

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

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CURRENT TOPICS.

—Miss Helen Gould has given Vassar College a scholarship of \$10,000 in memory of her mother. This is the third scholarship she has given within a few years.

—Mrs. McKinley having sufficiently recovered to enable her to undertake the journey, the presidential party left San Francisco last Saturday, and is now speeding its way back to Washington, which will be reached on Wednesday night, May 29th.

—A severe wind storm swept over West Tennessee last week, doing considerable damage to different towns. The greatest damage, however, was at Ripley, where a number of business houses were unroofed and the stock of goods injured by water. The loss is estimated at about \$50,000.

—A terrible flood swept over upper East Tennessee last week, resulting in much destruction to houses and stock and crops and in the loss of some fifteen or twenty lives. The damage was estimated at about \$2,000,000, the largest part being at Elizabethton. It is said that the Watauga River was diverted from its course, and is now running through the principal streets of the town. The citizens have been compelled to appeal for assistance, which has been generously rendered by the people of Knoxville and Nashville and other places. We have asked Brother Waller, pastor of the Baptist Church of that place, to give our readers an account of the flood and to state whether the Baptists of that place will need assistance in any way.

—The Confederate Reunion at Memphis this week is very largely attended. It was expected that there would be about 100,000 visitors present. These annual reunions of the heroes of a generation ago are occasions of the deepest interest. They are not intended to imply any disloyalty to the present government of the United States, but are only for the purpose of recalling and preserving the brave deeds and hallowed memories of the long ago. Remnants of a once mighty army, these old heroes are but shadowy reminiscences of a past now fast fading into distant history. Their ranks are thinning rapidly. In a quarter of a century more nearly all of them will be gone. Who shall deny them the mournful privilege of meeting together once a year and recounting the scenes and incidents of those days that tried men's souls?

—Mr. Andrew Carnegie recently offered to give the sum of \$10,000,000 to the four Scotch Universities—Edinburgh, Glasgow, Aberdeen, and St. Andrews—the money to be used for the free education of Scottish youths in the Universities. The proverbial caution of the Scots caused them to hesitate, however, about the acceptance of the gift. The *Edinburgh Scotsman* says that the offer is "disconcerting from its very magnificence," and proceeds to show that the gift might disorganize the whole educational system. It points out that the tuition fees the students pay are only a small part of the cost of educating them, the remainder being supplied by endowments, and that if Mr. Carnegie's project should bring a larger increase of students the universities would be compelled to appeal to the public for further funds. Then it adds, if university education were free the country would soon be asked to make secondary education free also. We doubt if any school in the United States would hesitate at the acceptance of such an amount. If the Scots refused it, then we should like to suggest to Mr. Carnegie that he give this amount to Southern Baptist schools, or if he would not care to divide it up among so many, then he might confine himself to the Southwestern Baptist University and Carson and Newman College. Or he might include also Brownsville Female College and Boscobel College. We make these suggestions, but it might be well to wait and see what the Scots do about accepting the offer before laying them definitely before Mr. Carnegie.

The Inner Voice.

Many there are who are joyous,
As they press through the world-wide throng;
And many, too, who keep smiling,
Tho' life be not cheered with a song.

The heart may be clouded with shadows
That darken and sadden the soul,
Still, within there's something to brighten
As the years in their marches unfold.

This voice that whispers within us,
Is easy enough to obey;
As it warns against every evil,
As safely guides us to the true way.

It gives relief to the sorrowing,
And serves as a barrier to strife;
While with strength to conquer our passions,
Adds honor and worth to each life.

—Sidney P. Wilson.

A Side-Light on Pentecost.

BY PROFESSOR T. HARWOOD PATTISON, D.D.

The history of the day of Pentecost in the second chapter of the Acts of the Apostles leaves us in ignorance as to its wide-spread results. Devout men out of every nation under heaven were influenced by the mighty power of the Holy Spirit, and before long, when persecution swept them out of Jerusalem, they went everywhere preaching the Word. Not so much attention has been paid to the roots as to the fruits of Pentecost. There were long trains of preparation for it, as surely as there were also long trains of consequences from it. It is one of these that I propose now to trace back to its source.

