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"A distinguished educator had, with considerable difficulty, persuaded a millionaire to found a college. The educator was to have been its president, but unfortunately he neglected Anson Burr's advice: 'Talk as much as you please, but don't write a word.'

"The founder, an uneducated man, was full of crotchets which, if expressed in the deed establishing the college, would have greatly interfered with its educational work. The educator, irritated by the labor it required to eliminate these whims from the founder's mind, one day wrote a complaining letter to a clerical friend, in which he narrated his trials, and ended by saying of the rich man, '—is an ass.'

"The clergyman, a careless, absent-minded man put the letter into his hat, and called at the office of a law firm to transact business with one of the partners.

"While in the private office, he left his hat outside, and one of the lawyers, seeing the letter, and knowing the handwriting of the address, read it. Of course he was not a gentleman, and was without moral principle; and his subsequent conduct showed him a mischief-maker.

"He retailed the contents of the letter to a nephew of the founder, who was bitterly opposed to his uncle's proposed disposition of his property. He reported it to the uncle.

"The college was founded; but the educator was never its president. He died a heart-broken man, through the carelessness of his clerical friend and the meanness of a legal Paul Pry."

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New Series, Vol. VIII, No. 44.

Over the Hills.

Over the hills and far away,
A little boy steals from his morning play
And under the blossoming apple-tree
He lies and he dreams of the things to be:
Of battles fought and of victories won,
Of wrongs overturned and of great deeds done—
Of the valor that he shall prove some day.
Over the hills and far away—
Over the hills and far away—

Over the hills and far away
It's O for the toll the lifelong day
But it mattereth not to the soul at home
With a love for riches and power and fame:
On, O man! while the sun is high—
On to the earth's joys that lie
Yonder where blazeth the noon of day.
Over the hills and far away—
Over the hills and far away—

Over the hills and far away
As old men linger at close of day,
Now that his journey is almost done,
His battles fought and his victories won—
The old time's honesty and truth,
The trustfulness and the friends of youth,
Home and mother—where are they?
O for the hills and far away—
Over the years, and far away—

—EUGENE FIELD.

The Bible as Literature.

The Poetry of the Bible.

By T. MANWOOD PATTERSON, O.D.

Professor of Homiletics in Rochester Theological Seminary.

The limits of our space and theme keep us, in considering the poetry of the Bible, mainly to the books of the Old Testament. More than two-thirds of the Old Testament is poetry. The elements which go to make up poetry are indeed found in the New Testament. The imagination of Jesus, for example, seen in the variety and the beauty of his parables, in the grace and influence of his illustrations, and in the sweep and range of his prophetic vision, is the imagination which kindles in the poetic nature. "No Dante or Milton or Goethe," it has been truly said, "has ever added to his words a single sentence which the best minds of the world would judge worthy of his utterance." But in what has to be said now we limit ourselves to an actual poetry. Even here a rigid definition of poetry might shut out much which we should wish to keep. The line between poetry proper and the elevated prose was not rigidly drawn among the Hebrews. The ease with which the Bible can be translated is not a little owing to the fact that although a book of poetry, the Old Testament is independent of rhyme. To this hour the devotional poetry of the Old Testament is "the uttered prayer of the world" in a hundred languages and dialects. To the Hebrew people from the beginning there was very much that was favorable to poetry. Their country, with its infinite variety, with a river which roused a thousand memories, with mountains, which, crowded together, seemed literally to clap their hands, with valleys which glowed in the gold of glad harvests, with the great sea a source of mystery and awe to a race which never has been eager to launch out into the deep; their history singling them out and setting them apart, and calculated, whether they lay under his frown or basked in his smile, to keep their way close to the Lord God of Israel; their patriotism, which has not yet lost its pride in the long and splendid succession of men of whom the world was not worthy; their faith which built on a solid historic past, and their hope, which, distinguishing him from the eulogists of a golden age lying back in the past, made the Hebrew always and everywhere the man of a forward glance—these all furnish to the poets of this wonderful people the fuel with which to kindle the fire of their genius. The special mission of Hebrew poetry was to preserve the national life, and to hold it true to its high destiny. What, then, let us now ask, was the method by which poetry among the Hebrews distinguished itself from prose? The answer, in brief, is that while in Hebrew poetry

there is no meter as we understand it, and rarely any rhyme, the effect of both is happily produced by groups of two, three or four lines of approximately equal length. This is called "parallelism." The couplet is the fundamental form in which the second line may be used to repeat, strengthen or contrast with the first; for example,

"I love them that love me,
and those that seek me early shall find me."

Parallelism is found as early as Genesis. The truer song of Lamech illustrates it in the first recorded fragment of poetry (Gen. iv. 23, 24). This parallelism, taking the place of meter or rhyme, simplified the work of Bible translation. Bishop Westcott aptly says of Tyndale that "he felt by a happy instinct the potential affinity between Hebrew and English idioms." We must now pass on to glance at the various kinds of poetry to be found in the Bible.

1. The first of these is the lyrical, the poetry especially of subjective emotions. Here we place the song of Lamech, to which reference has just been made (Gen. iv. 23; David's lament for Saul and Jonathan (2 Samuel i. 19), and the "magnificat" of the Virgin Mary (Luke i. 46—). But nowhere else is the lyric seen to such an advantage as in the Psalter. Intended to give poetic expression to religious emotions, to the feelings of a common humanity, we are not concerned now with questions of their date and authorship so much as with the fact that these Psalms belong to our life, and are not for an age but for all time. They were composed for music, and are only heard to full advantage when sung. In the Psalms parallelism is found to perfection. The couplet in Psalm ii. 1-3, the triplet in Psalm i. 1, the quatrain in Psalm xviii. 25, 26, illustrate this. In its thought—always of greater moment than mere language—parallelism is of various forms: "Synonymous" (for a good example see Numbers vi. 24-26), "antithetic" (Psalm i. 6), synonymous and antithetic combined (Psalm i. 1, 2), and "progressive," of which a noble instance is found in Psalm xix. 7-9. The refrain is also used with great effect, as in Psalm lvi., which has for its undertone the words, "O that men would praise the Lord for his goodness," etc.; and in Psalm viii. we find one key struck with many variations. This "divinely beautiful book" of Psalms, as Cardinal Newman called it, is unparalleled in literature. "Read Greek or Latin poetry," said Lamartine, "after a Psalm, and see how pale it looks."

2. Epic poetry concerns itself chiefly with objective narrative. In the ode it rises to rare heights of patriotic fervor. To the Hebrews escaped from their long bondage it gives a form for that noble song of liberty—the earliest declaration of independence, which was chanted to the music of Miriam's timbrel when "Israel saw the Egyptians dead upon the sea-shore."

Epic poetry it is which gives to the prophets the various strains in which their message climbs to words. Coleridge considered the vision of the Valley of Dry Bones in Ezekiel the sublimest in the whole Bible, but it is probably in Isaiah that epic poetry reaches its climax. In all the more essential qualities of a literary production, Isaiah, in the estimation of Matthew Arnold, is "immensely superior to Milton's 'Comus.'" Turn to the thirty-third chapter of his prophecy for an example of Isaiah's knowledge of nature, and still more that you may see the use to which he puts this knowledge. See how nature interests him only when it can be made to serve a moral purpose. As Mr. R. H. Hutton says, "Hebrew poetry treats all creation as a mere shadow, and finds the essence of its beauty as well as the sustaining power of its life in the spiritual world."

3. A few words should be given to what we may call didactic poetry, which is marked by its reflective character. Two books of the Old Testament are pre-eminently didactic—Proverbs and Ecclesiastes.

Proverbs is not a continuous composition, but rather a group of collections mainly made by King Solomon. As poetry the book follows the same simple principles already illustrated. We find single synonymous couplets—i. 28; antithetic couplets—iii. 9, 10; couplets or comparison as in the uncomplimentary image in xxvii. 15; and triplets as in iii. 3. Ecclesiastes is a soliloquy, at times taking the literary form of prose, but always poetical in conception. Its tone and spirit are pessimistic; it contrasts sadly with the noble and intelligent resignation of Job, and with the buoyant and vigorous vitality of the Psalms. We reach the end of the book with a feeling of relief, as if turning from his confessions of a wasted life, while we are grateful that its last note is higher and worthier than any which have preceded it.

4. The last form of poetry to be noticed, and in many respects the greatest, is the drama. In the Bible there are two illustrations of dramatic poetry of the first order, Job and the Song of Solomon. It will best serve the purposes of this series if we give what space remains to us to a brief study of Job, "the incomparable poem" of Coleridge's admiration. The prince of literature are foremost in sounding its praises. Cardinal Newman found Job as perfect as any tragedy of Sophocles or Euripides, to Daniel Webster it was as much above Homer as Homer is higher than mere rhyme, and Thomas Carlyle considered nothing in the Bible or out of it to be equal to Job in literary excellence. It has been thought that the author of Ecclesiastes kept Job in view as he wrote. Both books deal with the same problem, the justification of the ways of God to the reflecting mind, but Job goes as much deeper than Ecclesiastes as Milton's "Samson" goes deeper than his "L'Allegro."

We speak of Job as a drama, but of course it needs to be remembered that in common with other Oriental poetry, it makes no pretense at conforming to critical canons of what the drama should be. It is, as Professor Moulton claims, "a dramatic poem framed in an epic story." Prologue, drama, epilogue are all found in it. To mention the prologue is to recall the opening picture of Job in his prosperity; then the sudden "bolt from the blue" which charges the scene with all the thunderous elements of disaster and ruin; and then the scene in heaven when the adversary receives and carries out a permission to test the loyalty of the patriarch of Us. The scene of the drama proper is an ash mound outside an Oriental village on which in his misery Job sits, fallen from his rich and stately life, smitten with an agonizing disease, an outcast herding with outcasts, and surrounded by his wife and friends, who only add fuel to the fire of his sufferings. The portraits of the friends are vivid yet; Eliphaz, the most reasonable of them; Bildad, the man of traditions; Zophar, the dogmatist; and, later, Elihu, the young man who takes fifty-two lines to say that he is about to speak.

The epilogue is in the home of Job again, and the sunny contentment of his closing years finds eloquent expression in the names of his three daughters, "Light" and "Sweetness" and "Beauty."

The argument of the poem is a discussion of God's relation to man and to the lower universe. Various theories as to the purposes served by misfortune are broached and exploded, and the final conclusion is reached that suffering is a mystery, and that its object will be fully understood not here but hereafter. So let us wait: "Though he slay me, yet will I wait for him. Nevertheless I will maintain my ways before him."

This broader view of the discipline of life is not the Hebrew view, it rejects "the hard and mechanical doctrine of retribution," and makes it possible for man everywhere "to believe in God's wisdom and righteousness." The New Testament teaching is anticipated here, and we see how we are all parts of a whole and parts of a future yet to be revealed.

Of all the books of the Bible Job seems to be the

one which has yet to be explored. Its date is uncertain, its pages show little or no acquaintance with any literature, its imagery is not so much Hebrew as it is Arabian, its faith while very simple does not suggest, whether by implication or contrast, any taint of idolatry, nor is there a word about any organized religion, priest, or temple, or ritual. The message of the book is world-wide, "trust in God and do the right."

The Revised Version has done much for this book, and the passing years, as they unveil for us the treasures of Oriental civilization, will do even more. We have no anticipation that the literature of the future will offer us any masterpiece to disturb the position which Job occupies today as "far away above all the poetry in the world."

Rochester, N. Y.

Our Field Editor's Letter.

Out of three hundred persons in Nebraska State prison we are told only five of them are women. Between two hundred and ninety-five men in that State need a guardian to keep them out of rascality and in the bounds of propriety. But only five women in the same State need any such guardian; and yet most men think women are not capable of self government and they need men to govern them. They not only wish to govern their own wives, but are anxious to have a hand in passing laws for governing other women, whether married or single, lest the frail, weak creatures should get out of their sphere.

In France, Spain, Italy, Mexico and some other countries they will not allow their women to go out without a chaperone. But facts prove in Nebraska that only five women need a chaperone where two hundred and ninety-five men need them badly. If the decisions of their courts are any evidence in such cases.

At the close of the war thousands of our Southern ladies were left penniless and thrown on their own resources for a support. Fathers, brothers, and husbands had been killed or died during the war. As many of these women had been well educated in mind and manners, they very sensibly sought those occupations that were most profitable and congenial to their tastes, such as clerks in stores, type-writers, telegraph and telephone operators, cashiers and book-keepers. Others taught school, wrote for the papers and magazines, and thus widened woman's influence and usefulness as well as her means of support. In due, many of our Southern women have been greatly developed by the necessity which forced them to exercise their wits and overcome the difficulties of their changed circumstances. The noble manner in which many of them have faced and overcome these difficulties ought to be commended by every philanthropist and Christian. Yet, strange to say, their very development and progress in self-support is alarming to some masculine minds. They seem to be terribly afraid the women will bring things to pass outside of the wash tub and the nursery, and thus get out of their sphere.

A remarkable fact connected with such men's opinions about woman is they never think she is getting out of her sphere when she is stooping downward in her occupations. It is only when she looks upward and aspires to something higher and more profitable that they tremble lest she may get out of her sphere. It is all right for a boy to aspire to be something and to do something that will bring things to pass on a higher, nobler and greater scale, but for a woman, never!

This is exactly the idea of the Chinese and all other heathens; and the very idea that many of our men have was inherited from our heathen ancestors in old England. But Christianity teaches a different doctrine. It is a lever to elevate the whole human family irrespective of sex or previous condition. It teaches that God has given us all talents to cultivate, and as "every one (male and female) shall give account of himself to God" it is as much the duty of the woman to make the most of her talents as of the man.

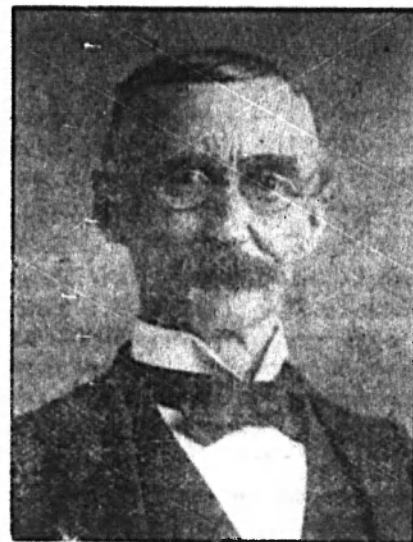
It is amusing to hear some complain that if the women aspire higher it will crowd the boys out of the indoor professions. If so it will be all right. Christianity teaches us God is no respecter of persons; every one should stand on their own merits.

When I went to the old field school co-education was the order. When the smarter girl turned the duller boy down in the class it was considered a case of the survival of the fittest, and the boy did not whine about it, but submitted meekly to his fate.

If the girls are better adapted to indoor professions and crowd the boys out they only push them where they can have a much wider and broader scope for the exercise of their masculine talents and stronger muscles in the broad corn, cotton, sugar and tobacco fields, where they belong. Let such a boy then not complain of his wider and broader field of labor

than the girl has who turned him down, but let him take hold of the plow, spare not the ox. Turn up the earth, and make things go! Then by and by in a snug little cot, That some little girl will share his lot.

If he will just have the courage to ask her, since any sensible woman will exchange an office for an industrious, business husband. A. B. CANNISS.



REV. J. H. FLETCHER.

Pastor Baptist Church, Alexandria, Tenn.

was born in Caldwell County, Kentucky. In 1844 was educated at Cumberland College, Princeton, Ky. At the age of 16 he volunteered in Company B, Eighth Kentucky Cavalry, C. S. A., and served through a full term of the war. He moved to McKendree, Tenn., where he lived for twenty-five years and was a school-keeper. He was converted at the age of 42 and joined the Baptist Church. He was licensed to preach at 42 years of age. He was pastor of village churches at Alexandria, Tenn., where he has been since. Recently Bro. Fletcher held a splendid revival in Hico, Texas. He has accepted the call to that church and will enter on his duties there July 1st.

News From Brazil.

After a long silence, forced on me by the amount of work on hand, I return again to my post of keeping your readers informed about this great field—the neglected corner of the "Neglected Continent."

I am really sorry not to have been able to write to you oftener. I can assure you it is not on account of lack of will, but lack of time.

How many times I have tried to sit down and write you a good bit of information, and while doing it, be disturbed by lots of little things enough to upset any good idea.

But this time I mean to succeed and inform your many readers who are interested in Brazil and its regeneration of a good many things of importance.

Just a word about the political state of this Republic.

You have no doubt all heard about the civil war that is now raging in the interior of the State Bahia. It is now spread about that the government forces have been beaten for the fourth time, though this time they had over 10,000 men.

It seems impossible that a few thousand undisciplined laborers, headed by a mad fanatic, should conquer four times in succession the regular government forces.

I personally have no doubt that there is something behind all this—and that this something is none other than the black forces of Jesuitism not only helping, upholding and guiding the ignorant masses against the Republic, but buying also the regular soldier to betray his government and his country. Do you not believe Jesuitism capable of all this? I do, and time will prove me right.

Meanwhile the Republic is in danger not only of a general conflagration, but, what is worse, of a general bankruptcy.

Due to these internal troubles, exchange, which is the thermometer of the public confidence, is insensibly reaching the lowest degree and through it life is becoming more difficult.

See what Romanism has made of this people; in a land where everything belonging to nature is rich and abundant and easy to be obtained, there the poor suffer hunger and great needs.

Ah! Rome, thou art responsible for a great deal of the misery now in this land.

But there is one hopeful star in the horizon of Brazil—it is the star of Jacob, now appearing more clearer and brighter than ever before.

The gospel of our Lord Jesus Christ is growing into the hearts of the people and is spreading wonderfully all over this benighted Republic.

All denominations boast of mighty progress.

Churches are being formed where before there were not even believers.

Bibles are being sold as never before, the public

being anxious to buy them so as to know the truth for themselves.

One Baptist brother in the Amazon Valley sold within two months over 500 Bibles—a fact never before heard of in the history of the Brazilian Bible Society Agency.

And in this fact, the spread of the gospel, we place our hope for the future of this beautiful land of flowers.

But, oh, how we need faith even to hope in this fact, when we see our forces diminishing, ever and always.

We have five missionaries on this field and of those five two are obliged to return home; I say obliged, because if they remained a little longer it would mean to commit suicide to themselves and family.

They must go, if but to rest awhile—but, oh, is there no one to take their places?

Three missionaries to 16,000 souls who know not the love of Jesus!

Think of this, dear reader, and pray for Brazil!

SOLOMON L. GINSBURG

Campos, Brazil

Reaching Heaven.

BY REV. C. W. GIBBS, D. D.

Most professing Christians expect to reach heaven at death, and very many seem to think that this is the main thing in being Christians; in other words, they think the Christian religion has reference mainly to the heavenly world, and so in becoming Christians it is for the purpose of avoiding of the doom of the wicked, and securing an entrance into heaven.

This is altogether too low a view of the matter, for this view would exclude the idea that the Christian is vastly important for this life, and that it would be highly useful were there no future state.

It would indeed be wise to make provision for a better world, and thus escape the fearful results of a wicked and sinful course. Yet, we should never forget that a holy life—a life of benevolence and beneficence is highly conducive to the betterment of our earthly existence. When we were made Christians, it is said, we were created anew in Christ Jesus unto good works. It appears then that good works was the purpose and aim of the new life. The tree was made good that the fruit might be good, and just so is the man made good that he may do good. If this latter view is the correct one, we cannot separate the good life from good works. It is true that the good life is not conditioned on good works, but good works on the good life. The good works come as necessary results, and prove the existence of the good life. Then so that where the one is the other may be found. We are too apt to look only at one side of a question; for instance, one may esteem salvation by grace so essential that works may seem less important. We may, in fact, go so far as to look upon good works as in a measure opposed to salvation by grace. On the other hand, one may insist so strongly on good works as to make them the grounds of salvation. It is manifest that these two extremes must be avoided. We should carefully search for the relation existing between the two, and give to each the place in the Christian life God designed for it. In being saved there is no merit in us, for Christ alone saves. The part faith has in our salvation is not that of saving us, for it only receives him who does save. It must then be distinctly kept in mind that Christ is the only Savior and that he does not save us because there is any good thing in us, or because of any good thing we have done, for we are "justified by faith without the deeds of the law." (Ro. v. 28.) Yet faith without works is dead being alone; faith then works, and works by love. It is, in fact, a principle of unreserved obedience. So we may conclude that when grace works in the heart, it works also in the life, for grace serves God. The Apostle says: "Let us have grace whereby we may serve God acceptably with reverence and godly fear." (Heb. xii. 28.) Love to God leads us to hate and turn from sin, and to Christ as a Savior. So we conclude that love to God, repentance for sin, trust in Christ for salvation, and a purpose in the heart to do his will are the essential elements of true religion. Grace works, faith works, and love will work. Peter says: "Give diligence to make your calling and election sure; for if ye do these things ye shall never fall." Certain things, if done, would be a convincing proof that they were called and elected. What they had done, or what they could do would not make them the elect, but what they did would prove what they were. If we, therefore, live as Christians, we shall die as Christians, and go to heaven as Christians.

