good service. There is no material on this field to bring in hardily at all. The Lord be praised for his great love to us. J. K. BORN.

Ministers' Conference. The following program and speakers have been arranged for the meeting of the Ministers' Conference in Jackson on the day before the Convention: The best method of developing our people along benevolent lines—Rev. G. A. Nunnally, Memphis, Tenn. Religion in the home—Rev. S. E. Jones, Morry Creek, Tenn. The condition and needs of our country churches—Rev. T. J. Easton, Grant, Tenn. The ministry as a field for young men, its difficulties, its responsibilities and its rewards—Rev. I. J. Van Ness, Nashville, Tenn. The importance of doctrinal preaching—Rev. R. R. Acree, Knoxville, Tenn. We suggest that after the discussion by the appointees there will be time for free discussion. M. D. EARLY, Ch'm. The name and subject of Bro. Acree were inadvertently omitted last week. Read advertisement of Southwest Virginia Institute in another column.

If you feel weak and all worn out take BROWN'S IRON BITTERS. The Markets. The following are the market prices of the articles mentioned, with the latest corrections: COUNTRY PRODUCE. Beeswax, 20¢ per lb. Broomecorn, straight Red Tipped, 3¢ per lb; long, good quality, 4¢ per lb. Butter choice 12¢ per lb. Country bacon (from wagon), clear sides, 11¢ per lb; shoulders, 10¢; hams, 12¢ per lb; jowls, 6¢; lard, 7¢ per lb. Choice 12¢ per lb. Feathers, prime, 32¢ per lb mixed, 25¢ per lb. Tallow, 1¢ per lb. Ginning, clear of strings, dry, 1.50 per lb. Peanuts, 2¢ per lb. Chickens, 8¢ per lb; hens 7¢ per lb. Eggs, 1¢ per doz. Irish potatoes (from wagon) 25¢ per 300. Dried peaches, halves, 1¢ per 2 cents per lb; dried apples, 3¢ per lb; dried blackberries, 3¢ per lb. Apples, green, 1.75¢ per 200.

PRIME TIMOTHY, \$2.25 to 2.40 per bu Red Top, 55¢; Blue Grass, \$85 per 140; Orchard Grass, \$1.10 per 140; Clover, from wagon, \$3.00 per 100; Millet, 70¢ per 100; Hungarian, \$1.00 per 100.

Choice unwashed, 13¢ per lb coarse, 11¢ per lb; burry, 8¢ per lb; choice, tub washed, 23¢ per lb; dingy, 20¢ per lb. LIVE STOCK. Cattle, extra shippers, 2.50 per 300 good shippers, 2.40 per 250; best butchers, 2.50 per 300; common butchers, 1.25 per 275; steers, 2.25 per 275. Hogs, 250 lbs average, 4.15 per 50 200 lbs. average, 4.75 per 50; 100 lbs; average, 4.50 per 50. Sheep, good fat, \$2.25 per 250; best lambs, 3.25 per 50; good lambs, 2.75 per 50.

WHEAT. No. 2, ear lots, 58¢ per 100; No. 3, ear lots 56¢. Corn, 48¢ per 50 bu., from wagon. Oats, 34¢ per 40, from wagon. RIDES. Green salted, 2¢ per lb; dry lint 6¢ per 70; dry salted, 4¢ per 70. LEAF TOMATO. Common lugs, \$3.25 per 125 medium lugs, 4.50 per 100; good lugs, 5.25; common leaf, 5.50 per 100; medium leaf 6.25 per 100; good leaf, 6.50 per 75.

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No man living within one hundred miles of the sea needs to be told that when the ebb stops the flood begins. That is just the position of business interests right now. Right Now this paper is offering special inducements to advertisers who intend to strike for a good fall trade. Send propositions to the BAPTIST AND REFLECTOR.

Friendship Association will meet in Newbern, Dyer County, Tenn., at 10 o'clock a. m. Sept. 30th. It is of great importance that delegates and visitors to this meeting send their names and address at once to W. H. Capell, Chairman of the Entertainment Committee. This will cost you only one cent and will save us a deal of trouble. A. L. DAVIS.

FAST TIME.