By tacit and involuntary consent of his fellow disciples, Peter was the preacher who, standing up with the Eleven, lifted up his voice, and for the first time since the ascension of his Master, proclaimed to the multitude that God had made that "same Jesus whom they had crucified both Lord and Christ." "This," as Dr. William Arthur says, "is the first example of prophesying in the New Testament sense, not the limited sense of foretelling, but the more comprehensive sense of delivering a message from God under the impulse of the Spirit of God, and by his aid." That under this impulse Peter himself was a changed man is evident. He declared to others just what, while he was speaking, he heard and saw and handled of the Word of life. Yet the fact that he was the one chosen to stand forth and deliver the message shows that already he had the confidence of his brethren and was recognized as their spokesman.

Holding that figure of the Apostle in our mind, let us travel back to an earlier chapter in history. Who was the human instrument in converting the man who himself on the day of Pentecost was so largely the instrument in adding three thousand souls to the young Christian church? Turn to the first chapter of the Gospel of John and you will find, when Andrew, the disciple of John the Baptist, had been pointed by him to Jesus of Nazareth as "the Lamb of God taking away the sin of the world," and on the invitation of the Saviour had gone to his temporary home and listened to his words, his immediate impulse was to find his own brother, Simon Peter. To him he announced the good news first of all: "We have found the Christ."

The very wording of this announcement suggests that already Andrew had his mind full at that time of the prophecies concerning the Messiah, and that in a special and intense way his gaze was strained toward the dawning of the day of the Lord. Who led Andrew to the light? Who bade him behold in the man, who seemed in all respects like one of his own class and race, the long promised Lamb of God? It was John the Baptist. He it was who bowed before Jesus as before One mightier far than himself, One who should baptize with the Holy Ghost and with fire.

Let us move back one step more. Who influenced John the Baptist, and made him the burning and shining light that he was? We recall the promise which preceded his birth, and the message of the angel to his father, Zacharias: "He shall be great in the sight of

the Lord . . . he shall be filled with the Holy Ghost . . . many of the children of Israel shall he turn to the Lord their God." Of this divine call John was himself fully conscious. He understood that by the special appointment of God he was the voice crying in the wilderness of that desolate age, "Prepare ye the way of the Lord."

While this is true, however, it is not the whole truth. In this, as in so many other instances, God worked along natural lines and by human agencies. That John was what he was illustrates without doubt the same laws of heredity to which we are subject. Who, then, was John, or rather who were his parents? The opening words of Luke's Gospel answer our question: "There was in the days of Herod, king of Judaea, a certain priest named Zacharias: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Taking this as meaning that they walked in accordance with the general principles of the moral law, and also "with the multitude of particular Levitical ordinances," we have an illustration of the happy commingling of obedience alike to letter and spirit in their daily lives. Now the fact to be remarked here is that when God was preparing his messenger who should herald the Messiah he chose as the parents of John the Baptist this godly pair. "They were both righteous." He set the seal of his approval, by anticipation, on the Christian home. At the beginning of one of his earlier settlements—preludes to his mission to the French people and preparing the way for that—Robert Whitaker McAll wrote in his journal, "God of my father! give me grace!" The roots of the McAll mission lie back beyond the cradle of the man who founded it. The father of John Foster was a small farmer, but he was to his own household priest as well as patriarch, and his sons carried through his whole life the memory and the influence of the petition, never omitted, "O Lord, bless the lads." "In a certain New England town the records of the Christian families," say Dr. Austin Phelps, "were once examined thoroughly to test the question whether the sons of Christian parents are generally worse than others. The proportion of the children of such families who became religious men and women, as related to those who did not, was more than five to one."