Union City, Tenn.

—Dr. D. N. Porter, of Eminence, Ky., is in his 82nd year. He has been a church-member for 68 years, a preacher for 58 years and a constant subscriber to the *Western Recorder* for 62 years. Can that record be surpassed?—*Western Recorder*.

Woman's Position in Home, Church and Nation. Comments.

(a) Not to be decided by anybody's theory, opinion, or sentimental notion, but by the plain teaching of the Word of God.

(b) Her mental, moral or physical conditions or attainments have nothing to do with the question. It is not difficult to show that these are best adapted to the position where God placed her, but is not necessary.

(c) Scripture is consistent on the teachings as to her position (as it is on everything). The Old Testament gives no account of her participation in public affairs with approbation. Deborah was prophetic in the time of Israel's backsliding—her dark age—and even then was not "raised up" by the Lord as were Othniel, Ehud, Gideon, etc. Isaiah prophesied (III. 4, 5, 12) among the desolations to be caused by sin, oppressions by children, ruling by women, etc. All utterances of the New Testament harmonize with each other and give woman a position in church service practically corresponding to that assigned her in Temple service by the Old Testament. The "teaching" forbidden by the Holy Spirit through Paul corresponded to our preaching.

(d) The practice of the early churches shows these things to have been understood by them and is of as great value as a side light on this question as on those concerning the Sabbath, baptism, the Lord's Supper, etc.

(e) Eve's greatest enemy was he who persuaded her (as woman suffragists now attempt to do) that she was "deprived of liberty" by divine command and that the plain command might be set aside to advantage. Any advice now given to change or set aside the plain teaching of Scripture is, at best, mistaken friendship.

WOMAN—WHAT SAITH SCRIPTURE?

At Creation. The very wording of the inspired narrative is a hint. In Gen. I. 27 the words used are "male and female," not male and she-male, as some would have us believe. In Gen. II. 18 she is called "an help-mat," which does not mean a superior, an equal or an inferior, but simply what it says.

At the Fall. Woman is deceived, leads in transgression, is followed by man. (Gen. III. 6.)

The Curse. Upon man, thorns, sweat. (Gen. III. 6.) Upon woman, sorrow, subjection. (Gen. III. 16.)

New Testament Teachings. Created for man. (1 Cor. xi. 9.) To wear sign of man's headship in public. (1 Cor. xi. 9.) To keep silence in churches because of "the law" (not because of exceptional conditions at Corinth). (1 Cor. xiv. 34, 35.) Not permitted to teach or have authority in the church because of her part in the fall. (1 Tim. II. 11-15.) To be submissive to husband. (Tit. II. 15; 1 Pet. III. 1-5; Eph. v. 22-24.) J. V. R.

From Southern Texas.

A letter from this coast country may serve the interest of your paper and readers. This section of Texas has heretofore been ignored; the emigration hastening westward. Many fortunes were lost in venturing the settlement of that frontier country. Droughts and disasters of various kinds bankrupted multitudes of people.

The past few years, however, this lovely coast country has gained attraction and is rapidly settling. The place in which we have recently located is one of the prettiest towns in Southern Texas, with a population of 1,000 people. The country is exceedingly fertile; cotton and corn the leading products.

The German and Bohemian people largely predominate. They are a hard-working people, and attend strictly to their own business. Seldom are they before the courts for violation of law. Their economy and enterprise barely reach beyond their own private business and homes. But little investment in public enterprise, or beyond the sight of a returning dollar. Not much given to strong drink, but immense beer-drinkers. The greatest evil in their practices is Sabbath desecration. Excepting their church holidays they seldom devote a day to recreation but bow a ship is built and launched, and applied it to the building of scholarship and character by the good schools of the land, and then how these characters are launched out on the sea of life, and how, if they succeed, they must have going power and aim.

The address was not only able, but eloquent and forcible, and is destined to have a good effect in time and for eternity.

President Jones delivered diplomas to nine graduates representing several branches of study, and to eight full graduates. The full graduates were: Miss Minnie E. May, Miss Elizabeth Davis Ford, Miss Lois Hundley, Miss Mariah D. Venable, Miss Lillie Ainslie Karnes, Miss Annie C. Thomkins, Miss Lola M. Brown, Miss Sarah Judson Davis. President

The German and Bohemian races have but little dealing or association with each other; do not speak each other's language but little. Both races much prefer the association of American people than each

other. The Bohemians are most all Catholics and controlled by their priests.

But few of the Germans in this section are Catholics; they have little or nothing to do with the Catholics. A few of them are Lutherans, a few belong to other churches, but the larger portion are either



REV. B. F. BARTLES,
Missionary State Board, Lexington, Tenn.

skeptical or nothing at all. The German element largely constitute one of our congregations.

The Colorado Association, to which we belong, embraces the most of eight counties, and not a great many preachers in the territory. We attended the fifth Sunday meeting recently at Port Lavaca, on the bay coast, over one hundred miles distant.

The disposition of the Whitsett matter will not likely take with the Baptists of Texas. Some strange things seemed to have characterized the proceedings at Wilmington. "They did, and they did not," was about the sum of the whole as given out in the several and contradictory reports. How did the reports and telegrams fly to the world so quickly that Dr. Whitsett was exonerated from all charges when a little later on it develops that no charges or investigation were ever had? The address of the President of the Seminary to his students savors much of a pious exultation, too glaring to conceal the emotion of triumph. Texas Baptists are not liable to turn the Seminary loose, and neither will they be hearty in patronage and support, nor content with the present situation of the matter. T. E. MUSE.

Weimar, Texas.

A Great Baptist School.

It was the privilege of the writer to attend all the closing exercises of Southwest Virginia Institute at Bristol. On Sunday, May 30, the baccalaureate discourse was delivered by Rev. R. A. Venable, D.D., of Meridian, Miss., based on John xii. 23, 24, 25, and the sermon was filled with strong points from beginning to end. He also preached an excellent sermon at the First Baptist Church at night.

The Art Department, with Miss Leftwich as teacher, has accomplished results that would be a credit to any institution. The art rooms abounded in paintings, crayon work and tapestries of a very high order, and visitors were greatly pleased.

The entertainment given by the Societies was good and highly appreciated, as shown by the marked attendance and good order.

The address of the occasion, May 31, was delivered by Hon. J. C. Wyrso, of Newberne, Va., his subject being, "Womanhood." It was able, eloquent and polished, and was heard with profound attention. He is a lawyer, a scholar and an orator.

The annual address, June 1, was delivered by Rev. F. C. McConnell, D.D., of Lynchburg, Va., who was announced as the substitute for Dr. Hawthorne of Nashville, who was sick and could not attend. Dr. McConnell's subject was, "Launching." He told how a ship is built and launched, and applied it to the building of scholarship and character by the good schools of the land, and then how these characters are launched out on the sea of life, and how, if they succeed, they must have going power and aim. The address was not only able, but eloquent and forcible, and is destined to have a good effect in time and for eternity.

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Jones read a long list of names of young ladies who had averaged ninety per cent. or more in their grades in certain studies during the year.

During the thirteen years of this school's existence it has turned out only twenty-eight full graduates, the largest class being that of this year. The work required is such that full graduates find that they have given much time and labor to reach the high point from which they go forth into the world.

The *Bristol Courier* says: "Year by year this institution has won in the hearts of the people, until it has advanced from a small beginning to a point where it is attracting the attention of people in all parts of the country, having received pupils from various States in the Union. . . . One of the finest buildings in all the South adorns its campus and looks proudly from its high position down upon the city, to which it is a most worthy ornament not only, but a benefactor in the highest sense."

The *Bristol Times*, among many other good things, says: "The faculty is second to none in the land. Every department of the school has been cared for by the best talent to be had, and the greatest compliment to be paid to its work is the fact that parents who have educated one daughter in the school always send the next one. Too much cannot be said in praise of this great educational tower. It is in the right town, on the right hill, built right, run right, and is all right."

Up this way we are proud of this great school.

N. J. PHILLIPS.

Blountville, Tenn.

Hopkinsville, Ky.

One of the most thoroughly satisfactory sessions of Bethel Female College has just closed. The total attendance of ninety-five pupils was larger than we had dared to hope for a year ago. There were some failures to pass successfully the thorough examinations. This was due in part to a higher standard of scholarship, requiring earnest and persevering diligence to succeed. It is not now a question of spending so much time in the college and then receiving a diploma. Earnest application and faithful work resulting in genuine education is the price one must pay for a diploma in Bethel Female College.

The reception of the Senior Class was delightful. The college was beautifully decorated with evergreens and flowers by the most skillful hands. Informality, cordiality and abundance of delightful refreshments combined to make the occasion most pleasant every way. Next came the musical recital and elocutionary entertainment, which did credit to the performers.

The following night at the Baptist Church Dr. Carter Helm Jones delivered the baccalaureate address on "Culture." Excellent vocal and instrumental music delighted the lovers of the voice and pipe organ. The address was chaste, beautiful and strong. The last night included music, delivery of distinctions and diplomas and art exhibit, ending with an address by President Harrison.

I was glad to see that the exercises were not so long as heretofore. I consider this an advance in the right direction. Late hours are a severe strain on many persons. A reform deserves thanks and praise. The prospect for next session now seems bright.

The gentlemen in charge of the college are widely known as first-class Christian educators, thorough and faithful in their work. They are not in the veneering business for cash. They will not sell a diploma for so much time and so much money. Their diploma really requires so much brain earnestly and patiently applied in so much work successfully accomplished. The lady principal, Mrs. Edmund Harrison, is a mother to all the girls, and all who know her love her.

The faculty for next session is very strong. The musical director is a full graduate of the New England Conservatory, Boston, with practical experience. The vocal and elocution teacher is a full graduate of the same institution, and is also a full graduate of the Emerson School of Oratory.

Vice President W. H. Harrison is becoming widely known as a peer of the best in the class-room. His wife is well-known as a graduate of Clinton College and a successful student at Wellesley.

The President, Edmund Harrison, is so well known as an alumnus of the University of Virginia and professor of Latin in Richmond College as to need no word from me. The college is an excellent home for all.

CHAS. HARRIS NASH.

—The meeting in Scotland Neck, N. C., in which the pastor, Dr. R. T. Vann, was assisted by Dr. W. E. Hatcher of Richmond, Va., was said to be the best the church has held for twenty years. Eighteen were received for baptism, and besides there was a deep and general uplifting of spiritual life among the people.

Georgia Notes.

The tide of commensurate has swept over Georgia and left some hearts happier and some sadder than they were before. Georgia has a large number of the schools, and, so far as I can learn, their recent commencement exercises were of a very high order.

Mercer University, which is rapidly gaining favor throughout the State, has just completed the best year in its history. The election of Prof. P. D. Pollock as President of the institution is a guarantee of still greater prosperity for the future. With Prof. Pollock as President and Dr. H. R. Bernard, who has his eyes fixed on the \$100,000 endowment mark, as Financial Secretary, Mercer's success can be predicted with great certainty.

At the recent meeting of the Board of Trustees it was decided to establish a Bible chair, and Dr. B. D. Ragsdale, who has been engaged in Bible institute work throughout Georgia, was elected to fill this chair. It will be optional with the students whether or not they will attend these lectures.

The following degrees were conferred by the Board: Degree of LL.D. on F. W. Boatwright, Kerr Boyce Tupper and W. W. Adams; degree of D.D. on I. J. Van Ness, J. L. White and H. R. Bernard.

We are justly proud of our school and also of our State paper. One need only see the *Christian Index* to be convinced that Drs. Bell and Van Ness are giving us one of the best papers published anywhere. The *Index* deserves chief credit for the remarkable missionary spirit which has possessed our people of late, and for the liberal offerings made by Georgia Baptists for the relief of our Home and Foreign Mission Boards.

I am credibly informed that Baptist affairs in Atlanta were never in so flourishing a condition as they are at present. In fact, our cause seems to be quickening its pace throughout the entire State.

The Georgia B. Y. P. U., which meets in Augusta on the 22nd, is not likely to be very largely attended, chiefly on account of the time of meeting. Still there is sufficient enthusiasm to ensure a fine meeting. An effort will be made to bring the Union to Atlanta next year.

The number of Georgians who will attend the B. Y. P. U. A. in Chattanooga is rather uncertain. I know of comparatively few at present who intend to go. I expect to attend, largely for the purpose of meeting old friends from Tennessee and elsewhere. Everywhere Baptists in the South, who can do so, ought to attend this great meeting. There is much good, I trust, to come of it.

The Georgia Baptists have, with charming grace and good sense, dropped the "Whittitt matter" and turned their attention to things far more practical. Why good brethren, who hold that the Scriptures are a complete guide in all matters of religious faith and practice, should fight so fiercely in defence of human tradition, I am wholly unable to imagine. Some brethren, it seems, will never learn to bridle either their tongues or their pens.

I note with increasing pleasure the charming improvements that are being constantly made in the BAPTIST AND REFLECTOR. Surely its friends may be justly proud of it. The last two numbers were especially good. The entire denomination ought to rejoice in a paper so full of brains and heart.

R. L. MOTLEY.

Atlanta, Ga.

Missouri Letter.

The Lord is blessing me greatly here in my missionary work. I have baptized twelve in the last month and have others approved for baptism.

I held a ten days meeting a month ago with great success in a church that is made up principally of Dr. J. M. Frost's kinsfolk, consisting of three uncles with their large families. Uncle "Chris" Frost, his wife (each about 75 years of age, and their married daughter, Mrs. Norlen, all died within ten days about two months ago. I must say that they all, without any exception, are most noble people.

I preached yesterday at a church where, sometime ago, before I took charge, a young man brought his jug of whiskey to the church, handed it in at the window, giving two others a drink, and then brought it into the house, set it on the pulpit, and it remained there during the rest of the services. Yesterday that same young man sat quietly and attentively during the services, while many others, who could not get into the house, stood outside in the hot sun and listened through the windows while I preached on "Tekel."

I have a proposition to make to Prof. J. T. Henderson. It is that we Baptists subscribe a certain amount to the college, to be paid annually, to run from ten to twenty-five years, drawing interest—say five per cent.—to be used as the college sees fit, and to be put to our credit, to be taken up in the education of our children at any time during the stated

period. A plan like this would help the college now and would insure our children's educational advantages, should we die and leave them penniless. If our children should not need it, it will remain the property of the college always. For example: I have one boy five months old. Suppose I pay \$10 each year till he is sixteen years old; that would give him a good start towards a collegiate education, when I might not be able to bear his expenses otherwise. It seems to me that this would be a good insurance policy for us to leave to our children, an opportunity to get a first-class education in a Christian college. I am willing to head the list with \$10, for I expect my boy to be educated in Carson and Newman College. There my wife was educated, also her father. Her grandfather, Rev. James Greenlee, was one of the ten men who founded the college, and it was the dream of his life that his descendants might have educational opportunities that he never had. Speak out, brethren. Let us hear from you.

At first wife and I did not like the BAPTIST AND REFLECTOR'S "new dress" because we were loath to give up the old, but now we think it a beauty. It is the best Baptist paper I ever saw, always "Speaking the Truth in Love."

Bourbon Mo.

Mossey Creek Notes.

The social event of the past week has been the marriage of Miss Laura A. Phillips, oldest daughter of our pastor Dr. J. M. Phillips, to Mr. W. D. Cole of Conway, Ark. The wedding took place at the family home on Wednesday evening, the 16th inst., the ceremony being performed by the father of the bride. It was a quiet affair, only about thirty guests, the nearest friends of the family, being present. The decorations were elaborate and tasteful and the refreshments varied and delicious. The bride is a stately brunette, and is as lovable in character as she is lovely in person. She is highly educated and accomplished, and has presided over the departments of voice and piano in Central Female College, Conway, Ark., for the past three years. She has also taught in Bethel Female College and in the Georgia Female Seminary at Gainesville, Ga., and has hosts of friends wherever she has lived. Mr. Cole is a prosperous young business man of Conway and a fine type of Southern manhood. They left after the marriage for a few days visit to Asheville, N. C., and will on their return visit the Centennial at Nashville en route to Conway, their future home.

Prof. J. T. Henderson has been suffering for the past week from nervous prostration, brought on by overwork, and has been ordered by his physician to a watering place where he can rest and recuperate his shattered health. He left on Friday for Three Springs, near Russellville, and will remain there a month. Since the close of commencement he has been very active in an effort to collect from subscriptions enough to cancel some pressing debts on the college. He was succeeding finely when stricken down, and greatly regrets the necessity that compels him to desist from this work. He asks that all who have given notes or bonds to the college will make an earnest effort to pay them off by September 1st, and not wait to be visited by him. Many brethren in all parts of the State will join in earnest prayer for his speedy recovery and restoration to work.

Dr. S. E. Jones is engaged in a protracted meeting with his church at Newport, in which he has the assistance of Bro. U. S. Thomas.

Dr. Jesse Baker has resigned the care of the church at Alpha, to which he has preached for the past eight years.

Bro. S. S. Hale had a missionary meeting under the auspices of the Ladies' Missionary Society of his church at Talbots on Friday evening of last week, and reports a fine attendance and excellent results.

Bro. E. C. Chute, the returned missionary to Burmah, who recently bought property and moved his family here, is greatly improving the home and is getting everything in readiness for the return of himself and wife to Burmah by the middle of August. They will leave all the children here, and say they do not expect ever to return to this country again.

Murfreesboro Matters.

Well, how is this? Just as we were about settling down to the idea that ours was the best and the best looking of Baptist papers, she comes out in a brand new spring dress, making her more beautiful than ever. And she has grown so all of a sudden—one fourth larger than formerly; and really the quality of the reading matter has increased with the quantity. All this has come, too, without any extra charge to the subscribers. It does seem that our editor is running his paper for the pleasure and profit

of his readers. Oh! that the readers were increased by at least one-fourth the present subscription.

We had a very good day at Murfreesboro last Lord's day. Notwithstanding the very hot weather, the attendance at both services was gratifyingly large. In the morning I preached on some of the characteristics of a New Testament church, and at night I preached to the children. It was a sad evening to some of us as we realized it was the last service at which we would have the presence and help of Prof. R. D. Jamison and family. They leave this week for Nashville, where Bro. Jamison will be with his son in the furniture business. This has been one of the most faithful families at all times and under all circumstances that I have ever known. This move takes away two of our most faithful teachers and one of the most efficient members of our choir. I most heartily commend them to the Baptists of Nashville.

I am happy to say to the Baptists of Tennessee, and especially of Middle Tennessee, that the Union Academy in the old University building will continue next session under still more favorable circumstances. Some of the colleges we feared were going to capture our principal, but by special efforts on the part of some of the students, patrons and trustees we have held our own, and Prof. C. C. Crittenden continues in charge of our academy. Arrangements are being made for repairing the old building, and there is hope still of seeing a first class academy built up out of the remains of old Union University. Prof. Crittenden is an A. M. of Richmond College and took a post-graduate course at Johns Hopkins, hence he is "worthy and well qualified," and has given the greatest satisfaction as an instructor and disciplinarian.

I. A. HALEY.

North Carolina Notes.

I cannot refrain longer from writing a few lines to your paper. And I must say, in the beginning, that your improvements on the BAPTIST AND REFLECTOR have put it right in the front rank of Southern journals.