THE ET&G RAILWAY SYSTEM Washington and Chattanooga LIMITED. IN EFFECT JUNE 11 1893. EAST BOUND. Leave Chattanooga 11:30 A. M. Leave Knoxville 2:15 P. M. Arrive Bristol (Central Time) 5:55 P. M. Leave Bristol (Eastern Time) 7:00 P. M. Arrive Shenandoah Junction 9:05 A. M. Leave Shenandoah Junction 9:56 A. M. Arrive Washington 7:30 A. M. CONNECTIONS. Leave Washington 8:00 A. M. Arrive New York 1:15 A. M. Leave Memphis 10:15 P. M. Arrive Chattanooga 10:00 A. M. Leave New Orleans 7:50 P. M. Leave Birmingham 7:00 A. M. Arrive Chattanooga 11:00 A. M. Leave Atlanta 9:55 A. M. Arrive Cleveland 11:55 A. M. TRAIN CONSISTS OF Two coaches and Baggage Car, Pullman, Sleeper, Pullman Dining Car, Pullman Sleepers, New Orleans to New York, Memphis to Washington. Through Vestibule Observation Coach Atlanta to Bristol. Dining Car Service Unsurpassed. NO EXTRA FARES. E. W. WHEEN, General Pass. Agt. Knoxville, Tenn.

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A Horse

or his kind of Spavin, Splint, Ringbone, Windgalls, Puffs, Swinney, Scratches, Swellings, Bruises, Sprains, Hurts, Cuts, Wounds, Soreness, Stiffness, Knots, Harness and Saddle Hurts.

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OBITUARY.

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

EARL—Sister Dove Eaks departed this life in November, 1892, aged 28 years. She was a consistent member of the Baptist Church. She leaves to mourn for her a devoted husband and two little children, besides her many friends. We deeply sympathize with them and commend them to the Lord who doeth all things well.

Resolved, That in the death of Sister Eaks we have lost a faithful member.

Resolved, That a copy of these resolutions be put on the minutes and a copy be sent to the BAPTIST AND REFLECTOR for publication.

SALLIE GILES, MRS. PINK WHITAKER, Committee.

FERGUSON—In as much as God through his infinite wisdom saw fit to pluck one of our dear brothers, J. I. Ferguson, from among us July 17, 1893, who professed faith in Christ very early and joined Kelley's Creek Baptist Church, of which he has been a consistent member. He was a zealous Sabbath-school worker and held the office of Clerk at his death. He leaves a wife and dear little son to mourn his death. May God bless them.

Resolved, That we as a church have lost a devoted member, of which we all feel his loss.

Resolved, That we as a church sympathize with all of his relatives, and would say for consolation, look unto whom our brother trusted and wait for a happy reunion in a world where there will be no parting, no weeping and no mourning. We would invoke the blessing of our God upon them.

Resolved, That a copy of these resolutions be spread upon the minutes of our church book, a copy be sent to the family, and a copy of the same sent to the BAPTIST AND REFLECTOR for publication.

JOHN OWEN, J. S. PARKER, HUGH MURRELL, Committee.

PARKER—The death angel has again visited our Sunday-school, this time claiming for his own our beloved brother, Wm. Lewis Parker. When about twenty years of age Bro. Parker gave his heart to God, and for about two score years stood firmly with God's children. He came among us a few years ago a stranger, but by his gentle and Christlike spirit soon won our love and confidence. He occupied the office of deacon in our church, faithfully performing all the duties that devolved upon him. He was also teacher of the Bible class in the Sunday-school, and was always present when possible. "Though being dead, he yet speaketh." Therefore be it

Resolved, That we have indeed sustained an irreparable loss by his death but how great his gain! God's messenger has borne him to his eternal home, and now he rests from his labors. "Blessed are the dead which die in the Lord."

Resolved, That we will bow submissively to the will of our Heavenly Father, knowing that "He doeth all things well."

Resolved, That we tender our deepest sympathy to his bereaved relatives, especially his bereaved children, and commend them to our Heavenly Father. "May the Lord lift up his countenance upon them, and give them peace."

Resolved, That a copy of these resolutions be sent the BAPTIST AND REFLECTOR for publication; also a copy be furnished the bereaved family.

KATIE COLE, P. G. PAICE, JNO. F. BERRY, EMMA JARRELL, W. Y. QUINNBERY, Committee.

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For Nine Years Located at Glade Spring, Va. The Tenth Session will open on the 1st Sept. 1893 in the handsome new buildings at BRISTOL, VA.-TENN.

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selected from the finest institutions of learning, among which we name: University of Va., Richmond College, V. A. M. College, Vassar College, Boston University, Academy of Art, Paris, France, New England Conservatory, Boston, Conservatory of Leipzig, many Royal Academy, London, England, Cincinnati College of Music, Northern Business College, Albany, Boston School of Oratory, etc.