Nor would the influence of Zacharias and Elisabeth over their son John be confined to praying for him. "Of course, they would be especially careful to remember the remarkable ordinance about the training of children which they found in the sixth chapter of Deuteronomy." It is, let us remember, on the father and not on the priest or instructor—no, not even on the mother—that the obligation is laid to teach the commandments of the Lord "diligently unto thy children, and talk of them when thou sittest in thine house." Robert Burns was true alike to the law of the Lord and to the practice in devout homes of Scotland when, in the "Cotter's Saturday Night," he sang of the priest-like father reading to his family from the big Bible, and then, with them about him, "kneeling down to heaven's eternal King." The Christian dispensation has no altered law to promulgate in this respect. The Talmud thus put a truth of perpetual force into few words: "What the child says out of doors he has learned indoors." The most powerful and the most abiding impression which the boy receives, and which the old man still preserves, is that of the first home. Here, whether he believes it or not, the father is a teacher. His very silence, his prayerlessness, his irreligion, his indifference to the highest claims of the soul, come to form a part of the child's training. And, equally, he who wears the white flower of a blameless life in the presence of his family is a preacher of righteousness, although his lips are inapt to set forth the truth which is incarnate in his daily conduct. Both illustrated Jean Paul's saying that "the mother puts the commas and semicolons into the child's life, but the father the

colons and periods." Richard Baxter, in his memorable pastorate in the English town of Kidderminster, lived to see a change in family godliness, for which we yearn to-day. "When I came thither," says he, "there was about one family in a street that worshiped God and called on his name: and when I came away there were some streets where there was not found one family on the side of a street that did not do so."

Was there not a note, then, to which we have failed to do justice in Peter's clinching words in his sermon on the day of Pentecost, "For the promise is unto you and to your children?" Surely it was not without its meaning that when God honored Zacharias and Elisabeth by giving in their old age such a son as John the Baptist, he honored a home where of the father and the mother it was true. "They were both righteous." From such a home came John, and John influenced Andrew, and Andrew influenced Peter, and Peter influenced the multitude of men and women who under his great sermon were pricked in their heart, and to him and his fellow Apostles cried out, "Men and brethren, what shall we do?" Dr. Charles Stanford, who, perhaps first among students of the Gospels, traced out this remarkable sequence of the Pentecostal instrumentality, said truly, "I have reason to believe that those worthy people, Zacharias and Elisabeth, were on one occasion the means of turning to God three thousand persons all in one day; yet they never knew of it. Only the Infinite One can tell the infinite story of consequence. The three thousand converts were three thousand centres of converting power; starting afresh from those centres the influence has been striking out and going on through checks, intersections and interruptions ever since: it is going on to-day, is going on here, and it will be going on until it shall reach the widest extent of local diffusion to the last syllable of time."

Rochester, N. Y.

Types and Their Antitypes.

BY REV. W. A. HAMLETT.

BRAZEN SERPENT.

One sees the moon in her first quarter, and in her last quarter; sees her when she is new or waning, at each time presenting a different phase: yet she is nevertheless the same moon. A handful of snow being heated melts into water; frozen, it becomes ice; boiled, it escapes into vapor: but at all times being the same matter, yet in different stages. A nugget of gold, being ductile, may be drawn into a very long wire; being maleable, it may be made into thin sheets, or put into a human tooth, or as a ring adorn some tapering finger. In each case it retains its individuality, and is but the original nugget put to different uses.

In how many types does the Christ appear! But in each instance He is the same. Now a king, now humble as a servant. At one time a deliverer, at another rejected of men. A "lion," and again a "lamb." He is said to be. Even in the present instance He is seen as the antitype of a serpent.

The march of Israel from Egypt to the Land of Promise was one of constant confusion. The people were very loud in their denunciation of Moses. They took pains not to conceal their displeasure as to the way in which things were done. All that their humanity wanted—and their humanity was in power then—was something about which to murmur. This they did to their heart's content.

"THE PEOPLE SPAKE AGAINST GOD."

Very bold had they become, in that they "spake against God." When one's nature becomes fretful, one is apt to be guilty of amazingly strange things. Had they forgotten the God of their fathers? What of His repeated goodness to them? By whose hand were they being led? Who had stricken asunder their shackles of slavery? Who parted the sea for them when they despaired of life? Who? The very One against whom they now murmured. God was good to them, and in return for His goodness they cursed Him. How human!