The Baptist hosts of North Carolina are peaceable, conservative and aggressive. They hold to the old doctrines, but advance in their plans of work.

The Young People's Union has a strong hold in this State, and the churches have a strong hold on the Union. The advance probably has been more rapid than in any other State. With the relation the Union has to the State Convention, much of the danger in the movement is avoided. This scribble claims that one of the strongest Unions in the State is in Burlington Baptist Church.

There is now very little moving among the pastors of the State—a healthy state of affairs. Four pastors are vacant—Louisburg, Mt. Airy, Tabernacle (Newburn), and French Broad, Asheville.

The churches are generally prospering. Many good meetings have been recently held.

The annual meeting at the Orphanage will soon come off. The Baptists meet once each year at their Orphanage to plan and rejoice. A new building has recently been completed. These annual meetings have a great influence on denominational life. All hearts unite upon the Orphanage and Wake Forest College.

Burlington church has recently enjoyed a good meeting, the pastor preaching. The church is united and advancing. We have our regular mission collection every month. This brings growth and advancement in all lines of church work. We can't do our great work without system.

I am much pleased with my field and its bright prospect. But I often think of friends and the Lord's work in Tennessee.

J. S. CORPENDING.

Burlington, N. C.

Jackson Items.

Dr. E. E. Folk of the BAPTIST AND REFLECTOR preached at the First Church yesterday on the subject, "The Evolution of the Sunday-school." The sermon was replete with the best of classical, history, and information. His remarks were in support of the work of the National Sunday-school Seminary now in session here. He is a favorite with Jackson people and always has a large audience.

Dr. Heagle preached at the evening service on Solomon's Temple, using copious and fine illustrated pictures.

Dr. U. C. McGuire, teacher in the National Sunday-school Seminary, preached both sermons for Highland Avenue Church. They said both sermons were grand.

MADISON, O.

Mercer University conferred the degree of LL.D. on Rev. Kerr Boyce Tupper, D.D., of the First Baptist Church, Philadelphia.

NEWS NOTES.

Pastors' Conference Report.

Nashville.

First Church—Pastor Hawthorne preached in the morning to the Confederate veterans. Received one by letter. Bro. Barnett preached to a very large audience at night.

Mill Creek—Pastor Price preached. 84 in S. S. 70 in Una S. S.

Third—Pastor Golden preached to two good audiences. Received one by letter. Very fine young people's meeting. 178 in S. S. Bro. Golden reports that during the month of May he received an average of four subscribers a day to the *Earnest Worker*.

Edgeland—Bro. Barnett preached a fine sermon in the morning. Had no service at night.

North Edgeland—Pastor Sherman preached to two good audiences. Good young people's meeting. 154 in S. S. Had a fine picnic Thursday.

Centennial—Pastor Feazell preached. Bad a fine meeting, which closed last night. Nineteen additions in all. 121 in S. S.

Seventh—Pastor Wright preached. Had a very fine meeting. Pastor preached on the gospel wagon in the afternoon. 125 in S. S. Columbia—Pastor Davis preached in the morning and Bro. Holt at night. The church has recently built a mission chapel in South Columbia, in which a meeting will commence next Sunday. Bro. Davis will be assisted by Bro. Forrest Smith of the Seminary. Bro. Holt preached at Holt's Corner Sunday morning.

Howell Memorial—Pastor Burns preached in the morning and Bro. J. F. Weaver at night. Baptized two. Good S. S.

First Edgeland (col.)—Pastor Vandavell preached. Good audiences. 106 in S. S.

Memphis.

First Church—Pastor Taylor preached at both hours to good congregations; also preached at Frazer in the afternoon.

Trinity—Great day. Pastor preached at the morning hour. At night Bro. W. J. F. Allen preached, and by request baptized his daughter, granddaughter and two other relatives. Then the pastor baptized seven other converts. Fifteen received since last report.

Johnston Avenue—Yesterday was anniversary day. All the services of the day were good. Since the church was organized one year ago the membership has grown from 24 to 62. The finances of the church are in fine condition.

Rowan—The series of meetings which have been in progress for the past four weeks closed on last Sunday night. The meeting has been a most helpful one to the church and community. About 40 have joined so far. Rev. W. A. Hamlett of Waco, Texas, remained with the pastor during the meeting and did splendid service.

Collierville—Pastor preached at both hours to good audiences.

Lucy—Pastor preached Saturday night. Good service. Sunday-school and prayer meeting well attended.

Big Creek—Pastor preached at both hours to large congregations. The church bought a \$12 Bible for the pulpit.

Knoxville.

Centennial Church—Pastor Snow preached. 372 in S. S.

Third—Pastor McPherson preached, and at Cherokee Mission in the afternoon. 173 in S. S.

Second—Pastor Jeffries preached in the morning and Rev. E. A. Forbes of the Y. M. C. A. Summer Conference at night. Baptized one.

First—Pastor Acres preached. Baptized five. 408 in S. S.

"I must say, and I say it from the depths of my heart, I enjoy your paper very much. I glance over nearly every paper published both North and South, but when I come to yours I read it. May God bless you in your work."

W. C. LUTHER.

Usual services at the First Church in the morning. Subject of sermon, "Self-denial of a Christian." Two valuable additions by letter from 22nd and Walnut Street, Louisville, Ky. Good Sunday-school. Our prospects are encouraging and as bright as the promises of God.

W. L. NORRIS.

Dyersburg, Tenn.

All delegates to the West Tennessee Baptist Sunday-school Convention which meets with the Martin Church will please come on July 6th, as the Convention meets on the 7th, and the trains from the East, West and South all meet at Martin at 12 o'clock noon. By coming on the 6th and getting here at noon

you will be rested and in good trim for the work on the 7th. Again if you expect a home please notify me at once and let me know who you are and how you expect to come.

R. E. NOWLIN,

Chairman Committee of Arrangements.

Martin, Tenn.

Elder A. S. Hall and Miss Anna Chester were married at the home of the bride's mother, three miles West of Trenton, Tenn., on the 16th inst. A number of friends and loved ones were present. Bro. Hall is pastor of some of our best churches, and is known as one of our clearest, most faithful preachers of the gospel. Miss Anna is in every sense an excellent, accomplished, Christian woman. She has been principal of the Hickory Grove High School, near her home, for some three or four years. They left immediately for the Centennial. The prayers and best wishes of a host of loved ones follow them. Their servant,

I. N. PENICK.

Permit me to say to the brethren who resolved to have the essay read on the subject of "The Design of Baptism" on the 28th day of last March printed in tract form that there has been a delay in the printer's work, and to say to the brethren who so kindly subscribed for copies that I have sent the number by mail without any other notice. I will send a specimen copy of the tract to a number of the brethren, and if, after reading it, you think you could with benefit dispose of any number of copies, and will so inform me, I will take pleasure in sending what you order. The price is ten cents.

WM. HUFF.

Bell Buckle, Tenn.

We as a committee appointed by the Baptist Church at McMinnville, Tenn., hereby extend an invitation to delegates from every Baptist Church in Middle Tennessee to attend the Middle Tennessee Sunday-school Convention which convenes at this place Thursday, July 1st. We shall hope that many will make it convenient to attend. All delegates and visitors who expect to attend will please notify the chairman of this committee that homes may be provided for you.

GEO. B. BRYAN, Chairman,
LULA FAULKNER,
NANNIE WALLACE,
Committee.

The second Sunday we had a good meeting at Prosperity. A large crowd present. The Lord's Supper observed. One noble young man of fine promise united with the church by experience and baptism. Last Sunday I filled my regular appointment at Smithville. Had a good meeting. Six additions—four by letter and two young men by experience and baptism. God be praised, and grant that we may have a wave of genuine religion all over the land. I believe it's coming. Brethren, one and all, let's pray for God to come down and be with us, and give us a victory over the indifference which has prevailed so long.

JOHN T. OAKLEY.

Henderson's Cross Roads, Tenn., June 20th.

Good day at Pulaski. One addition, which means much in this field of opposition. But I think prejudice is giving away among those who are willing to hear the Bible taught as a guide to doctrine and practice. My heart leaped again with joy when I visited the Orphans' Home while in Nashville—twenty-nine bright, happy children, skipping, playing, laughing and doing their work. Mrs. Saunders and Miss Harris seem perfectly at ease in the management and very hopeful for the future of the work. I wanted to have money when I looked upon this magnificent property and saw the happy children so that I might relieve the balance of the indebtedness. Dr. Holt is after it, and those of us who can must pay it off soon.

T. T. THOMPSON.

With a view of getting a statistical report of all the Sunday-schools in the Ocoee Association, about six weeks ago I either visited or wrote to the thirty-seven churches in our Association giving them a blank to fill and return to me. Thus far I have only received fifteen answers. Wonder if we could get the pastors of those churches to take the work in hand and have a report sent in right away. Brethren, please help in these reports and send in to me as soon as possible. The East Tennessee Sunday-school Convention will meet in August at Newport. Come to the Convention. Will you be there? I want to be there.

J. P. MITCHELL, V. P. Ocoee Association.

Our services at Luray last Sunday were of unusual interest. The Lord's Supper administered at the close of the noon service. One received by letter. We are again pastorless at Lexington. Bro. Feazell saw fit to sever his connection with us, and much to the regret of the church. It may be best, as he

can be at home more with his sick family. Bro. Feazell deserves our most prayerful sympathy, for few men could do the work he does and yet carry the load he carries. God bless him and his dear invalid companion in their new field of our prayer. We meet at Darden Saturday before the fourth Sunday in this month to organize a Sunday-school Convention.

B. F. BARTLES.

Lexington, Tenn.

The West Tennessee Baptist Sunday-school Convention will convene in Martin, Tenn., on July 7, 1897, at 10 a. m. The railroads have promised reduced rates on the following conditions: The purchaser of a ticket must pay full fare to Martin, and secure a certificate from the railroad agent certifying that fact. On presentation of this certificate to the agent at Martin the purchaser will secure his ticket at one cent per mile returning to place at which the first ticket was bought. It will be necessary that there be as many as fifty tickets in all bought, so let all who attend the Convention secure the required certificate. The rate is good on all roads south of the Ohio River and east of the Mississippi. The certificates before presenting to agent at Martin must be signed by H. C. Irby, Secretary.

Dear Bro. Folk:—I guess I have been "sponging" long enough, so I will "fees up." Strange to say, the BAPTIST AND REFLECTOR has been steadily coming to Miss Sallie Cook during all these five or six years since she was in Saltillo, and instead of sending it back to her in Nashville, I have been keeping it and reading it myself. The fact of the business is, I just couldn't resist the temptation to open and read so excellent a paper. Its spirit is sweet and Christian, its type is clear and attractive, and its form is most convenient. I appreciate your untiring efforts. The dew of the morning sparkles on every page you publish. The paper is truly helpful. God bless you day by day in your important work. May God bless you in your difficult task as editor of what I consider to be one the very best of Baptist papers.

A. B. RUDD.

Saltillo, Mexico.

Our services at Parsons yesterday were unusual interesting. We had preaching at 11 a. m. and at p. m. I baptized two sprightly boys from our Sunday-school ranks. We had "children's day" exercises at night. They used the program of the A. B. P. S. By the way, has our Southern Sunday-school Board a children's day exercise? Everything went off in splendid shape, due mainly to the untiring energy of Bro. Parlow, Superintendent, and his faithful wife. The children left a thank-offering of \$1.52, which was forwarded to the A. B. P. S. At the conclusion of the service a collection was taken for State Missions amounting to 88 cents. The outlook at Parsons is good. A magnificent rain fell just before the exercises began. It looked for a while like we would be rained out, but as soon as it held up the people commenced coming, and kept on coming until the house was more than full. We are looking forward with interest to our Sunday-school Convention to meet at Darden Saturday before the fourth Sunday in this month. Come and be with us.

B. F. BARTLES, Missionary Colporteur.

We have just closed a ten days meeting which resulted in thirty professions of faith. From this number twenty-four united with the Baptist church. We believe in stringing our fish. This was one of the best meetings that has been held here in several years. The membership has been wonderfully strengthened. We enter upon a new era with new hope, stronger faith and renewed zeal for the Master's work. One young lady of the M. E. Church, South, became dissatisfied with her baptism and united with us. She, with several other candidates, was taken down to the creek "the same hour of the night" and baptized. A young lady also of the Campbellite church made a profession of faith in Christ, stating that she had never known Him before, and was baptized. The Lord has wonderfully blessed our people. Bro. Berry McNatt of Wartrace did the preaching, and to say it was ably done would be expressing it in mild terms. Our people think he is the greatest preacher in the State. He preaches the old, old gospel in its purity and deals with sin in high places without the least anticipation of danger. His sermon from the text, "They shall never perish," was the ablest ever preached in our pulpit. Some of our brethren of other denominations who believe in falling from grace are now "on the fence." We bless God for the triumphs of His glorious gospel. The Lord be praised for his goodness.

W. M. WOOD, Pastor.

Tullahoma, Tenn.

PATIENCE AND ITS SURE REWARD.

Sermon by Rev. J. B. Hawthorne, D. D., Pastor of the First Baptist Church, Nashville, Tenn.

"Be patient, therefore, brethren, unto the coming of the Lord." (James v. 7.)

Among the churches of the apostolic age the belief was general that the second advent of Christ would occur in the near future. Christians of that period were looking for him every day, and some of them had grown very impatient.

To correct this error the Apostle Paul wrote his second letter to the Thessalonians. Our text is an allusion to the same mistake. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

There is no contradiction here. An event may be very near according to God's reckoning, because with him "a thousand years is as one day." To us it may be very remote, because in our thoughts a few years make a long period of time.

Generally a man begins to feel old when he is fifty, and when one reaches eighty it seems to him that he is almost as aged as the earth itself. When he looks back and sees what changes have occurred in his life-time, he imagines that the world must have been in its infancy when he came into it.

Christ's final, personal, visible coming to judge the world may be very distant, but his coming to each one of us in death is very near.

Christ comes to us in this life in many ways and for various purposes. He comes to prosper and reward our labors in the Lord. He comes to strengthen us and make us victorious in our battles for his cause. He comes to comfort us in suffering, and to deliver us from trouble. Hence we are exhorted to wait on him, and to be patient until he comes.

"Wait on the Lord" is one of the staple exhortations of the Bible; and if God should inspire men to write another Bible the same exhortation would occupy a conspicuous place in it, because the necessity for patiently waiting on the Lord will continue as long as men live in this world of sin and suffering.

To be patient is not to be sluggish, or idle, or indifferent to our environment. Continuous activity in the Lord's work is the best exemplification of a patient waiting for the coming of the Lord. We are exhorted to strive to enter in at the strait gate; to do with all our might whatsoever our hands find to do, and to work out our own salvation with fear and trembling. In the diligent practice of these precepts we illustrate the grace of patience.

There is no virtue in waiting for a thing when it requires no struggle and pain to wait. I have seen a turtle crawl out of the water on to a log and wait there all day for a sun-bath. I have seen a negro cast his fish hook into a lagoon, or mill pond, and sleep profoundly while he was waiting for a bite. There is no merit in that sort of patience.

True patience involves self-restraint and self-exertion. Patience is the continued subordination of one's selfish desires and interests to the demands of a great cause. It is uncomplaining submission to injustice and wrong with the hope of final vindication and retribution. It is cheerful devotion to labor when the reward is long delayed. It is habitual gentleness, meekness and kindness in the face of circumstances which generally beget irritation and resentment.

Patience is quietness in regard to the slow-coming things for which the heart yearns. It is holding our urgent and importunate feelings in subjection to a wise judgment. It is the yielding up of everything into God's hands with the belief that he will do right, and that in his own time and in his own way he will gratify every virtuous desire of our hearts.

"Be patient, therefore, brethren, unto the coming of the Lord." You see that we are required to wait "unto the coming of the Lord." That means that we must patiently endure until our divinely appointed task is done and our last problem is solved. We can afford to be patient, because we know that the coming of the Lord is certain, and that relief and reward are as sure as God's love and power and fidelity can make them.

The apostle sets before us an example of patience in the great world of material industries. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain."

In agriculture we see human activity united to natural law, controlling it and utilizing it for the production of things that supply human wants. Without human volition and human thought to direct them, natural laws would yield very little that man needs.

It is this combination of the human and divine that makes fruitfulness in our fields. Man tills the forest, follows the soil, plants and cultivates, and God, through the operation of the laws which he has put into nature, gives the increase.

By this combination of intelligent human activity with the forces of nature great cities are built. Look about you today on these beautiful homes and magnificent public edifices and you will see on every one of them the signet of natural law and the impress of human thought.

What is that flower-garden with its wealth of varied beauties? It is the product of natural law dominated by a human mind. What is that great highway along which a hundred trains of cars are plying with the speed of the wind? It is the product of natural forces inspired and directed by the intelligence and energy of man.

Go through our great Centennial Exposition and witness the manifold wonders which illustrate our civilization. Through ages the world has been waiting to behold these achievements. Through centuries men have been patiently thinking, experimenting, and adding discovery to discovery and skill to skill that we might see and enjoy all these things which distinguish the age in which we live. The Exposition illustrates the magnificent results of human thought running through generation after generation and century after century. It is a vast museum in which may be seen the fruits of man's patient toil in finding out and utilizing the laws of nature. We see there no triumph of art, or science, or philosophy that does not tell a story of human struggle, anguish and patience.

Long indeed has the world waited for some of the priceless blessings which now enrich our lives. Take, for example, religious liberty. How did men wait for this great boon? By folding their arms and sitting down in idleness? No. They waited for it by the diligent use of all the means requisite to its attainment. They waited for it by bravely standing up before priestcraft and tyranny, and declaring that it is a man's birthright to worship God according to the dictates of his own conscience. They waited for it by going into exile and imprisonment for the truth's sake. They waited for it by offering up their lives on the cross, on the scaffold, in the pillory and at the stake. What we have of religious freedom today is the fruit of centuries of patient toil and suffering. Millions on millions died without having tasted the blessing which their struggles and blood purchased for their distant posterity. But they have their reward. They have it in the consciousness that they have enriched the world. They have it in possessing all the dignity, majesty and power that God bestows upon those who were faithful unto death. They were patient. They waited long, and did not wait in vain.

The battle for religious liberty is not over even in our own favored country. The religious freedom that we have is but little more than religious toleration. The separation of Church and State is incomplete. Our civil government is still the patron of religion. It still makes appropriations for religious purposes. It still issues its commission to men to perform religious work, and pays them for their services with money taken from its own treasury. In doing these things it violates the sacred rights of conscience. It compels millions of its subjects to contribute to the support of something in which they do not believe. Let the friends of true religious liberty stand up and bravely and patiently protest against this shameful outrage. Let them continue to agitate the question until the last vestige of this abuse of governmental power has disappeared.

Some persons have strange notions as to what constitutes patient waiting on God. I have heard them say, "Salvation is God's work; we have nothing to do with it. If we attempt to do anything for ourselves we dishonor God's sovereignty. All we can do is to wait on the Lord to save us, if he be his holy purpose to bestow upon us this great blessing."

It would be difficult to conceive of a greater absurdity than this. Salvation is God's work, but God never did and never can save a man without his co-operation. God never saved any man without faith. "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth not shall be condemned." "He that believeth on the Son hath everlasting life; but he that believeth not on the Son shall not see life." The believing is not God's work, but man's. Salvation is of the Lord, but he saves only them who believe.

God saves no man without repentance, and repentance is man's work. "Except ye repent ye shall all likewise perish." To wait on God without repenting of sin and accepting Christ as Lord and Savior is to put yourself in a position where God will not and cannot touch you, except to destroy you.

There are men in our churches who make the same

excuse for not teaching and admonishing the impenitent. They say that such a work is a trespass upon God's domain, and an interference with God's sovereignty.

Much of the opposition to modern missions is based upon the same radical error. Men tell us that if God wants to save the benighted Africans and Chinese he can save them and will save without our interference and help.

You need not be told that the people who say these things are strangely inconsistent. Why do they take medicine when they are sick? According to their belief that is an interference with God's sovereignty. It is God who heals the sick. How dare we call in a physician to help him in restoring us to health? Do we not thus discount God's wisdom and power? Why put a lightning rod on your house? Is not that an interference with God's sovereignty? He hurls the fiery missile from the cloud. How dare you attempt to divert it from its divinely appointed course? Out there in the ocean are men and women clinging to a wreck. They are pleading for help, but God's winds and waves put them there, and it would be an interference with God's work to extend to them a helping hand.