BUILDINGS NEW AND ELEGANT. Brick Stone, Slate, and finished and fully equipped. Steam Heat, Hot and Cold Water, Gas, and Bathing, in every room. Electric light and gas. Elevators, Electric Bells, and Amalgamators. Telephone, and all modern conveniences.

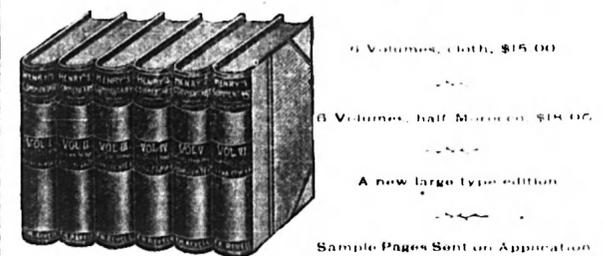
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Special Stringency Rates

Will be given on a few large advertisements to appear during the month of September only. Send propositions to the BAPTIST AND REFLECTOR.

Associational Meetings.

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

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

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

Union—McMinnville, Friday, Sept. 22nd.

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

Osceola—Philippi church, Tuesday, Sept. 26th.

New Salem—Alexandria, Wednesday, Sept. 27.

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

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

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

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

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

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

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

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

Savior—White Oak Flats church, Thursday, Oct. 5th.

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

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

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

New River—Smoky Creek, Scott County, Thursday, Oct. 19.

Weakley County Union Academy, Friday, Oct. 20.

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

Pastor J. D. Smith began a series of meetings at Shell Ford Baptist Church, near McMinnville, on Aug. 12th, and continued to the 20th, with the following results: Thirteen conversions, several additions and a glorious revival of religion.

The pastor was assisted in part by Revs. Wm. White, Chas. McNabb, Osborne and myself. The writer went from here to Caney Branch Church and began a series of meetings on Aug. 20th which continued to the 31st, with most glorious results, viz., forty-eight conversions, a number of additions, and more to follow.

The pastor was assisted in part by Rev. Osborne. It was one of the best meetings we ever witnessed. Then I went to Barren Fork Church, where we began a meeting on Saturday before the fourth Sunday in August.

Had eighteen conversions, several additions, and more to follow. The church was much revived. To God be all the praise. Revs. H. Stewart, Osborne and myself were the ministers in charge.

E. A. CUNNINGHAM. The man who built his house on the sand was a wise man in comparison with the one who thinks that moderate drinking won't hurt him.

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The Sunday School Board Of the Southern Baptist Convention,

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REDUCE THE PRICES of its periodicals, while at the same time arranging to improve the quality of the work done on them. In contents, the Board claims that its periodicals are equal to the best. In mechanical execution, they feel that some improvements can be made. And these will be made. Our schools shall have neat, attractive, helpful periodicals, containing the best work of some of our most scholarly men.

Prices change with fourth-quarter improvements follow in January. No other Sunday school helps do or can bring the

MISSIONARY INTERESTS

of the Convention into touch with the Sunday-schools of the South. Dr. Ellis said, at the meeting of the Convention in Nashville, that in this Board and its work we had one of the greatest missionary agencies in our reach.

Table with 4 columns: The Teacher, Advised Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaflet, Picture Lesson Cards, Bible Lesson Pictures. Rows show prices for different quantities and terms.

When ordering for one quarter, divide above prices by four. Terms cash. Broaden's Catechism, 5 cents apiece in any quantity. Manly's, larger, 75 cents a dozen, smaller, 50 cents. Reward Cards, Sunday-school Record Book, etc., etc. Order for fourth quarter early, addressing

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn. T. P. BELL, Corresponding Secretary. N. B. - Bank checks are very uncertain. Send by Postoffice order, registered letter or express.

Advertisement for THE GENUINE JACKSON CORSET WAIST. Includes images of corsets and text: AS A GARMENT OF MERIT THE GENUINE JACKSON CORSET WAIST STANDS AT THE FRONT. It is Rapidly Replacing Old-Style, Uncomfortable and Unhealthy Corsets. Easy-fitting, yet giving complete support to the form. It is well made, of good material and fast colors. We ask you to try it. For sale by leading merchants everywhere. Take no substitutes. If your dealer will not get it for you, write to the factory. Made Only by the JACKSON CORSET CO., Jackson, Mich.