How can we fail to see the unmitigated absurdity of this doctrine? We show our faith in God and patiently wait for his blessing when we comply with the conditions upon which he has promised to bless us. Patience towards God is unfaltering obedience to his will.

There are persons about us who have no appreciation of the grace of patience, because their lot in life affords them no opportunity to exercise and cultivate it. Their course is along a highway of undisturbed prosperity. They have wealth in abundance. They revel in luxury. They inherited physical health and vigor. They are never sick.

Almost in the shadow of the homes of these people there are families making a heroic struggle to keep the wolf from the door, and whose dire necessities constrain them to pray, "Give us this day our daily bread."

The Savior said, "The poor ye have always with you." I am sure that my personal observation verifies this statement. I have found, too, that the majority of the suffering poor are not tramps and dead-beats. Many have come to poverty and destitution, not through indolence and vice, but by misfortune. They are broken in health and courage. The whole world is a storm to them. Everywhere is a desert to their feet. At every step they are pierced and torn by thorns and briars. Every day their life is a battle with trouble.

My friends, there are some of you who know nothing of these unfortunates. You have never tried to know them. You have never desired to acquaint yourself with their condition, because the knowledge of it would harrow your feelings and check your gaiety and mirth. But I know, and there are bands of philanthropic men and women in every community who know that there are thousands of such people in the world.

There are needle women and factory girls who have no chance to better their condition. They are under a remorseless despotism which gives them no opportunity to rise. They go home from their daily toil to find a scant supply of food, and to sleep in apartments where there is neither carpet nor fire. Sometimes they are sick, but they dare not lose a day from work lest they should not have the money to pay rent when the fist of the exacting landlord raps at the door.

Oh! ye who banquet money kings, have ye no pity for those who are doomed to poverty and rags, hunger and grief?

Here in these homes of want and suffering are the places in which men and women have the opportunity to wait on God, and to illustrate the beautiful grace of patience. And here, thank God, many are found who do wait for the Lord's coming with a patience that is truly sublime.

I do not dread poverty on my own account. If it be God's will that old age shall find me penniless and helpless I will not murmur. I am concerned not for myself, but for those who are bound to me by the ties of blood and affection. Our keenest sufferings are sympathetic. It requires a struggle for the mother to be patient and uncomplaining as she lingers week after week upon a bed of sickness, but it requires an incomparably greater struggle to be submissive and patient when, day by day, she looks down into the cradle and sees her darling child writhing in anguish and wasting away. When that fond mother has done all that maternal wisdom, care and devotion can accomplish, and when the physician comes and says, "I can do no more," then she can magnify the grace of patience by sitting down serenely in the midst of the gathering gloom, and saying, "I wait for thee, oh God of my salvation."

There is an old maxim which says, "In peace prepare for war;" but a better maxim is, "In prosperity prepare for adversity."

You who have plenty and to spare, prepare for a time of want—a time when there shall be neither coal in the cellar nor meal in the barrel, and when night shall bring only hunger and shivering and dread. That time may never come, but if it should come, let it not find you unprepared for such a trial.

In the revolution of the great wheel of events you who are now blessed with wealth and high social position may be thrown to the bottom. Seek that discipline of soul which will make you as gentle, sweet tempered and manly then as you are today.

A few years ago I often met upon the streets of Atlanta an old man who had the best blood of South Carolina in his veins. He was a gentleman by birth and education. He had been the official representative of our government at foreign courts. With old age came poverty, and with poverty came the loss of high social position. But these sad changes made no change in him. To the day of his death he was the same high bred, cultured, courtly, cheerful Christian man that he had been in the days of his wealth, fame and power. I never heard him murmur. With a confidence in God unshaken by misfortune he patiently waited for the coming of his blessed Lord and the opening of the gates of pearl.

Fathers and mothers, who have young children about you, and who are so happy today as you look upon them in their innocence and mirth, prepare yourselves for a time when some of those children may be wretched outcasts. That time may never come, but if it should come let it not find you without God's comforting and sustaining grace.

God pity the home from which the prodigal son, the child of many prayers, has gone out to spend his substance in riotous living. A vagabond and outcast, he wanders up and down the earth. Father and mother, as they lie awake and listen to the moans of the wintry winds, bedew their pillows with bitter tears, and say to each other, "Where is our wandering boy tonight?" They never see the light of a serene Sabbath breaking over the hills without exclaiming, "Where is our poor child today? Does he yet live, or does he moulder in some far-away, unmarked grave?"

Blessed is the parent, who, when hope for the wandering boy is dead, looks up through his tears to God and says, "My Father, my heart still clings to thee. Sorrow endureth for the night, but joy cometh with the morning."

A fair weather trust in God will avail us but little. It is simply better than no trust. A religion that cheers you in prosperity is better than no religion. A faith that looks up while the sky is cloudless is better than no faith. But the religion which every man should covet is that which will not only sweeten the pleasures of prosperity, but comfort and sustain in the dark day of adversity.

It is adversity that will test you. That anchor which lies there on the vessel's deck is not a worthless thing at any time. It is useful even when the vessel lies on the bosom of the tranquil harbor. But when the stars are hidden, and the storm is on the deep, and the fury of fends is on the battling clouds, and the ship is driven towards a dangerous coast, that anchor is salvation.

We need a faith and hope which, while convenient and useful in tranquil hours, will be our main stay and our rescue when the day is foul and stormy.

Every man who undertakes a great work has need of patience. For many years some of us have been fighting with almost the courage and desperation of gladiators against certain institutions, whose spirit and purposes and methods of warfare are simply infernal. We have had bitter experiences. If calumny and denunciation could have killed me I should have been in my coffin long ago. If threats of personal violence could have scared me, long ago I should have crossed the sea and taken refuge in some mountain cave. If the importunities of anxious friends could have controlled me, long ago I should have run up the white flag and sued for peace. But through all these years of discouragement, anguish and peril, I have stood by my guns and kept my colors flying. I have waited for the coming of my Lord, and I have not waited in vain.

I have seen the forces of temperance grow from little, feeble and undisciplined squads here and there into grand armies of heroic men and women, solemnly and eternally pledged never to surrender. If I have not fainted or quit the field in the night time of our weakness and adversity, you may be sure that I will not waver and falter now, when all around, as far as these eager eyes can see, the mountain-tops are brightening with the day-dawn of victory.

When George Dana Boardman began his missionary work among the Karens the prospect was as gloomy as the grave. Thousands of Christian peo-

ple reproached him for putting his health and life in jeopardy, where there seemed to be not even the possibility of converting a human being to the faith of the gospel. But the man of God believed that the heathen should be given to Christ for an inheritance, and patiently waited for some token of the Lord's blessing upon his work. He had not long been upon the field when he was smitten with a disease that confined him to his bed until the day of his death. Through all of his sickness he continued to preach the unsearchable riches of Christ. The natives were brought into his chamber, and from his bed of suffering he pointed them to the true God, and to Him who is able to save unto the uttermost. Day by day, as his strength wasted away and the color faded from his face, he prayed God that he might live to see some fruit of his ministry. At last the blessing came. A score or more of those benighted Pagans, to whom he had held up the light of life, gladly received the word. A day was appointed for their baptism. When it came Boardman was rapidly sinking. He begged his attendants to permit him to witness the ordinance. He was borne upon his couch to the river side. As his dying eyes gazed upon the sacred scene an unearthly glory beamed from his face. When he had seen the last candidate rise from the watery grave he sank upon his pillow, and said, "Now Lord, let thy servant depart in peace." A few hours later the angels came and bore him to his crown and kingdom in the skies.

But to find the sublimest exhibition of patient waiting on God we must look to Gethsemane and Calvary. "Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds." What a divine patience was that which amid the woes that burdened him in the garden, said, "Father, if this cup pass not from me except I drink it, thy will be done."

What God-like patience was that which he expressed when he looked down from the cross upon his murderers and prayed, "Father forgive them, they know not what they do." Mystery of mysteries, wonder of wonders was that patience which held his lips in absolute silence during those three hours of unprecedented darkness, when "he took the bitter cup and drank damnation dry."

Oh! thou immaculate and incomparable sufferer, may thy patient waiting for victory determine our souls never to weary in well doing. Keep us steadily in the thickest of the fight, and if fall we must, let us go down with our backs to the field and our feet to the foe.

Kind Words.

Some Expressions with Reference to the Baptist and Reflector.

S. A. Owen, Covington, Tenn.—"The best Baptist paper South of the Ohio River."

I. J. Cate, Cleveland, Tenn.—"I can't afford to do without the BAPTIST AND REFLECTOR."

J. K. P. Hall, Greenville, Tenn.—"Your, or rather our, paper, is all that could be asked for. You have my best wishes and prayers."

I. N. Kimbrough, Jonesboro, Tenn.—"The BAPTIST AND REFLECTOR is most excellent, and I always heartily commend it publicly and privately."

O. C. Peyton, Glenloch, Tenn.—"The BAPTIST AND REFLECTOR is one of the best of the dozen of our Southern Baptist papers I got every week. I shall heartily urge it everywhere."

T. R. Wingo, Trezevant, Tenn.—"I think the BAPTIST AND REFLECTOR is better now than at any time in its history. We cannot afford to do without it in our home. I would be glad for it to enter every Baptist home in Tennessee."

H. E. Truex, Lebanon, Tenn.—"The present form of the BAPTIST AND REFLECTOR is certainly very elegant, but its true conservative spirit and the mark of labor its contents bear strike me as more worthy of remark than its appearance. May the Holy Spirit speak through you to awaken Zion to do her large endeavors."

Alvah F. Gordon, Adams Station, Tenn.—"I am doing, and will continue to do, all I can for our beloved paper. I wish it was in every Baptist home in the Southern Baptist Convention. It seems to be newer, broader, lighter and better every week, and it is doing a work that only eternity will reveal. God bless you and the paper."

W. F. Shannon, Milldale, Tenn.—"I wish to compliment you on the recent improvement of the paper in its appearance as well as its literary value. In its present form and also, with its contents from week to week, I believe you are giving to the public one of the best Baptist papers now published. I wish for you a wide circulation and useful career."

J. T. Henderson, Mossy Creek, Tenn.—"As a Tennessee Baptist I desire to express my gratification at the constant improvement in the BAPTIST AND REFLECTOR. Your enterprise is to be commended. Not only does it improve in matter, but the mechanical changes you have been making from time to time make it more attractive. It is to be regretted that it does not enter every Baptist home in the State."

J. O. Rust, Nashville, Tenn.—"The BAPTIST AND REFLECTOR in its new dress is as pretty as a peach tree in full bloom, or the summer girl in dainty frock. Typographical art has here achieved a distinct triumph, and I credit my friend, Sam W. Meek, with the cunning to costume my friend Folk's admirable thoughts in such glorious apparel. It is a thing not to be thought lightly of, that our State paper in all respects is strictly up to date. It is clean, fair, well-edited, and the best printed paper in the South."

H. C. Irby, Jackson, Tenn.—"Accept my congratulations on the appearance of your great paper in the mechanical changes recently made. It is a gem. It is very attractive. You deserve great credit in securing the services of Bro. Meek, a good and strong man, to help you in your business. He is one of our boys, and in taking him in business connection it makes our people feel that you have taken in partnership the Southwestern Baptist University. We anticipate an additional usefulness for the paper. May you live long and ever be true to the landmarks and reap a golden harvest, both financially and spiritually."

John T. Oakley, Henderson's X Roads, Tenn.—"The improvements recently made on the BAPTIST AND REFLECTOR remind me of the pictures before and after taking. It has certainly been doctored by a skilled physician. The widening of its columns, the increase of its pages, the clean paper, the clear and easy type, the subject matter so wisely distributed, make the BAPTIST AND REFLECTOR the best paper published in the South. The photo feature is proving quite an acceptable improvement on the paper as it gives the reader the picture of those they read after and about. Let the banner of truth wave. Every Baptist in Tennessee should feel proud of the BAPTIST AND REFLECTOR. Every pastor should push its circulation among his people. God bless the editor and manager. Brethren, go up higher."

W. H. Bruton, Covington, Tenn.—"I have always been an admirer of the BAPTIST AND REFLECTOR and have watched its growth and improvement from year to year with pleasure; but the recent stride to twenty pages, with its superior mechanical work, have surpassed the expectations of the most hopeful. The rich, spicy productions of the editor, the valuable contributions, and the superb sermons of Dr. Hawthorne, make it the best Baptist paper in the Union. I regret that every Baptist family does not take it, and know why we are Baptists and what we are doing to take the world for Christ. Doubtless there are thousands who imagine they could edit a paper more acceptably, and have a store of valuable (?) advice for the business manager, but as one who has a large stock of experience in these departments I would suggest that you stand upon your laurels for awhile. It is good enough, and if made better you would have to raise the price of your subscription."

"James the Less."

In the lesson for May 30th, "Introduction," we see it stated that James the less disappears at an early date from evangelistic history, and that James the Lord's brother wrote the epistle and "was not an apostle." Farther it is stated that "he was not a believer until after Christ's resurrection," and gives references which fail to sustain the position. If I am not mistaken James the less was an apostle, the son of Alphaeus, brother of Judas, and the writer of the epistle which was written in 61 or 62. Proof: Mark xv. 40; Matt. xiii. 55; Mark vi. 3; Gal. i. 19; Acts xii. 17, xv. 13, xli. 18; Gal. ii. 9, 12. This is a question not of doctrine, but of fact. Am I right, and has Jupiter nodded?

—One day last summer a woman elegantly attired came to Mr. Moody and confessed to a moral weakness, and sought his help. She said she had great difficulty in telling a straight story. If it were the number of callers she had in an afternoon she would say six, instead of five. If it were the price of a hat, she would add on a dollar. If she had actually walked five blocks, she would wearily tell her husband that night that she had "walked a good six blocks." She said, "My great fault is a tendency to exaggerate." Mr. Moody replied, in his characteristic way, "My dear madam, the next time you lie, you go right back to the person to whom you lied and tell him that you have just lied to him, and after you have done that a few times you will find yourself lying less." The words were like swords, but were not too sharp. Such surgery cannot be too heroic. David had a large and varied experience, and associated with all sorts and conditions of men, and under all circumstances, and his testimony was, "I said in my heart that all men were liars." Spurgeon quaintly adds, "O David, now you might take your time in saying it."—Eds.

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The Centennial.

One of the most interesting exhibits in the government building is what is called the Religious Department. It is a place where you can easily spend an hour or more with profit, though most people pass through it in a minute or two. In this department are to be seen, for instance, the famous prayer wheels used by the Buddhists of Tibet. The words, "Om! Mani padme! Hum!!" meaning "O jewel of the lotus flower!" are written or printed on a roll of paper and put into a cylinder which is made to revolve by hand, wind or water, each revolution counting as a prayer for the owner of the wheel. They are placed at the entrance to temples and houses, to be turned by persons, on gables of houses or on the hearth, where they are twirled by the wind or smoke. Sometimes the wheel is fastened to the bed of a stream and kept in motion by the current, thus praying night and day for the owner. This wheel is a striking illustration of the hollowness of prayer on the part of Buddhists, and it may serve to remind us also that our own prayers are often about as formal and as meaningless.

In this same department may be seen many Buddhist images, such as that of Ganga, the god of the Ganges; Anapurna, the goddess of plenty; Kartkeya, the god of war; the many faced Buddha, and so on. Here are also seen the representations of Buddhist Ascetics. One of them is reclining and gazing into the sun until his eyeballs are scorched and bleared. Another is holding up one hand until the arm becomes withered and shriveled and dead. Another is lying on sharp stones, another on tender vases, and so on. They are doing these things because they think that in this way they are making quite a sacrifice of themselves and will gain the favor of their god. These things show the tendency of people to want to do something to work out their own salvation.

In the Mohammedan case you see a manuscript copy of the Koran, a Koran stand, a miniature mosque, a rosary containing 100 beads, which are used to count the 99 attributes of God while pronouncing the name of Allah, or for the recital of any act of devotion.

In the Jewish corner you see the original Phylacteries which used to be worn morning prayers by the Jews. They were based upon the literal interpretation of the following passages: "And it shall be for a sign upon thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." (Exodus xiii. 9.) "And thou shalt bind them for

a sign upon thine hand, and they shall be as frontlets between thine eyes." (Deut. vi. 8.) "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes." (Deut. xi. 18.) These phylacteries contain the following passages: Deut. vi. 4-9, xi. 13-21. These verses were written on parchment and attached to strips for binding on the forehead and arms; that for the head had four strips; that for the hand only one. Our Savior refers to these phylacteries in Matt. xxiii. 5: "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."

The prayer wheels of the Buddhists, the rosary of the Mohammedans and the phylacteries of the Jews all go together as indicating a tendency to a materialistic worship.

In some show cases near by are to be seen a copy of Luther's Bible, published in 1534; of Cromwell's Soldiers' pocket Bible, published in 1543; of King James' Bible, published in 1613 (the first edition of King James' Bible, it will be remembered, was published in 1611), of Eliot's Indian Bible, published in 1661, and the first Bible published in America. Here also are copies of Wycliffe's Bible (1380), Tyndale's (1525), Coverdale's (1535), the Codex Vaticanus (325), the Codex Sinaiticus (about the same time), and the Codex Alexandrinus. These three are the oldest manuscripts of the New Testament now in existence. An interesting story is connected with each one of them, particularly the Codex Sinaiticus, which was discovered by Tischendorf in a convent at Mt. Sinai about 1859. We have not space to tell the story. Tischendorf made the Codex Sinaiticus the basis of his Greek Testament. Westcott & Hort, however, have made the Codex Vaticanus (so named because it is in the Vatican Library) the basis of their new Greek Testament.

We think that preachers especially will be interested in these different things, and it may be that other Christians will also.

Divorce.

The Texas Legislature recently passed a divorce bill. It was vetoed, however, by Gov. Culberson, who gave utterance to these strong, brave words in his veto message.

"At the earliest period of our history the present law on the subject of divorce was framed and has answered every reasonable purpose. It has met the demands of a half century of progressive civilization, and at no time has it brought stain or opprobrium upon the State. Broad, elastic and sufficient, as interpreted by our courts, it has kept pace with the needs and social progress of the people, and yet has tended to make marriage a permanent rather than a temporary status. Whether regarded in the nature of a civil contract or religious sacrament, marriage is the cornerstone of our social fabric. It is the foundation of the advancing civilization of mankind. Every divorce is hurtful to society, and every happy and permanent marriage is a blessing. Easy severance of their ties encourages hasty and inconsiderate marriages, but the knowledge that they will be as durable as the conditions of society will permit will make them in a large measure the result of deliberation and sound judgment. Adherence to laws which have stood the test of time will spare our State the shame of becoming the divorce refuge of adventurers and profligates and tend to make marriage, as beautifully described by Sir James McIntosh, a school of the kind affections and a fit nursery for the commonwealth."

We wish that we had more governors like Gov. Culberson and more judges to enforce the laws upon the subject of divorce. This divorce business is getting to be very serious. It has come to pass now that in many quarters marriage is not looked upon as a permanent institution at all, but only as a temporary one, as long as it may suit the convenience and pleasure of the parties united.

The story is told that a young man asked a young lady to marry him. She replied, "I will marry you for a little while. I can't marry you long, because I promised to marry someone else." This may be an exaggeration, but it well expresses the tendency of the times, like the old story of the brakeman on the train crying out, "Chicago; twenty minutes for divorce!"

Marriage is not a matter for a day only, but for life, a sacred, indissoluble union—at least it should be so. It is the foundation of society, the bulwark of good government, the source of our

truest and noblest earthly happiness. It is a solemn, serious business and should not be made a foot-ball to be kicked about at the will of any man or woman.

There is absolutely only one ground for divorce, and the sooner our governors, our legislatures and our courts recognize that fact, the better it will be for society and for our government.

Queen Victoria.

On June 20th Queen Victoria completed the 60th year of her reign as Queen of England. The event was celebrated on June 22nd with a brilliant parade, said to have been the most magnificent ever seen in modern times. This is the longest reign in the history of English sovereigns and at the same time the most glorious. The only other era to which the Victorian era can be compared is the Elizabethan era. While the Elizabethan era was perhaps more brilliant intellectually, it was at the same time more depraved morally. Besides the advancement in science during that era cannot be compared with that during the Victorian era.

During the last 60 years the most wonderful strides have been made in science of any similar period in the history of the world. The sewing machine, the telegraph, the telephone, the submarine cable, the transatlantic steamer, the typewriter, the bicycle, the perfecting printing press, gas, electric lights and, indeed, almost every other invention which has revolutionized our modern industrial life has been the product of the past 60 years. It is almost impossible for us now to imagine how the people of 60 years ago lived, so different was it from our present mode of living.

In material prosperity the British Empire has also made wonderful advancement under Queen Victoria. The population of the United Kingdom has increased from 26,000,000 to 39,000,000. Today Victoria rules over 402,514,000 people, or 27 per cent. of the population of the globe. Her Empire extends over 11,399,316 square miles, covering 21 per cent. of the land of the world, while its wealth is untold.

But while Victoria has made a great sovereign it is as a woman that she has exerted her grandest influence. Modest, dignified, pure and pious, she has illustrated in herself all the noblest womanly graces and thus has given a new dignity to womanhood and has evoked the highest respect from everyone the world over. Long may she continue to rule, to bless her subjects with her beneficent reign and the world with her noble example.

The Sinner's Question.

After the discussion which we had with Elder D. A. Brindle, a Campbellite preacher of Virginia, several years ago upon the subject of "The Plan of Salvation," we confess that we were a little surprised that he should have anything more to say along that line. But in the *Gospel Messenger* of June 3rd he writes an article upon the subject, "The Sinner's Question." The sinner's question is, "What must I do to be saved?" Paul's answer to it was very simple. "Believe on the Lord Jesus Christ and thou shalt be saved." This answer, however, does not suit Bro Brindle. He goes on to argue that obedience is necessary to salvation. He says:

"Such obedience makes us simply 'Christians' or 'disciples of Christ' (Acts xi. 26)—members of the one body of which we read in the New Testament."

But still he does not seem satisfied, even after a person has been made a Christian or disciple of Christ. He says:

"But you should remember that now the work is just begun. The godly life is to be lived before we are saved in the 'everlasting kingdom.'"

He utterly ignores, as every Campbellite does, that what Peter said here was, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." There is a difference between an entrance and an abundant entrance. He who believes on the Lord Jesus Christ shall have an entrance into the everlasting kingdom, but he who adds to his faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity, shall have an abundant entrance into the everlasting kingdom.

A Visit to Jackson.

We had a very enjoyable visit to Jackson last Sunday to speak in connection with the National Sunday-school Seminary, now in session there. The attendance upon the lectures have not, as a rule, been so good as last year, so we are told, but the attendance upon the school proper is better. We regret that we did not have an opportunity of seeing more of the workings of the Seminary. We had the pleasure, however, of hearing a very interesting lecture on Sunday night by Dr. Heagle, which was illustrated with beautiful pictures. We had the privilege also of hearing a good lecture in the class room by Dr. Simmons on Monday morning. We believe that the idea of this Seminary is a very fine one, the training of Sunday-school teachers for the important work in which they are engaged. We should be glad to see a large number of these teachers at the Seminary.

The Southwestern Baptist University has just closed the most prosperous session in its career. Adams Hall has been completed and work has been begun both on the new chapel and on the new dormitory for girls. For the first time in many years the session closed without any indebtedness for current expenses. This is very gratifying. Our home while in Jackson was with Bro. J. D. Newton, Circuit Court Clerk. He and his good wife were exceedingly kind and hospitable.

The Confederate Reunion.

The reunion of the United Confederate Veterans is being held in this city during this week. It is estimated that there are about 15,000 old Confederate soldiers in the city and probably as many as 75,000 other visitors. The exercises are held at the Tabernacle, which, with its new gallery, will seat about 10,000 people, which is crowded constantly to overflowing. Able speeches have been delivered by Gen. John B. Gordon, Commander in Chief; by Hon. John H. Reagan of Texas, the only surviving member of the Confederate Cabinet, and others. The old soldiers are evidently enjoying the reunion very greatly. These reunions do not seem to mean any revival of the animosities of the past towards the Federal Government and towards the North. Their sole purpose seems to be to keep alive the pleasant memories of the past and perpetuate the history of the memorable struggle in which these old soldiers were chief factors nearly one-third of a century ago. We asked some of them how they felt now about the United States' flag against which they once fought. They replied very promptly that they would fight for it as earnestly now as ever they fought against. So far as we can tell this is the universal sentiment of the old soldiers.

The Middle Tennessee Sunday-school Convention.

Have you sent your name to the committee at McMinnville as a delegate to the Middle Tennessee Sunday-school Convention which meets there on July 1st? If not, send it at once to Geo. B. Bryan, McMinnville, so that a home may be provided for you. Each church is entitled to one or more delegates. If your church has not appointed delegates, have it do so at its next meeting. If, however, it should not take any formal action upon the matter, we presume that you would still be recognized by the Convention as representing your church. The important thing is to go. Be sure you do that. Let us have a rousing meeting at McMinnville. West Tennessee and East Tennessee have both been beating us pretty badly in the number who attended their Sunday-school Conventions. Let us see if we cannot get ahead of them this year. Remember the meeting comes on Thursday and Friday of next week.

—Rev. C. L. Seasholes of Dallas, Texas, is arranging for a Baptist train from Memphis to Chattanooga on July 14th to attend the B. Y. P. U. A. His plan is to have the Texas and Arkansas delegations meet at Memphis on the 14th, have a grand rally at one of the churches, then all board what he proposes to call the Baptist Succession Train. The locomotive will be called John the Baptist and the last coach will be named the Baptist Church of 1897.

PERSONAL AND PRACTICAL.

—We sympathize with our friends, Rev. and Mrs. R. L. Motley, of Atlanta, Ga., upon the recent death of their infant boy. We know full well how to sympathize with them. May they find comfort in the source of all comfort.

—Prof. J. T. Henderson's physician has ordered him to take a month's absolute rest. He is not even to have his mail forwarded to him. He says he is sorry to lose the time, but it is necessary. We hope that he will be fully restored to health and strength.

—We are indebted to our friends, Hon. R. C. Fields and wife, of the Hermitage, for a basket of delicious peaches, the finest we have seen this year. It was certainly quite a treat to the tired editor as well as to others of his family. Brother and Sister Fields are always doing nice things of that kind.

—We mentioned recently the fact that one of Bro. W. Y. Quisenberry's lady friends had offered to send him to Moody's Bible Institute in Chicago. He has decided to accept this kind proposition and will go about the first of October. He is now in Virginia looking after some business occasioned by the recent death of his mother.

—Rev. A. S. Hall of Trenton was in the city last week with his bride (nee Annie E. Chester) visiting the Centennial. Bro. Hall is one of our strongest and most popular preachers. His wife is a lady of fine Christian character, and we are sure that she will be quite a helpmate to him. Our best benedictions rest upon them.

—It will be only about three weeks more until the meeting of the great B. Y. P. U. A. Convention in Chattanooga. The brethren there are expecting at least 10,000 Baptists from all over the Union, and may be more. Let the Baptists of Tennessee go to Chattanooga in as large numbers as practicable so as to welcome these great Baptist hosts to our State.

—We have received a catalogue of the Brownsville Female College containing its 4th annual announcement. The catalogue is quite neatly gotten up. We are glad to learn that the prospects of the school are brighter than they have been for years. President Carey A. Folk seems very much encouraged, both by the success of the past session and the indications for the future.

—Our friends, Mr. and Mrs. W. H. Dodson of Humboldt, celebrated their golden wedding on June 17. Fifty years is a long time for two people to live together, but when they are so congenial and so noble a couple as Brother and Sister Dodson, we are sure that it seems only a short time to them. We trust that they may be spared other years. We should be glad to attend their diamond wedding.

—The report of Director-General Lewis to the annual meeting of the Directors of the Centennial Exposition shows the financial part of the Exposition to be in excellent condition. So far the Exposition has paid expenses, and it is calculated that at its close there will be a comfortable balance in the treasury. This speaks well both for the Exposition itself and for the economical management of it.

—It was a great pleasure to meet our friend Dr. R. J. Willingham, Secretary of the Foreign Mission Board, in our office last week. He was just returning from a business trip to Mexico. He was looking as hale and hearty as ever, and was in the best of spirits, as if he felt relieved at the great burden which had been recently lifted from his shoulders in the immense debt of the Foreign Mission Board being paid off. He is making a great Secretary. The Southern Baptists have occasion to be very proud of him, as they are.

—Barney Barnato, the Kaffir King, as he was called, committed suicide last week by jumping into the ocean while on board the steamer on his way back to England from his home in South Africa. He was a wonderfully successful speculator, and at one time was regarded as the richest man in the world, his wealth being estimated at about \$500,000,000. For several months he had been in very bad health and his suicide is attributed to that cause. It gives occasion, however, to point a moral as to the mutability of fortune.

—Rev. Forrest Smith, formerly the popular pastor of the Baptist Church at Tullahoma, this State, but who for several years has been attending the Southern Baptist Theological Seminary, has accepted a call to the pastorate of the church at Louisville, N. C. This is one of the most cultured and delightful towns in the old North State. We congratulate Bro. Smith upon securing so pleasant a pastorate. At the same time we congratulate the church upon securing so excellent a pastor and preacher as is Bro. Smith. We give notice now that we want him back in Tennessee after a while.

—The Tennessee Press Association met in Nashville on June 15th and remained in session three days. A good part of each day was spent in seeing the sights of the Centennial. On Wednesday afternoon the party had a delightful trip to Belle Meade. Mr. W. H. Griffin was President and Mr. Herman Hasslock Secretary. The following officers were elected for next year: President, Mr. R. M. Fields; Vice-Presidents, Messrs. J. W. N. Burdett, R. E. Folk and J. F. Baker; Secretary, Mr. Herman Hasslock; Treasurer, Mr. R. J. G. Miller. This was quite a pleasant and profitable meeting of the Association.

—There is an odd love letter in the British Museum—a proposal of marriage for the hand of an Egyptian princess, made 3,500 years ago. It is in the form of an inscribed brick, and is not only the oldest, but the most substantial love letter in existence.—*Christian Observer*.

Probably the letter was put in this shape so that it could be thrown by the lover at his sweetheart, and thus make an impression on her—which, we presume, it would have done, at least if he had been a good thrower. It may be, however, that the brick was intended to be thrown back at him in case the suit was rejected. In this case, instead of saying that she had kicked him, we suppose it would be said she had bricked him.

—Dr. C. H. Parkhurst of New York, who gained considerable reputation a year or two ago because of his successful leadership of the reform movement in the politics of that State, is now in poor health and will go to Europe for a brief rest. He announces his purpose to confine himself hereafter to church work, recognizing the fact that outside work has had much to do in breaking him down. This purpose of Dr. Parkhurst is both a good and a bad sign. It is a good sign as indicating a disposition on the part of political preachers to return to their proper work, that of preaching the gospel. It is a bad sign, however, if it means that preachers are not to take interest in politics.

—We mentioned recently the fact that Dr. W. L. Pickard had tendered his resignation at the Broadway Church, Louisville, Ky. The resignation was accepted, though the *Louisville Dispatch* says: "The members were very slow to vote, and if they could have kept Dr. Pickard they would have voted to do so." Dr. Pickard preached his farewell sermon on Sunday, June 13th, before a very large congregation. He has been engaged to assist Mr. D. L. Moody for a year in his Bible Institute in Chicago. He begins his work there the first of August and during that month will lecture especially upon the Holy Spirit and the Life of Christ. We are sorry to lose him from the South, as he is one of our most eloquent preachers. We trust, however, his stay in the North will be only temporary, and that he may come back and spend his life in the land of his nativity.

—Among the Confederate Veterans now in this city there are a large number of Baptists from all over the South, and especially from Tennessee. A good many of them have called at our office. We should be glad to speak of each one separately, but that is impracticable. Among those who have called are Brethren J. B. Campbell of Waco, Tex., Lon Slaughter of Marianna, Ark., J. C. Edenton of Macon, Tenn., P. G. Terry of Hartsville, Tenn., T. R. Wingo of Treasvant, Tenn., J. C. Galbreth of Union Hill, Tenn., G. H. Darden and W. M. Greer of Laguardo, Tenn., H. C. Irby and T. J. Deupree of Jackson, Tenn., Asa Cox of Whitlock, Tenn., A. O. Montague and wife of Sorby, Tenn., H. Hearn of Guntown, Miss., John Connor of Ripley, Tenn., W. H. Tucker of Dyersburg, Tenn., Edward Bourne of Memphis, Tenn., L. B. Jarmon of Franklin, Tenn., N. C. Lovelace of St. Bethlehem, Tenn., W. C. Layman and daughter of Dandridge, Tenn., C. S. Belsha of Marvel, Ark.

MISSIONS.

MISSION DIRECTORY.

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

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

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

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

Orphanage.—Send all monies to A. J. Wheeler, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be prepaid.

Women's Missionary Union.—President, Mrs. A. O. S. Jackson, Nashville, Tenn.

Corresponding Secretary.—Miss M. M. Claiborne, Maxwell House, Nashville, Tenn.

Recording Secretary.—Miss Gertrude Hill, Nashville, Tenn.

Editor.—Miss S. E. Shankland, 223 N. Vine Street, Nashville, Tenn.

State Missions.

"Eternally at it!" some one has given as the keynote of success. One sermon, another sermon, sermons every Sunday the year around, with extra seasons of protracted meetings, has been found to be necessary in our best churches. So it is necessary to keep our missionary work constantly before the people. New fields open up to us more rapidly than we can supply them. And yet we are making remarkable progress. Hundreds of our very best churches were once missionary fields. Hundreds of our present missionary stations will in time take their places among our very best churches.

Our missionaries are preaching more sermons and baptizing more people than the same number of pastors are doing. Our colportage work now goes hand in hand harmoniously with our missionary work, only as yet our people have not contributed to this colportage feature as liberally as they should have done. State Missions proper has had to bear the deficit of colportage contributions, when in truth we needed this money badly to advance our State Mission interests.

It is now six weeks before the next pay day and the treasury is empty. Home and Foreign Missions absorbed attention prior to the Wilmington Convention, and Foreign Missions has since that time been urged. The Orphanage is really needy, and, sad to say, the support fund is being neglected and the darling little fatherless ones are not receiving enough to support them.

How many brethren and sisters are now reading these lines who have not yet given to any of these objects this year? Let all do so. Dear pastors, let me beg of you to come to our help. We just cannot get along at all unless you help us out by your influence. Stir up your people. Urge them to liberal and regular contributions. Lead them in this matter. The consequences will be many. Your church will grow, you will be blessed, your salary will be paid more promptly, we will be enabled to do a greater work for the Lord, and many who sit in darkness shall see the light.

There is yet more destitution in Tennessee than there is in any other Southern State. An alarming number of towns in Tennessee have no Baptist



Morro Castle, Cuba.

preaching. The Secretary was a short while ago in a town of 300 people that had just one church-house in it, a Methodist church-house. The Secretary was stopping at a hotel. The landlady of the hotel begged the Secretary to put a missionary in the town. She said she belonged to that Methodist church, as her husband was a Methodist. But she was a Baptist; had been a Baptist twenty-five years. But there never had been any Baptist preaching in the town. The Secretary waited on the pastor of the Methodist church and asked if it would be agreeable to send a Baptist missionary to that town and let him occupy his church one Sunday in the month, but was not granted permission to do so. The Methodist preached only twice a month there. But we could not get a meeting place. There are very many places where no Baptist services whatever can be held.

Let us awake to our opportunity and place a Baptist church within reach of every Baptist person in this State, ay, of every other person. We shall need \$2,000 by July 30th for State Missions. Will you not, brother, sister, see to it that your church is stirred up on this matter. Let us have this subject brought before every church in the State, and let every church send a contribution to State Missions between this date and July 31st.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

Send to W. M. Woodcock.

We are at a disadvantage because some of our people send their contributions to Dr. Tichenor for Home Missions, Dr. Willingham for Foreign Missions, A. J. Wheeler for the Orphanage Home. Send all your money for whatever denominational or benevolent purpose to W. M. Woodcock, Treasurer, Nashville, Tenn. Thus we can know just what we are doing. We are trying to raise \$1,000 for Foreign Missions before thirty days from the adjournment of the Convention shall have passed. But many have sent to Dr. Willingham direct and we cannot tell how much we lack of having raised the \$1,000. Send to Bro. Woodcock. He will send it on to where you wish it to go without a particle of diminution and with perfect safety.

A. J. HOLT, Cor. Sec.

Nashville, Tenn.

—When the thought of self is uppermost in prayers we act like beggars; when the thought of God is uppermost we ask like children.—Miss

Woman's Missionary Union.

Program for July. It will be understood that the program as prepared is simply suggestive. Those in charge can make such changes as the interests of the meeting may demand.

Subject, The Foreign Board. "Religion is a commodity, the more of which you export the more you have at home." Scripture motto, A Saviour. Luke II. 11.

1. Hymn—"Christ for the World We Sing."

2. The Mission Card. As July is the beginning of S. B. C. Mission Calendar Year (after the Convention statistics are issued), let the leader present the Mission Card, which will be supplied free to Woman's Societies through State Central Committees—to the members of Societies, urging use of card as daily reminders for prayer and study of S. B. C. Missions. Utilize them for Bible book marks.

3. Prayer for the Spirit's blessing upon use of the card as an inspiration to prayer and effort.

4. Scripture selections—Matt. I. 21; Isa. LIII. 4-6; Rom. IV. 25; I Pet. II. 21-24; I Cor. xv. 57.

5. When possible announce Scripture topic and missionary subject for the next meeting, that all may come prepared to give some thought or information.

6. Hymn—"Love Divine, All Love Excelling."

7. Prayer for love in our own hearts extending to all the world. Thanksgiving for extinction of the debt.

8. Leaflet—"Our End of the Rope," by Rev. Wm. Wistar Hamilton. Read in sections by several members.

9. Solo or duet.

10. Echoes from the Convention and W. M. U. meeting in Wilmington. Recommendations of the Foreign Board. See July Foreign Mission Journal.

12. Business. Doxology.

—There were 600 baptisms reported in connection with our missions last year. We should praise God.

We have now connected with our Foreign Mission work 80 Foreign Missionaries and 110 native assistants. There has been no death among our missionaries during the past year, but several native assistants died.

Georgia and Mississippi are to be commended for their increase in missionary contributions the past year.

Some of our churches have largely increased their contributions for Foreign Missions. Usually the differentiating factor is the pastor, though

sometimes it is a noble, earnest lay brother or sister.

We note with pleasure the increased interest some of our State papers take in presenting the mission work. This augurs well for the future of our work. The religious paper is a mighty mold-er of thought and purpose.

The child's paper, *Kind Words*, comes out regularly filled with missionary information put in a very interesting manner. Our children are thus being trained for future service.—*Missionary Review*.

—The *Foreign Mission Journal* is 35 cents a year, or 25 cents each in clubs of ten or more, sent separately. We will for the next sixty days give free, postpaid to any address, a copy of that priceless book, "Crisis of Missions," to every person sending us subscribers, new or old, with the money—\$2.50. One club can be raised in every church, and in most churches several. Remember that the time is short. Address *Foreign Mission Journal*, Richmond, Va.

—The last closed country of South America has recently allowed missionaries to begin work there, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of Satan will be captured in the name of the Lord. Tibet is still besieged by missionary armies and progress is being made among Tibetan people, and foothing has even been gained in Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket stations of the advance guard of Christendom are penetrating the Soudan and other in-

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

Our I's and...
...Other Eyes.

Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes:

"I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier, that has been introduced to the general public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which has, "Nothing but words of praise for Ayer's Sarsaparilla."

Any doubt about it? Send for "Curebook." It tells doubts and cures doubts. Address J. C. AYER CO., Lowell, Mass.

living territory—inviting because of the difficulties to be encountered and the victories to be won. Afghanistan and Beluchistan still shut out the Light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. The Philippine Islands and some other Papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.—*Missionary Review*.