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**CHALK TALKS.**

BY GEO. A. LOFTON, D.D.  
 Let Your Light Shine.  
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IT IS said that one night in a village where there were no lamps, a gentleman met a blind man with a lantern in his hand. Happening to know him, he asked the man why he, being blind, carried a lantern. "To keep others from stumbling over me," he replied. I have always thought of this illustration as being most applicable to the Christian. If for no other reason in the world he should let his light shine to keep the world from stumbling over him into perdition. There is a better and a more positive reason than this: We should let our light shine—keep our lamp trimmed and burning in order to light the footsteps of a lost world to Christ; but even negatively it is a good thing if nothing more through this dark world to let our light shine in order that no sinner shall stumble over us into an endless hell. We are not blind as the man in the picture is, but we are traveling to eternity through the benighted valley of sin and death. All around us are blind and multitudes groping their way in darkness at midday; and among them



are false lights, *ignis fatuus* of a thousand delusions, leading them to destruction. The glare of Satan's lurid lamps only blinds the eye to the horrible pit beneath and to the sunlit sky of God above; and if ever there was a solemn and awful responsibility upon the Christian more weighty and fearful than another, it is that he let his light shine. Jesus Christ, who was "the light of the world," and in the glow of whose lamp we become illuminated, emphasized this duty to his disciples when he said: "Ye are the light of the world. A city that is set upon a hill cannot be hid. Neither do men light a candle and put it under a bushel (nor under a bed), but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." He first said that the Christian is the "salt of the earth"—the saving and preserving power of Christianity—but he says more when he symbolizes his disciple as the illuminating force of his religion. The truth is that the world reads the Bible and interprets Christianity only in the light of our example and life and our conduct and character; and it is true to-day that without Christian influence Christian effort, at winning the world would

be fruitless. "Heal thyself, physician," is always the reply of mankind to hypocrisy or inefficiency in us. About the darkest thing in the world is a Christian who does not let his light shine. Jesus says: "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. Therefore if the light that is in thee be darkness, how great is that darkness!" If you put out a man's eyes you close up the windows of the body and all the world is black to him. So long as he sees singly and straight every object is clear and he enjoys the infinite satisfaction of a good eye. Just so with the eyes of the soul, which are reason and conscience. Obscure these or put them out, and you have a soul all in darkness. The Christian who sees things doubly or sees things mixed or who sees through the medium of selfishness, pride, ambition, avarice or prejudice, fails in simplicity and slowness of heart to see Christ and his truth; and he not only becomes dark within himself, but he becomes opaque to everybody else that knows him. He is like the sun or the moon in eclipse—a most startling and awful phenomenon to the sensitive and imaginative nature. The cows low, the sheep bleat and

tered the arena of the ministry or of signal service for Jesus Christ; and often for the sake of the cause and of personal and family reputation it had been better for some that they had never been known—that is to say, from all human standpoints of consideration. How sadly often we look upon disappointed, discouraged, broken-hearted men who have extinguished their lamp! They should be pitied more than despised; and to the extent possible they should be helped and not kicked lower down. None of us know what we might have been or done under like circumstances; and I have always noticed that those who were the most uncharitable to the lampless or fallen were either hypocrites or else cold-hearted, mean and selfish in their professions of religion and in their possession of influence and character among men.

Again, there is another class of Christians who while they do not extinguish their light, they put their lamp under the bushel of business, or under the bed of indolence. Good men and women some of them are, too, in many respects. When they were poor and had to hustle for a living they were humble and active in the service of Christ. They did not mind wearing jeans or calico, once, to church; and they came with their little ones to the prayer meeting and Sunday-school. Yea, they used to read the Bible and pray in their families; and though, as yet, obscurity and poverty kept them from great influence in the world, yet they let their little torch shine brightly where they went and in whatsoever they could do. But business enlarged and money increased; and as better circumstances developed, pride, ambition and vanity crept in. After awhile the once fine gold seemed to go to dress; and as prosperity developed the candle got under the bushel of business, or shined only under the bed of indolence and indifference. Mother and father grew tired of the old church and the children got too proud to attend it. Spiritually the family religion went to seed; and the outcome of it all was that the church and the Sunday-school liberality and devotion were either abandoned or else they sought quarters in some formal or fashionable church where congeniality and non-interference with the conscience could be more easily paid for and enjoyed. Oh! I do not know how many Christians, young and old, I have seen start off beautifully, "run well for awhile," shine with a blazing torch for a season and then put their light at last under the bushel of selfishness or under the bed of laziness. God forbid, and yet it is so with thousands.