—The church at Lebanon is taking on new life. A W. M. S. has been organized, to meet twice a month. Mrs. A. B. Martin is President, Mrs. Y. B. Organ Secretary, Mrs. Young Treasurer. A church is sure to be alive which possesses such a nucleus of growth and enthusiasm as an active missionary society.

—Salem Church, Central Association, is providing for a rising generation of missionary workers. Twenty-two little folks have formed "The Young South's Missionary Bible Band," with Mrs. A. H. Davault as President and Miss Hallie Hall Secretary.

—Be ready to call for a frontier letter as soon as notice is given through the BAPTIST AND REFLECTOR that Miss Claiborne has received a supply from Baltimore. They will be furnished in a short while.

—Mrs. Lucinda Phillips reports a box, value \$19.19, sent by sisters of Whitville.

—Cleveland W. M. S. not only sent a winter box, but has just shipped a good supply of summer clothing to a paroled locality.

—There is always something pleasant, something seasonable to be done. Gather your forces, dear sisters; time is flying; work for the Master while it is called the day. How can we rest by and by if we do not labor now?

Quiet Hour Thoughts.

You are making a sad and pitiful mistake when you think of Foreign Missions as something new in Christian history. It is not so. Foreign Missions were started at Pentecost, and, through all the centuries, they have continued to this hour. Zeal was not always alike fervent, but the flame never expired. Jesus Christ himself declared that the gospel was to be preached to all nations and to all generations. Paul, Peter and John were as truly Foreign Missionaries as were Carey, Judson and Rice.

It is thrilling to think of what a mighty power the gospel has been in the world's civilization. It first conquered the Roman world, it met and won the nations of Europe and thence, on the Western Hemisphere to achieve its mightiest victory and establish its strongest fortress. And, now, both Europe and America are uniting in efforts to send that gospel with its uplifting and ennobling influence to the farthest regions beyond.

The man who is not a Christian and therefore, of course, a zealous helper of missions, is an enemy to all real progress. Nothing but the gospel can be a solid foundation for true civilization. Aside from all the inestimable spiritual benefits (both direct and indirect) that follow mission work, it pays to give the gospel to the people. A. J. Holt is doing more for the State of Tennessee than the governor, legislature and all the other State institutions combined.

Business men recognize the influence of the gospel in material progress. Some time ago, I was talking with a railroad official and I expressed my admiration for the generosity of the railroads in granting a reduction in fare to ministers of the gospel. He said to me: "You are mistaken. It is strictly business with us. We know from experience that from sections on our lines where there are churches and preachers we get most of our income from passenger travel and freight traffic." Religion makes a man industrious in his calling and industry leads to success. O. C. PEYTON.

From a Colporter.

I am working in the neighborhood of Rutledge. I was with Bro. Hale on Saturday and Sunday. He has won the love and affection of not only his people at this place, but also those who are not members of his flock.

At 8:30 o'clock I organized a Sunday-school at the Head of Richland Church, which is a very old church. The number present went beyond our expectation, and we trust that the people of this church are just on the border of a very fruitful and flourishing school. After we had organized we were blessed with the opportunity of listening to one of Brother U. S. Thomas' stirring and inspiring Sunday-school speeches, which I prevailed on him to make.

Although working in the most destitute part of my field, I am encouraged by the outlook, and believe that I will be able to do a great work in the name of the Lord.

One of the greatest difficulties which I am trying to get the people to overcome in this section is that they have an inclination to use the "Union literature," which teaches nothing for certain, and that anything will do just so it is popular and takes with the people.

May the Lord open the eyes of his people, and enable them to stand on the doctrine which they believe the Bible to teach, and not to think that to have faith in anything or everything will do, but that it is necessary to

have faith in and to lean on the proper objects. May God help us to do our duty. E. A. CATZ.

Ordination.

A large and representative council convened with the Second Baptist Church of Cleveland on June 9th to consider the propriety of ordaining to the gospel ministry Bro. M. W. Egerton, the pastor, and Bro. H. M. Geven. Organization was effected by electing Rev. R. D. Haymore, pastor of Central Church, Chattanooga, Moderator; Rev. S. S. Gibson, pastor of the First Church, Hendersonville, N. C., Clerk. Rev. R. B. Garrett, D.D., pastor of the First Church, Chattanooga, was chosen leader of examination. Candidates passed a very satisfactory examination. At the recommendation of the council, the church formally ordained both to the gospel ministry, using the following order of services before a large congregation: Sermon, Rev. D. A. Glenn, Johnson City, Tenn.; ordaining prayer, Rev. S. S. Gibson, Hendersonville, N. C.; charge to candidate, Rev. R. D. Haymore; presentation of Bible, Rev. H. H. Fitch; benediction, Rev. M. W. Egerton. R. D. HAYMORE Mod, SAMUEL S. GIBSON, Clerk.

Bro. Egerton enters upon this work with flattering prospects. In the examination before the council he showed himself to be an apt student of the Bible. He came to this people at the call of God, and enters upon the work of the ministry with more than ordinary gifts, and these developed by study and thought. We believe there is a large place in the denomination for him to fill; and we also feel that the good people of Cleveland are aware of how God has blessed them in their choice of pastor. S. S. G.

Resolutions.

Whereas, The pernicious habit of beating railroad companies out of the fare which is due them has become so prevalent, and that, too, by some members of the churches; therefore be it

Resolved by the undersigned committee appointed by Lovelace Baptist Church to investigate the principle involved in such an act, that in our opinion it is a crime that ought to be as far beneath the dignity of a Christian as the stealing of money from a bank or any other company or individual.

Resolved, That members of a Baptist church who are guilty of the offense should be called to account and to make amends for the same, or should be excluded from the church as any other felon.

Resolved, That any member of our church found to be guilty must render satisfaction to the church and heartily promise to abstain from a like offense or be excluded from our fellowship at once.

Resolved, That we send a copy of these resolutions to the BAPTIST AND REFLECTOR for publication.

JAS. H. ARMSTRONG,
R. V. BASKETTR,
D. E. HALL,
B. D. WHITE,
R. B. FINCHER.

Committee.

—The first Sabbath in June was a grand day with our people at Union Church, Chesterfield, Tenn. Bro. H. F. Burns, who had been attending the closing exercises at the Southwestern Baptist University at Jackson, Tenn., having promised us a visit, arrived Friday evening, and preached Saturday at 7 p. m. and Sunday at 11 a. m. to one of the largest crowds that has assembled at Union for many years. To say nothing of his sermons which here, but to show our appreciation of



FOUND DEAD.

Why did he do it? He had everything to live for—happy home, wife, friends, money; but he shot himself through the heart. Why?

He couldn't have given a good reason himself. But everything looked gloomy to him. He was in a gloomy frame of mind. It was a day he looked at life that day. He had been living in too much of a hurry, rushing and driving at business, hustling through his meals, cutting short his sleep. His nerves got on edge; his stomach and liver got out of order; he grew dyspeptic and melancholy.

When the direction is out of order there is little use trying to look on the bright side of things, practically there isn't any bright side. This is a dangerous condition to get into. Yet it is easy to get into and mighty hard to get out of it, unless you go about it in the right way.

There is a remedy that has pulled thousands of people right out of this depth of despair. It is Dr. Pierce's Golden Medical Discovery. It acts directly upon the stomach and liver. It restores their natural capacity to nourish and purify the system. It purges away bilious poisons, feeds the nerve-centres with healthy, highly vitalized blood, and drives out the "blue devils" of melancholy and nervousness.

I. L. Warner, No. 107 1/2 Street, Sacramento, Cal., writes: "During the last five years I have been doctoring with as many as six different doctors here and in San Francisco for diseased stomach, but none of the doctors gave me even temporary relief. Two years ago I completely collapsed and had to give up all work. I have felt many times that I would like to leave this world. In looking over the ads in the San Francisco Examiner, I ran across yours, and I now use my life and present good health to Dr. Pierce's medicine. I have taken fourteen bottles of the Golden Medical Discovery, and four little pills of Pleasant Pellets, and I am entirely well of all stomach trouble. Can sleep nine hours every night, and am now ready to go to work again."

him, will say that the deep pity of his life, the clear judgment of his words and the sound doctrine and practical helpfulness of his preaching, all commend themselves to us in the highest degree. Wherever in the providence of God he may be called upon to labor for the Lord he will ever be remembered affectionately and prayerfully by every member of this church, to whom his life and labors have been a benediction. This being our regular church time our much beloved pastor, A. Nunnery, was present, which added much pleasure to the occasion. He preached Saturday at 2 p. m. and Sunday at 4:30 p. m., preaching two very fine discourses, delivering them in his plain and forcible manner which held the entire audience spell-bound for quite a while. Thus ended one of the most pleasant meetings remembered in the history of Union Church. L. L. WALKER.

—The Watauga Baptist Sunday-school Convention convened in its 50th annual session with Pleasant Grove Church in Johnson County, May 28th, 29th and 30th. The Convention was called to order by the President, W. H. Hicks, and after the usual introductory reports from the different schools were received and delegates enrolled, after which the Convention proceeded to elect the following officers for the meeting, viz: President, W. H. Hicks; Vice President, A. J. F. Hyder; Secretary, W. M. Vaught, and Treasurer, J. B. Vaught. The program was a well selected one and all subjects were discussed by the numerous brethren in attendance. On Saturday night the query box was pleasant and edifying. Sunday morning a Sunday-school mass meeting was conducted by W. F. Shull, after which Rev. E. H. Hicks preached a very able sermon from the text, "Watch." Notwithstanding decoration exercises kept a great many away the Convention was well attended and a crowded house, the best of order and a spirit of brotherly love prevailed throughout the sitting of the Convention. By request of the Convention. W. M. VAUGHT, Sec.

What lamp-cummeey is it
that lasts like a teacup and
gives the best light a lamp is
able of?

Ma-beth's; but you want
a lamp made for your
home. Send you the
A Macbeth Co

RECENT EVENTS.

—D. J. M. Gray an Episcopalian minister in Boston, was recently baptized into the fellowship of the Clarendon Street Baptist Church of that city.

—Parties intending to visit the Exposition can secure first-class lodging and board by addressing Mrs. M. M. Hite, 709 South College Street.

—We acknowledge our indebtedness to the American Baptist Publication Society for cuts of Cuba which we have published, and which were kindly loaned us by the Society.

—It was a pleasure to see Bro. A. H. Rather of Robertson County in our office last week. He is the pastor of four churches in Robertson County, and is doing earnest and faithful work.

—Dr. T. T. Eaton, of Louisville, Ky., will preach the commencement sermon of the Southern Normal University at Huntington on Sunday, July 4th. There will be, we presume, a large audience to hear him.

—The church at Franklin, Va., recently contributed \$200 for the Foreign Mission debt. Rev. Gilbert Dobbs, who married one of our loveliest Tennessee girls, Miss Jones of Brownsville, is the popular pastor.

—Rev. E. A. Leonard of Lebanon, Va., has been called to some churches near Clinton, Mo. He has recently taken to himself an assistant pastor, having been married on May 13th to Mrs. Arizona Moore. We offer congratulations.

—Our old friend and schoolmate, Rev. F. Menefee, is President of the Washington College for Young Ladies at Washington, D. C. He has high testimonials as a teacher, and we are glad to hear of his success in that position.

—We have received a card announcing the marriage of Miss Laura Augusta Phillips, daughter of Dr. and Mrs. J. M. Phillips of Mossy Creek, Tenn., to Mr. William D. Cole, Jr., of Conway, Ark., on June 16th. We extend our warmest congratulations to the happy couple, with best wishes for their success through life.

—The trustees of Ousachita College, Arkadelphia, Ark., conferred the degree of D.D. upon Rev. S. F. Taylor, President of Stevens College, Columbia, Mo. He is a brother of Dr. J. J. Taylor, of Mobile, Ala., and is in every way worthy of the honor bestowed upon him.

—We enjoyed meeting Bro. J. A. Cargille of Johnson City in our office last week. Bro. Cargille is the efficient superintendent of the Johnson City Sunday school, and is one of the liveliest and most efficient laymen in Tennessee. He is also a very fine photographer and artist.

—We were glad to see Rev. J. Pike Powers of Knoxville in our office last week, together with his accomplished daughter, who has just graduated at Grand River College, Mo. Bro. Powers is one of the best preachers we have in the State, and is a noble, high-toned Christian gentleman.

—Rev. P. G. Elsom has just concluded a fine meeting in Greenville, N. C. Some seventy-five persons professed faith and the town was greatly stirred. One of the saloons was closed as a consequence of the conversion of the bar-keeper.

—We thank our friends of the *Baptist Reeper* for the following kind words: "The BAPTIST AND REFLECTOR of Nashville is undoubtedly the ablest, brightest Baptist paper in the South. May the Lord abundantly prosper Editor Folk in his great work." The *Reeper*, by the way, has improved very much in the hands of Brethren Ball.

—Rev. Martin Ball, editor of the *Baptist Reeper* of Paris, was in the city last week attending the meeting of the Tennessee Press Association, and made a pleasant call at the office of the BAPTIST AND REFLECTOR. He seems quite hopeful as to the prospects of the *Reeper*. Bro. Ball is a good preacher, and he also makes an excellent editor.

—A meeting was recently held at Pratt City, Ala., in which the pastor, Dr. A. W. McGaha, was assisted by Rev. J. V. Dickinson, missionary of the Birmingham district. The meeting lasted two weeks. There were 81 additions to the Baptist Church, about 90 per cent. of whom are adults. It is said that Pratt City never before has seen such a meeting.

—It was a pleasure to see Rev. G. L. Ellis of Martin in our office on Tuesday of last week. Bro. Ellis is one of the most solid and substantial preachers we have in the State. He is also about as strong a Baptist as they generally make them. His many friends in this city, where he was pastor of the Seventh Church for several years, were glad to have him back among them again.

—We stated recently that the people had conferred upon Rev. R. G. Patrick, the popular young President of Judson Female Institute, Marion, Ala., the degree of D.D., meaning debt destroyer. The trustees of Howard College, Alabama, at their recent session, also gave him the title of D.D., meaning Doctor of Divinity. Thus he is doubly honored. We extend congratulations.

—The trustees of Howard College, Ala., have selected Prof. F. M. Roof as chairman of the faculty to succeed Prof. Smith. Prof. Roof has been principal of the Henley School in Birmingham and is spoken of as a scholarly gentleman of sterling Christian character. We trust that the institution, which has had so many trials of late, may now take on new life, and that a new era of prosperity may dawn for it.

—Mrs. G. M. Harbison, the only sister of Rev. H. F. Burns, pastor of Howell Memorial Church, West Nashville, died at her home near Quana, Texas, Sunday morning, June 20th. She was buried in Ocoee Cemetery, Polk County, East Tennessee. Bro. Burns attended the burial. We extend sympathy to him and the other members of the family.

—The Southern Railway, always keenly on the alert for business, has decided to open an office here in Nashville. It will be in charge of Mr. W. H. Doll, the gentlemanly and accomplished T. P. A. of that road. The Southern is one of the largest, and at the same time one of the finest, systems of railway in the South. Its service is unsurpassed, and the scenery upon it, especially upon the Asheville route, is magnificent.

—Rev. W. W. Hodge of Glasgow, Ill., expects to close his work there about the last of September. How glad he is to have a field in Tennessee or Kentucky. He is a Southern man,

was born a d roared in North Carolina and likes the South better than the North. He finds himself out of agreement with some of the practices and beliefs of our Northern brethren. We should be glad if some of our pastorless churches would extend him a call.

—Dr. R. C. Burleson, who has for over forty years been President of Baylor University, first at Independence, Texas, now at Waco, Texas, has been elected president emeritus of that institution at the same salary which he has been receiving. He has accepted the honor thus conferred upon him. It is presumed that some young man will be elected President, upon whose shoulders the active work of the office will fall.

—The Texas Baptist and Herald states that Rev. C. L. Seasholes, pastor of the First Baptist Church, Dallas, Texas, has announced that he will vacate the pulpit on July 1st despite the fact that the church refused to accept his resignation. The Texas Baptist and Herald says: "Several flattering invitations have been extended to him for pulpit and school positions. He seems, however, disposed to the pulpit. He is a man of thoroughly missionary spirit, rare tact, quick versatility and fine administrative power."

—It was quite a pleasure to see Rev. T. T. Thompson of Pulaski in our midst again last week. Despite the hard work which he has been doing recently, he is looking as fat and happy as ever. He expects to be in the city several days taking in the Exposition.

—Ex-Ambassador Bayard, who recently returned from England, has procured a reproduction of the chair used by John Bunyan in Bedford jail, as also a copy of the charges under which he was committed to prison, and proposes to present them to the Baptists of Wilmington, Del. Already the notification has been issued, and the Baptists of the city have appointed a committee to receive the gifts.

—Mr. John R. McLean, editor and proprietor of the *Cincinnati Enquirer*, has given \$1,000 for the purpose of erecting a monument over the noted horse Enquirer, which died a few months ago at Belle Meade, in appreciation of the fact that he was named for Mr. McLean's paper. Gen. W. H. Jackson, the owner of Enquirer, has had the plans drawn for a handsome monument. This is probably the first time a monument has been erected to a horse, though there are plenty of "equestrian" statues in which some distinguished man is represented as sitting astride a horse. But the monument was in honor of the man, not the horse.

—The Atlanta Constitution has the following pleasant words to say about the First Baptist Church, Atlanta: "The First Baptist Church, under the direction of Dr. W. W. Landrum, is in fine working condition. The prayer meetings are wonderful seasons of spiritual profit. The attendance upon this weekly meeting is said to be the largest known in the history of the church. The auditorium is overflowing at the usual Sunday services. The Sunday-school is one of the largest in the city. Ex-Governor Northen of this city teaches the large Bible class, and his lectures are gems of thought and full of spiritual instruction. Dr. Landrum, the faithful pastor, is entrenched in the love of his people and is laying himself out for the best work of his life. This church is doing a great work for the moral uplift of the city."

—Our field editor writes us that he has been travelling in the Mississippi bottoms as far as Ashport and Gold

Dust on the Tennessee side. He saw fields over which the water ran from four to ten and fifteen feet deep for many weeks and the steamboats also plowed their way to rescue families with their stock on the interior levees. Imagine his surprise to find the inhabitants back on their farms planting and sowing, busy as bees. They planted cotton first and were finishing planting corn. He saw cotton from six to seven inches tall, while that on the hills, planted four and six weeks before that in the bottoms, was only two or three inches high. His advice is, Don't make your financial calculations on a small crop in the Mississippi bottoms unless you wish to lose your money. An old experienced lowland farmer told him that the overflow gave them a good fertilizing, and they would probably make a bigger crop than ever. But the editor went down to Ashport to look after the spiritual crop that was planted there during Bro. Quisenberry's visit a few years ago. Though the lumber gathered and sawed for their house of worship was washed off by the flood, they are still alive, worshipping in the school-house, and would start their Sunday-school as soon as they should receive their literature. He preached for them and gave the little band all the encouragement he could. They think editors, like other folks, are not always wise. Hence they say Editor Folk ought to hold up, not try to get Bro. Quisenberry to marry. They think Quisenberry is the most devoted evangelist of the age, and they are very anxious for him to visit them again. But if he marries his plea will be, "I have married a wife and cannot come, therefore I pray thee have me excused." They think Quisenberry is doing a grand evangelistic work, like Paul, who was a bachelor, and since he is following such a good example the editor ought to bid him Godspeed.

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WANTED
Baptist Centennial visitors to get good rooms and board with Mrs. M. M. Hite, 709 S. College St., on car line. Lodging, 50 cents. Board and lodging, \$1 per day. Apply to above number or to BAPTIST AND REFLECTOR.

POTTER FOR YOUNG LADIES. COLLEGE
BOWLING GREEN, KY.
With its 100 Elegant Rooms; Conservatory of Music; Art Studio; Gymnasium; 9 Bath rooms; with hot and cold water, and best accommodations, offers superior inducements. Open Nov. 1st.

Sunday-School Convention.

Program of the Middle Tennessee Sunday-school Convention to be held at McMinnville, Tenn., July 1, 2, 1897:
2 p. m.—Opening exercises, conducted by President M. B. Pilcher.
2:30—Organization.
3—The Pastor and the Superintendent, H. E. Truex and C. C. Crittenden.
4—How to work up a Sunday-school, J. P. Gilliam and A. J. Brandon, Jr.
7:30 p. m.—Song Service, conducted by President Pilcher.
8—Missions in the Sunday-school, J. O. Rust and A. J. Holt.
9—The Church and the Sunday-school, A. J. Ramsey and T. J. Easton.
July 2nd, 8:30 a. m.—Devotional Exercises, conducted by J. D. Smith.
9—Reports of Vice-Presidents.
10—Social Feature of the Sunday-School, W. C. Golden and J. T. Oakley.
11—The Teacher's Preparation, A. P. Bourland and I. A. Halley.
2 p. m.—Devotional Exercises, conducted by L. B. Jarmon.
2:30—The Bible Class, G. H. Crutcher and G. A. Lofton.
4:30—The Infant Class, A. L. Davis and R. Brett.
4:30—Election of officers.
7:30—Song Service, conducted by President Pilcher.
8—The Bible in the Sunday-school, A. U. Boone and E. Windsor.
9—Difficulties in Sunday-school work, J. B. Fletcher and J. B. Hawthorne.
10—Adjournment.

Free Scholarships.

The Luray College, located at Luray, in the valley of Virginia, has through its President, Rev. H. M. Wharton, D.D., made an announcement that will be very acceptable to young women who are struggling to prepare themselves for their life work. A number of free scholarships will be given during the coming session, and the basis upon which these scholarships are given is as follows: The young lady must be a Christian of good standing in her church, of fair abilities, and depending upon herself for her support in the future. Preference will be given where one is an orphan, but if parents are living there will be no objection, provided they are absolutely unable to give their daughter the education that she requires. A letter addressed to the president will bring the desired information in detail.

The further announcement is made that the daughters of ministers will be taken free of charge. The Luray College has just closed its eighth annual session, and is becoming a well known institution of learning. Any information with reference to it may be obtained by writing to the president at Baltimore, Md., or to Prof. M. M. Hargrove, Luray, Va.

"Land of the Sky."

In Western North Carolina, between the Blue Ridge on the East and the Alleghenies on the West, in the beautiful valley of the French Broad, two thousand feet above the sea, lies Asheville, beautiful, picturesque and world-famed as one of the most pleasant resorts in America.

It is a land of bright skies and incomparable climate, whose praises have been sung by poets, and whose beauties of stream, valley and mountain height have furnished subject and inspiration for painter's brush. This is truly the "Land of the Sky," and there is, perhaps, no more beautiful region on the continent to attract pleasure tourists or health seekers. Convenient schedules and very low rates to Asheville via Southern Railway.

Orphans' Home.

Contributions for Tennessee Baptist Orphanage for May, 1897:
Gallatin—Mrs. E. H. Miller, clothing for Hattie Rust.
Clarksville—Mrs. Rollin's Sunday-school class, clothing for Nellie Bundy. Mrs. French, St. Louis, clothing for Mary Bullard.
One bundle of clothing; donor unknown.
One box containing three quilts, one sheet, pillowcases, two calico dresses, etc.; donor unknown.
Springfield—Clarence Sager, one bundle of boys clothing.
Nashville, Edgefield Church—Bannans.
Central Church—Mr. Owen, piano. Mrs. George Leslie, dishes, tablecloth, etc.
We are all indebted to Mrs. Fred Fuller of the First Church for our trip to the Centennial.
Columbia Sunbeam Society—One box of clothing, toys, etc.
Mrs. E. C. SAUNDERS, Matron.

Now, brethren, the time is fast drawing the close of the time-limit of the \$500 gift. We ought and must pay for the Orphans' Home by August. Do not forget the orphans. It is painful to think that 135,000 Baptists in Tennessee gave only \$305 to feed and clothe the orphans during May. What are we to think? Send money, clothing and provisions at once. Yours for the orphans, W. C. GOLDEN, Pres.

Evangelist Wells.

I have just closed a meeting at a little mission here in Louisville. Four souls saved and one dollar was the remuneration for a week's work in the "highways and hedges." I am willing to work anywhere the Lord directs. Neither do I ask God for a "big job," but am willing to take hold of the "smutty end of the chuk," anywhere, do anything, if Jesus may sit on a throne.

I would like to go to the Sunday-school Seminary at Jackson and shake hands with good friends, but am too busy.

I leave tonight for Woodstock, Ill., where I am to assist Dr. Palmer in a revival. He has secured a large tent and we expect large crowds.

From there I drop down into Tennessee and begin a revival at Tiptonville July 11th with Pastor Stubblefield. I am to assist Bro. Stubblefield at both of his churches, giving two weeks at each charge. His people are making great preparations, and I ask my many friends in Tennessee to pray for me and my work this summer. I ask God to give us a good meeting at Tiptonville and save many sinners from sin and woe. I have promised to aid other brethren in the State, the exact date of which is not given. If they still desire my assistance they can write me at Tiptonville, Tenn., care Rev. E. Stubblefield, for meetings after August 5th. Bro. Shouse of the Seminary is to be with me and will blow the cornet and do personal work.

FRANK M. WELLS
Louisville, Ky.

Sunday-school Institute.

On Sunday, June 5, 1897, a Sunday-school Institute was held with Eldad Church, seven miles southeast of Trenton. The Institute was called to order by Bro. G. W. Bennett.

After a Scripture lesson by Bro. Bennett and prayer by Bro. J. C. Sharp, Bro. Bennett was elected permanent chairman and J. W. Meadows secretary.

A BUILDER'S EXPERIENCE.

A Useful Life Renewed in a Remarkable Manner.

Udney Y. Wilson Was Near Death's Door. Doctors Failed to Help Him—A Home Remedy Succeeded in Saving His Life.

From the Evening News, Detroit, Mich.

Udney Y. Wilson, contractor and builder, living in Detroit, Mich., at 87 High Street, West, said regarding Dr. Williams' Pink Pills for Pale People: "For years I have been out of doors in all kinds of weather, looking after my building contracts. I have worked many days in the rain and cold to complete some building. About two years ago I noticed that I could not get around as I should, and commenced to have a severe pain in my back. I tried the usual remedies without getting any relief, and for nearly a year I suffered intensely. I kept up as long as I could, as I had several contracts for buildings that had to be completed.

"At night I could not sleep. My physician said it was my kidneys, and every day I went out doors they would keep me awake nearly all the following night. Instead of getting better I became worse, and worried a great deal about my work. The doctor said I must quit work and go to bed, or he would not be responsible for my life. 'All the medicines I took only helped me temporarily. Some days I would feel better and go out a day only to be again confined to my bed for weeks at a time. One day my wife suggested that I try Dr. Williams' Pink Pills for Pale People, and I laughed at the idea.

"Finally when I got into such a condition that I would take almost anything in the hope of relief, I tried the pills. They helped me from the start, but I would not acknowledge it and said it was the other medicines that had just commenced to work. I

1. Objects and Work of the West Tennessee Sunday-school Convention.
2. How a Sunday-school may be had in every Church. Dr. J. C. Moore, J. M. Senter and J. C. Tharp.
3. A Teacher's Preparation for His or Her Work. J. C. Tharp, Rev. A. C. Wingo and M. P. Davis.
4. Best Means for Building Up a Sunday-school. J. W. Meadows and Rev. R. P. Mahon.
5. Can a Christian Man or Woman afford to Allow His or Her Name Enrolled as a Teacher and then be Indifferent to the Work? Rev. W. H. Ryals and M. P. Davis.
6. Sunday-school Hells; their Use and Abuse. Hardy Bags, John Hunt, J. C. Tharp.
On Sunday at 11 o'clock the pastor, Bro. Wingo, gave us a good sermon on the Life and Light of Christ, after which a collection was taken for Sunday-school and Colportage work.

The Institute adjourned to meet with Mt. Plagah Church on Saturday before the fourth Sunday in June, 1897.

About three weeks ago I sent blanks to the Vice-President of each Association in Middle Tennessee on

which to report the work of the Sunday-schools. They were forwarded to the Sunday-school superintendents and church clerks. A very small percent have been returned up to date. Will you not sit down now and fill the blank for your school and return it? If your church has no school return the blank and state the fact on it. Please aid us in collecting these statistics. R. M. FAUMON.
Statistical Secretary Middle Tennessee Baptist Sunday-school Convention, Shelbyville, Tenn.

Women As Well As Men Can Make Money.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put in to the freezer and comes out instantly smooth and perfectly frozen. This astonishes people and a crowd will gather to see the freezer in operation and they will want to try the cream. You can sell cream as fast as it can be made and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from \$5 to \$10 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dept. 214, Sta. A, Pittsburg, Pa., will send full particulars and information in regard to this new invention on application and will employ good salesmen on liberal terms.

How many days
(working days, Union labor days,) do you suppose it would take a woman to count the packages of Pearl-line (the one with out soap) sold yearly. Here it is, all figured out for you.
1,388 8/9 days, about four years.
Now if you are one of those poor, plodding women who are trying to get along with the old-fashioned ways of washing, stop and think what all that Pearl-line (the one with out soap) means. Don't you suppose most of these millions of women who use it are just as careful and particular as you are? And if Pearl-line were not what we say it is, or if anything could be urged against it, would women be using it in any such way?
Send it Back
Peddlers and some unscrupulous grocers will tell you "this is as good as Pearl-line" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-line, be honest—send it back.

THE HOME

The Choir Before The Throne.

How sweet the songs of Zion here,
Sung by the friends we love!
Why should they not be still as dear
When sung in heaven above?
"All Hail the Power of Jesus Name!"
That hymn we all shall own,
And join to celebrate His fame,
The choir before the throne.

'Tis sweet to hear the music now,
The hymns that end our care;
If here the choir sings sweetly, how
Much sweeter "over there."
If on the wings of music we
To higher realms have flown,
How rapturous must their singing be—
The choir before the throne.

"How sweet the name of Jesus sounds,"
Won't that up there be sweet,
When free from everything that wounds
We gather at His feet?
"Nearer, my God, to Thee" again
Our spirit wish make known—
How gloriously they'll give that strain,
The choir before the throne.

"Oh Happy Day that Fixed My
Choice—"
Ah! once that piece was given,
But the veil opened, and her voice
Finished the hymn in Heaven.
We'll hear her sweet tones as before,
Nor will she sing alone;
They'll join her in the "Evermore"—
The choir before the throne.

"Oh for a Thousand Tongues to Sing
My Great Redeemer's Praise!"
Yes! Wouldn't father make it ring,
As in the olden days?
And then: "Arise, My Soul, Arise!"
To Lennox's lofty tone,
The joining millions would surprise
The choir before the throne.

Could I not have the hymns I love,
The dear, sweet singers see,
In the great gathering above,
'T would scarce seem heaven to me
Yes, "Rock of Ages" I would sing,
Though I should sing alone—
But wouldn't they make its music ring—
That choir before the throne?

"We'll crown Him Lord of All!" no fear
If that grand strain were sung
To "Coronation," mother dear,
Could never hold her tongue.
She'd have to sing, and so would I,
Our raptures to make known,
And, if not in, we'd be close by,
The choir before the throne.

"Praise God, from whom all Blessings
Flow,"
Heaven's roof will echo ring,
With the great theme that all will know
As "salute and angels sing."
On through the universe of light
The glory will be shown,
And, radiant in their robes of white,
The choir before the throne.

How to Eat.

"As if any law could be laid down
as to how people shall eat!" some
reader may exclaim. But this mat-
ter of eating has got to receive at-
tention from mothers sooner or
later, or the race of eaters will, I
fear, suffer diminution in time to
come. The spirit of haste in swal-
lowing food is rapidly extending to
the young people; and at the same
time that Johnny and Jennie will
eat enough to surprise people unac-
customed to considering a child's
capacity, the tendency increases to
"bolt" the food, as if the chief ob-
ject when eating were to see what
quantity could be taken in the short-
est space of time.

How common a thing it has be-
come in conversation to be told of
"a hasty meal" or "a hurried lunch"
which was followed by sudden and
great distress. And why does warn-
ing follow warning from skilled
physicians setting forth the danger
of eating in ten minutes a meal that
at the very shortest should take
twice that time? Heads of families
forget how culpable they are in this
respect. The train and the ferry-

boat, like inexorable time and tide,
wait for no man; and so it is not the
matter of dressing that it is usually
put through with astonishing haste,
nor is it considered necessary to
leave one's bed in sufficient season
to avoid all unwholesome rush and
speed; no, it is when the breakfast
table is reached that the discovery
usually dawns and presses that
"time is up," and so even decorum
itself must give way before the ac-
tual scramble for what can be taken
in a moment of time. I heard a lady
say not long ago, that one reason
why her husband particularly liked
a house they had taken was because
as he sat at the breakfast table he
could see the train he must take for
the city draw up at the station, and
could jump up from the table and
run to the station in time to board
the train. The very dullest among
us can easily see why it might per-
haps have been far better for that
gentleman and his family, had he re-
mained in a house where an incom-
ing train would not have been the
signal for him to run from his morn-
ing meal.

I visited some time ago a family
where there were young people at
just that stage of existence when
there is usually thought to be not a
moment to spare. With one, there
was practicing to be done, another
wanted every moment available for
play, and all the cherry absorption
in everyday occupation that gener-
ally fills life to the brim for the
young, was claiming its own with
the little people. But one deligh-
ful thing impressing me was the
entire absence of all impatience to
escape from the table.

One day I remarked to the mother
that it was refreshing not to see a
portion of the family leaving the ta-
ble at the appearance of dessert.
She smiled knowingly. "I've been
through all of that," she said, "but
one simple, inflexible rule has done
away with the confusion, and I con-
sider the propriety of having first
one, then another say, 'Oh, I don't
want any of that dessert; please ex-
cuse me, mamma;' or 'That's the
kind of pie I never like, please may
I be excused?' It is entirely optional
with the young folks whether they
take dessert or not, but what I in-
sist on is, that they remain at the
table until dessert has been eaten.
If older members linger for conver-
sation or discussion, the little peo-
ple are not required to remain, but
I can assure you one great beauty of
this understood arrangement is that
the children—"they were from about
ten to twelve—"in about nine cases
out of ten, conclude that as long as
they have to remain at the table
anyway, they might as well finish a
comfortable dinner and have some
of the nice pudding in company with
the rest."

I could not help contrasting this
wise rule and its effect with the
anxious, complaining tone of others
of my acquaintance, who have de-
clared: "I cannot make Johnny or
Jennie eat a decent meal; no sooner
are they at the table than they are
half wild to get away from it, and
nothing seems to suit them."

Try the other way, dear friend,
and let the children repeat least the
benefit of seeing others enjoy what
is set before them. There is no
cruelty, no unkindness, in detaining

IVORY SOAP



If a delicate article is to be
washed and you fear it may
fade or be injured, use only
IVORY SOAP.

THE PROCTER & GAMBLE CO., CHICAGO.

them for a little while in a comforta-
ble room and at a quiet table. The
rest will benefit them if nothing else,
and it is my opinion that, as the first
mother observed, it will be ten to
one if before long you do not find
the dissatisfied young people make
a virtue of necessity, and not only
sit willingly at the table, but con-
clude that while there they might as
well improve the time in a legitimate
way. What constitutes one of the
chief charms, to my mind, in visit-
ing old people at the present day
who adhere to old-time customs, is
the deliberate and careful way in
which they sit long at the table,
never hurrying, but lingering as if
reluctant to close the pleasant con-
versation which has been a part of the
ceremony of the table. Of what
inestimable value it would be to us
all, if only much of this old-time ease
and deliberation could be restored.

—Christian Work.

A Clergyman's Claim.

Rev. M. H. Throop, of New York, has
sued the vestrymen of St. Matthew's
Church for \$20,000 for non-fulfillment
of contract. In his bill of particulars
this clergyman specifies his claims as
follows:

1. Sacrifices made for the benefit of
the parish.
2. Overwork for the benefit of the
parish.
3. Mental pain and anxiety for the
material welfare of the parish.
4. Ditto for the spiritual welfare of
the parish.
5. Unpleasant newspaper publicity
endured for the benefit of the parish.

This is a remarkable claim, and if it
should be sustained in the courts it
might revolutionize church finances. If
extra charge above the stipulated pas-
tor's salary be made by clergymen gen-
erally for sacrifices, overwork, mental
pain, spiritual anguish and newspaper
publicity, very many of the churches
might easily be bankrupted. It would
depend largely upon the value which
the minister attaches to his mental and
spiritual experiences. Under such a
system of service and compensation,
however, we are sure the cost of the
spiritual benefits conferred would be
reduced to a cipher for lack of an equi-
valent equivalent. Happily, clergymen,
as a rule, do not measure their services
by a rigidly mercenary valuation, and
while the just principle that the laborer
is worthy of his hire properly obtains in
the church, the most useful ministers
are those whose heart work in the min-
istrations of the gospel cannot be esti-
mated, and cannot be paid for in dollars
and cents.—Banner.

The Spread of the British Empire.

This entering of the people into
their heritage has been accompanied
by many striking features. The
first and the most conspicuous has
been that they have entered into
the world and possessed it. In the
last sixty years there have streamed
to the uttermost ends of the world
over nine millions who were born in
these islands in the Northern Sea. A
population twice as great as that
even of mighty London, nearly equal
to the whole population of Ireland
and Scotland, has taken ship from
these shores for homes in other
lands. More than one-half found
shelter under the Stars and Stripes.
But wherever they wandered they
carried with them the kindly En-
glish speech, the principles of En-
glish liberty, the respect of the En-
glish for law if so be it be by them-
selves made and determined. And
while this vast overflow of the sur-
plus of the English cradle has been
streaming southward and westward
night and day, year in and year out,
all these long years the Empire has
been strengthening its stake and
strengthening its cords to make
room for the new comers. We have
added in this reign to the Empire
275,000 square miles—a territory
larger than Austria; in India 80,000
square miles—a space as vast as
Great Britain; in the rest of Asia,
200,000 square miles—a region as
large as Germany; in South Africa
and in West and East Africa, 1,000,-
000 square miles—or about half the
extent of European Russia. Today
our possessions in North America
and in Australasia cover one-ninth
of the earth's dry land. The popu-
lation of Canada has sprung from
one million to nearly six; of Australia
from 175,000 to 4,500,000. Today our

FUN MAKING

and health making
are included in the
making of HIRSES
Rootbeer. The prepa-
ration of this great tem-
perance drink is an event
of importance in a million
well regulated homes.

HIRSES
Rootbeer

is full of good health.
Invigorating, appetiz-
ing, satisfying. Put
some up to-day and
have it ready to put
down whenever you're
thirsty.

Made only by The
Charles E. Hires Co.,
Philadelphia. A pack-
age makes 3 gallons.
Sole everywhere.

YOUNG SOUTH.

Mrs. LAURA DAYTON EAKIN, Editor
404 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed.—Young South Office
1011a Vestal Bldg. rooms
Our missionary's address: Mrs. Heale May-
nard, 68 Sakai Machi, Kokura, Japan. via
San Francisco Cal.

—Mission subject for June, Cuba.

—Be sure to read this letter from
Dr. Diaz, the great modern apostle,
who has this to say in regard to
war and gospel in Cuba:

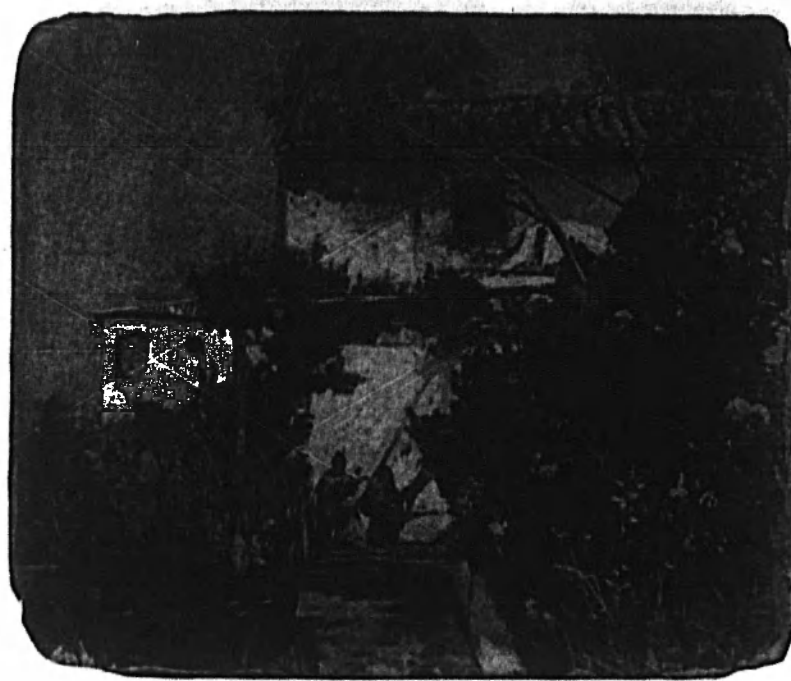
"The Roman Catholic Church is
largely a political church and in
Cuba all politics are settled by the
Catholics. When I first returned to
Cuba as a citizen of the United
States, and began to try to establish
an independent church, many Cu-
bans, who were hungering and
thirsting for liberty, came to join
the church, thinking that by being
baptized they would become free
American citizens. I explained that
this was not so, and the result is
that only twenty-seven hundred
have been baptized, but they
thoroughly understand regenera-
tion."

"There are now seventeen hun-
dred members in my little church,
and they are spreading their influ-
ence all over that island. They
visit a certain number of homes in
Havana every week, and do mission-
ary work among them. This is the
secret of so large a church. Our
place of worship was intended for
a theater, but has been converted
into a church. It seats 3,000, and
there is room for 3,000 more seats.
We can have no sign outside of the
church, as it is against the law.
We cannot tell openly that we have
a church even; it is against the law.
So you see all the missionary work
is done quietly by the members. I
would be put in jail for telling peo-
ple where the church was located.

I have been in jail six times just
for preaching the Gospel, but I am
ready to go twenty times more for
the same reason. I must tell my
people all about the Lord Jesus, as
it is in the Bible. I have been do-
ing it for years and am not tired yet.
At one time the Roman Catholic
Church wanted to make Columbus a
saint and canonized him. I went to
my church and said: 'I know history;
I know Columbus discovered Cuba
and America, but ought that to make
him a saint?' The result was I was
taken to jail for preaching against a
saint. I was eventually let go be-
cause Columbus had not yet been
canonized.

"The war was not unexpected.
When it commenced nearly a thou-
sand members of my church called
for a meeting. They said: 'You
have been preaching to us about
our liberty and freedom in Christ
Jesus and those men are fighting
for civil liberty and we, who have
been so persecuted, feel we must
fight for religious liberty.' They are
all in one regiment fighting for re-
ligious freedom. I could take no
part in the war myself, so I organ-
ized a society, not only for the re-
lief of our men, but for the sick and
the wounded, the Spanish as well as
the Cubans.

The war has been expected for
seventeen years. Cuba has a popu-
lation of one and a half millions,



Corner of a Cuban Garden.

and Spain taxes them \$29,000,000
every year. They tax everything.
A doctor has to pay ten or fifteen
thousand dollars to complete his ed-
ucation. Nor is that all. After he
completes his education he has to
pay \$300 every year for the privi-
lege of practicing. If he has a
horse, a tax of \$25 is imposed, if a
carriage, \$50. If he puts a sign out-
side his door he is taxed 10 cents
for each letter that is an inch long,
and if the letters are two or three
inches long, the tax is from 50 cents
to \$1 each letter. The taxation
averages \$25 a head for every man,
woman and child.—Woman's Mis-
sionary Union

Young South Correspondence.

I have some good news for you.
The great government of the United
States has sent me the eighty-five
cents that fell out of Cora H's letter
on its way to me some weeks ago.
But the letter was retained in Wash-
ington, the postman taking it back
immediately on discovering the loss.
So I do not know certainly for what
it was intended, but I give it to
Japan, and if Cora H. does not like
that she must write me immediately,
and I will change it to please her.
I am very grateful to her, and I do
hope she will not be discouraged by
this unlooked for accident and de-
lay.

The next comes from Humboldt:
"I enclose \$1 for our missionary,
from my children. Louis H. and
Hazel Henning. Louis, 8 years old,
earned his half dollar by doing
chores, and Hazel earned hers by
being such a good sweet baby. What
book can I get for Louis to make
him more interested in missions?"

Mrs. Geo. T. HENNING
Who will answer that last ques-
tion? Tell us, all of you, what book
you would recommend to an 8-year-
old boy? I thought of Mrs. Dug-
gan's "Life on a Mexican Ranch,"
and Miss Hale's "Mercedes," but
these are for larger boys and girls,
perhaps. I remember the tears I
shed over the lives of the three
gentle women who bore successfully
the name of the great Judson. I
leave it open, and I will be so much
obliged for answers from all quar-
ters; from the children themselves,
from the mothers and teachers, and
from the dear ladies who edit the
missionary pages in our denomina-
tional papers. I am so glad Mrs.
Henning asked it, and so glad of

her interest in our work. When the
mothers sympathize with the chil-
dren, the combination is an irresist-
ible one.

I know you will be glad to hear
again from this faithful friend at
Ashport:
"After a long absence, mamma
and I send you 60 cents for the dear
little orphans. Annie Comer is the
sweetest and smartest little thing
on earth, and we have a darling
little brother just three months old,
named William Calvin. Our mis-
sionary chickens are very late on
account of the very high water, but
our missionary hens were the very
first to set."

LUCIE KATE WHITE.

May they make up for all lost
time by the splendor of their broods.
We are so glad to have you back
with us, and so grateful for this
proof that we are not forgotten.

And here's our own Lillian of
McKenzie:

"I send you today \$1 for Mrs.
Maynard. I am sorry it is not more.
I hope though to come again soon."

LILLIAN BURDETTE.

I feel a bit disappointed at the
brevity of Lillian's letter. She gen-
erally interests us greatly with news
from her "little corner." Such never-
failing helpers as she brighten
life and encourage us to press on-
ward. We are deeply indebted to
her for this fresh evidence of her
love for the Young South. May
she have a happy, prosperous sum-
mer.

Here comes a new little girl from
House Mountain:

"I am a little girl 12 years old. I
belong to the Baptist Church. I
send you 30 cents for the Orphan-
age."

ADA GROVE.

It makes me happy always to hear
of one who has sought the Savior
early and found him precious. We
are all glad to welcome you and you
must be no longer a stranger but a
sister beloved. Thank you for the
gift. Come again soon.

Here's another of the faithful, our
Antioch circle:

"Your literature was gladly re-
ceived some time ago. We sincerely
regret not being able to send in our
regular contribution last month, and
to 'even up' things we hope to come
twice this month of June. Divide
this dollar between Cuba and our
own missionary, and we pray God's
blessing on our little offering."

Mrs. HERR,

For Antioch Home Band.

That's a lovely spirit. We shall
hope for good tidings from Antioch
by July 1st. This will open an ac-
count with the Home Board. Cuba
is under its care, and the refugee
Cubans as well. Thanks for your
help that never fails us.

Our old friends are coming brave-
ly to the front today. Here's an-
other from Clinton:

"I enclose order for \$1, the fam-
ily offering for Mrs. Maynard.
Some of the money was realized from
the sale of Sunday eggs. Part is a
thank-offering. The smaller boys
carried rocks off the meadow to earn
their pennies. All earned theirs in
different ways, and we'll pray, God
bless the Young South!"

STELLA HOLLINGSWORTH.

I like the "earned offerings" best
of all. Thank you very much. We
are proud of such bands as these.
Who else will form one?

One more week will end our first
quarter of this fourth year. April,
May and June will have borne away
our record. Is your name to be
written on these first fair pages?
Let us work with a will these last
few days, and end our first three
months gloriously. This is your
last chance. Don't wait a single
day. How happy we will be, if I
may say next week that Mrs. May-
nard is not only our own for April
and May but for our first quarter.
You can make it so if you will. Gath-
er up these tithes. Send in the
thank-offerings. How much has
God blessed you? Acknowledge your
gratitude by an offering in Christ's
name. But remember! The time is
so short. Don't wait to gather more.
An immediate response from all will
bring us out with flying colors.
Act for yourself, act quickly! Then
July 1st will see the dearest object
of our hearts a substantial fact, and
the Young South the proud owner
of a missionary in Japan. What an

Concluded on next page.

A veteran who was charged by the
Duke of Wellington to take a difficult
position, quickly replied: "I will go, sir,
but first give me a grip of your conquering
hand." That gave him courage and
strength, and he did his duty nobly. We
have a mightier and more victorious
Captain, Jesus Christ. He calls us to
occupy many a trying place in his
rank, and we sometimes find it hard
work to respond promptly to his de-
mands, yet we ought ever to be ready to
say: "Master, I will do what thou de-
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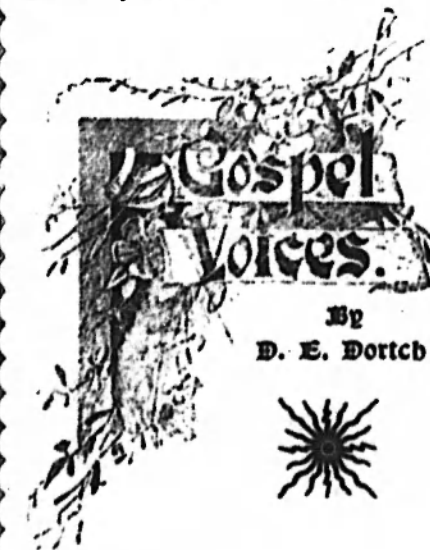
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The fifth Sunday meeting of the Ocoee Association met with Antioch Church May 28, 29 and 30, 1897, according to arrangement and held a splendid meeting, well attended, and the questions discussed with considerable interest. The meeting was spiritual. Twelve churches and three Associations were represented. Sunday was devoted to the Sunday-school work. Our Sunday-schools are not co-operating with our Vice President, J. P. Mitchell, as they should. He made a persistent effort to get reports from the various schools in the bounds of his work, but got but few up to the date of our meeting. He seems to be taking great interest in the work. Brethren, report to him so that he can have his report ready for the Sunday-school Convention. We had a good feeling sermon Sunday by Bro. Stephenson. After service a collection was taken for Missions. The amount raised was \$3.34. The next place of meeting will be Cedar Springs, eight miles east of Cleveland, Tenn.

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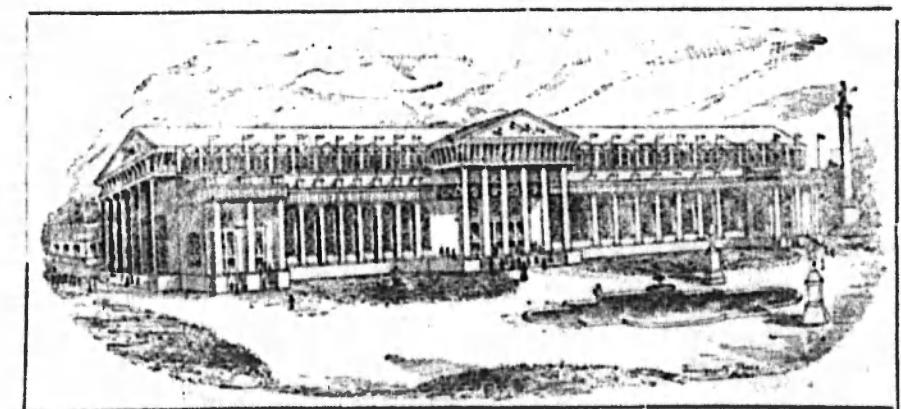
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And cease to wait the coming of the tiny shoot
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Who sows children stand

Who plant a garden, reaping for the ripened fruit
The summer sun has warmed, and reaping time is come.
We shall go forth and gather in our sheaves, and then,
As good and faithful servants, great our sinners home.
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A View of Church History.

BY REV. J. BURT COCKE.

It is a solemn lesson upon the strength of the powers of evil in this world antagonistic to Christ, that even in the days of the apostles degeneracy commenced in the churches. At Corinth, perhaps the most prosperous church of New Testament days, there crept in disorder at the Lord's Supper, and even gross immorality. The epistles to the seven churches of Asia show how in the first century of the Christian era professors had left their first love and neglected their first works. Our Lord knew it all, and surely had the power to have prevented it. It is a mystery, but there must be some reason why this wrong has been allowed to continue. It has been his intention all the way along that no church should stand between him and the human soul. Salvation is by union with Christ, and not with a church. It reveals to us also that ecclesiastical history is not our guide in matters of faith and practice, and so directs us to search the Scriptures.

Accurately speaking we have no church history. For many centuries an arrogant, persecuting hierarchy held power, and not only broke up each Church of Jesus Christ as soon as it became known to the rulers of this world, but destroyed the records. It was scarcely to be expected that the men of this world should preserve the names of those who were their avowed opponents. Their record is on high. What is called church history is for the most part the record of successful men who made religion the tool of their ambition. There are, indeed, many hundreds of volumes of theology of the past ages, in which may be found much truth, but they are tainted with anti-Christian views, and would never have been allowed to be either published or preserved unless they had been thought helpful to the ambitious aims of the Roman hierarchy. With the revival of learning in the fourteenth and fifteenth centuries it became illegal for any one to be in possession of a book which had not the sanction of the Romish priesthood, or even to converse about one. For example, in Great Britain in the early days of King Henry VIII. proclamations were issued against the possession of unauthorized religious works, and the severest penalties, even death by fire, were visited upon those who kept such books in their houses. Everywhere about that period every account that could be found of the churches of Jesus Christ was destroyed. And further, it is beyond question that the written histories of the Romish hierarchy and biographies of the priests were shaped to suit its claims with serious disregard of truth. The annals are untrustworthy. We have, therefore, in our search for truth to look across all the centuries of Christianity, and obey the implicit instructions of the Book of God, which, it might be said mischievously, has come down to us unimpaired. Rome tried to hide it, but happily was not permitted to destroy or change that precious gift of the Spirit of God.

Gleaning as from a mountain peak over the eighteen centuries of history since the days of the apostles, we may observe this much as true. The churches of the first three centuries, so far as trustworthy notices can be recovered, had considerable purity of faith

and courage of profession. Their history is one succession of martyrdoms by the heathen amidst which they grew and increased in number. Spirituality was their chief feature. But errors crept in. The degeneracy was rapid in the third century, and led to the baptism of unconscious babes, which indicated a departure from the idea of the complete spirituality of the churches, and developed a worldly element in their midst. The church at Rome grew powerful, the ambitious imperial spirit of the Roman prevailed, and with it arose the attempt to organize a great all-embracing ecclesiastical system. Bishops usurped authority, and became lords over God's heritage. Little by little, the ancient office of a bishop who humbly served the Church was transformed to that of a bishop who proudly ruled the Church. Then one bishop became supreme over the rest in the Roman Church. Then that bishop laid claim to authority over bishops of other churches. So step by step the imperial demands grew. To speak of the papal system being ancient and unchanged needs explanation, or it may bring error. The Council of Trent, to which Roman Catholics appeal for doctrine, first met on December 13, 1545. Not till our own time has the doctrine of papal infallibility been formulated.

From about the sixth to the fifteenth centuries the church of Rome held imperial sway in Europe. The ecclesiastical system ceased to be spiritual, and became a gigantic oppressive and persecuting power. Yet during those ages there were little churches, imperfectly organized because of the tyranny, formed here and there, speedily broken up by persecution, and even their records destroyed.

Christ has never been without witness. At length, about the fifteenth century, these gained strength, especially in the low countries of Europe, where the Anabaptists passed lives of holiness and prayer, and became so numerous that the work of the great reformers became possible. In the sixteenth century there was a vast upheaval of opinion. This led to religious inquiry, in which movement even the imperfect and garbled annals of the time cannot prevent our seeing that the students of the New Testament called Anabaptists took a prominent part. They were very grossly misrepresented, but we shall hear more about them in heaven.

Then came the great Reformation under Luther, Calvin, Zwingli and others, and the formation of Protestant churches. But the work was most imperfectly done. The destruction of the yoke of Rome was unquestionably an immense step in human freedom. In this respect it was a gain for true religion. But Protestantism did not go completely back to New Testament teaching. In many of the Protestant churches Roman elements are retained. But its four centuries have shown immense progress, especially in Great Britain and America. Non-conformity, as it is termed, the doctrine of a spiritual religion unsustained by State patronage and control, has led within the last century to a powerful reaction against the apostasy of the dark middle ages. Mission enterprises, by leading into more sacrificial obedience to our Lord, has brought new life into the churches. But on the continent of Europe religion is probably about the same as in the olden days. Possibly there is not amongst the great nations any larger proportion of spiritual worshippers today than in the past. Here and there are little churches of true followers of Christ—feeble, doing a work, bearing a witness, unrecognized, and sometimes soon passing away, as in the days of old.

Church history is misty enough, and the best historians contradict each other so continually that none can be assured that they have cleared away the rubbish and disclosed the foundation of fact. This much is sure, and improved methods of research prove it, that for the most part what is called ecclesiastical history is simply the records of the Papacy with the suppression of facts that do not subserve the aims of that imperial and imperious system. At the present

hour the outlook is glorious. Never was the Bible more widely circulated and never was the duty of Christ and the acceptance of him as the one teacher more surely recognized. Never was there a stronger resolution to obey his last command and preach the Gospel to every creature. Never since the days of the apostles was that Gospel more faithfully and simply preached. Never was there a more earnest desire in the churches to ascertain what is the will of the Lord and fulfill it at any cost. Sad and discouraging defects and tendencies are observed by anxious souls, but upon the whole there is a rapid advance and abounding evidence that the Lord has not forsaken his people and that the Spirit of God is with them. And, so far as we know the past, it seems impossible to indicate a period when churches formed on the model of the New Testament, keeping the commandments and ordinances as our Lord delivered them, were blessed with a larger measure of prosperity and peace.

London, England.

Impressions of Hinduism.

Rev. John Henry Barrows, D.D., Haskell Lecturer on Comparative Religions in the University of Chicago, recently returned from a visit to India. The prominent part taken by him in arranging for the "Parliament of Religions," at the great Exposition in Chicago, brought him into personal relations with some of the ablest and most highly cultured representatives of the faiths of the world. His recent lecture appointments in India renewed and extended these relations under conditions most favorable to generous judgment. Dr. Barrows is hardly open to the charge of lack of tolerance. Criticism of him has been made in many quarters on precisely opposite grounds. He has an open eye and a hospitable mind for any elements of truth and beauty to be found in the world's system of religions, or for personal excellences in the life and character of the best exponents of these systems. In lectures delivered at the University of Chicago since his return, he has given his impressions of Hinduism. He says the most that can be said in recognition of the elements of good that lie hidden, like pearls in a dust-heap, beneath the accretions of superstition and ignorance and moral debasement. Yet, having said this, he brings against the Hinduism of today a sweeping indictment, and lays at its door a charge of abuses and wrongs, and of such utter impotence as a redeeming and uplifting power, as to make favorable comparison of it with Christianity puerile and almost impious. A careful study of the religions of the world will not only disclose points of contact and similarity between them and the Christian faith, but will also bring out into clear relief the wide disparity between them. Christianity has nothing to fear from the most searching scrutiny and comparison. It carries within it its credentials. It gives proof of its divinity in transformed lives.—Baptist Union.

A New Chapel.

It has been commenced, to be continued as money is sent in. Let me speak of the needs of this building. If the session opens in September as full as it now appears it will be, 100 students will not be able to get seats in the chapel, unless the new chapel is ready. The Scripture readings, the songs and the prayers and the brief remarks earnestly made on some social, moral or religious topic make lasting impressions for good on these young people. The thought that these young people have no place to worship God together ought to stir the hearts of you who have comfortable church houses. Oh! for a room in which 200 Christian young men and women can sing with 100 unconvinced fellows morning by morning such songs as

Why do you wait, dear brother?
Oh! why do you tarry so long?
The Savior is waiting to give you
A place in his sanctified throng.

G. M. S.