"THE LORD SENT FIERY SERPENTS AMONG THE PEOPLE."

Disobedience is followed by punishment as surely as cause is followed by effect. Punishment is a good thing. The rod is a wonderful rectifier. It preserves the dignity of the law, and for it demands respect. In this instance it served to bring the people to their senses and divorced for a while their minds from things of Egypt. In all the varied history of Israel one can depict no more harrowing condition than the one under consideration. The very sight of a sinuous, slimy, hissing snake is sickening; to be bitten by one is worse, to be tortured by several, to be overcome, thrown down, and see them bury their fangs in your throat, crawl over your face, wind around limb and body—wither, to be prostrate in a bed of snakes, and at their mercy, is punishment unbearable.

"Fiery serpents." They arise from out of crevice,

from under rocks, everywhere. At one time Jehovah rained manna; it seems He also rained serpents. They bit men; old men, fathers and patriarchs. They bit women; mothers, youthful or decrepid. They bit babes. Such a cry of anguish as rent the air! Serpents coiling, hissing, crawling, striking and biting; impossible to walk for them, impossible to sleep for them; the whole earth a wriggling mass of serpents! This is the punishment for sin.

"THE LORD SAID: MAKE THEE A FIERY SERPENT."

"Jehovah Jireh." It is ever so. The Lord in His goodness always provides. From man unto the lowliest form of creation the most wonderful provision is made. Water for fishes, nests for birds, holes for foxes, grass for sheep, food for men. Lungs to breathe the air, eyes to see the beauties in nature, vocal chords to vibrate sounds, ears to hear music. How multitudinous are the provisions of God! Creation was rightly pronounced "Good." Here was a desert filled with rebellious souls who "spake against God." Deserved punishment was meted out for their disobedience, yet in the midst of it a way of escape was had of the Lord. He cannot stand to see even His enemies suffer. Moses was commanded, for the sake of tortured men, to make a brazen serpent, set it upon a pole, and let poisoned men look at it and live. How like this on a larger scale was the condition of the world, bitten by sin ("The sting of sin is death"), when "God so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish, but have eternal life." To Israel, serpent-stricken, was given a brazen serpent; to the world, sin-smitten, was given the Son of God. "Make thee a fiery serpent." Why was this special prescription made? Would not a bare pole have done as well, or what forbade the Lord from healing them by His Word? He is the God of miracles. Why, then, this particular mode? It was a serpent healing the bite of a serpent, a case of like curing like. If one's finger is burnt, it is a quick relief to hold it near the fire. Heat must remove heat. If one's foot is frost-bitten, cold and numb, an application of hot water would be injurious; a bath in snow is necessary. It takes cold to remove cold. Vaccine virus cures smallpox, anti-toxine diphtheria. The antitype is found in the crucifixion of Jesus. Though He knew no sin, yet He was made sin in order that sinners, by looking to Him, might be cleansed from sin. A serpent to cure the bite of a serpent; so Christ was made sin to free sinners from sin. "For He made Him to be sin for us."

"SET IT UPON A POLE."

There were many people journeying under the leadership of Moses. They covered much territory. A great number were bitten and were dying. To live they must see the brazen serpent. To be seen it must be elevated. Hence the command: "Set it upon a pole." Let every man, woman and child have a chance to look and live. Where there is healing, give everyone the benefit. The serpent of brass could have been made and hid. What good would have resulted? Or else, being made, it could have been left on the ground. Had it been so, only those near enough to see could have derived benefit. There is no partiality with God. No blessings for those in front are withheld from those in the back. "Whosoever will"—anyone, everyone, all. The serpent, upon which every eye of faith was to be riveted, was placed high in the air, so everyone could share in the healing. It was set upon a pole. Heaven desires Her good to be dispensed to the greatest number. Blessings are publicly bestowed. "Thy Heavenly Father shall reward thee openly." The brazen serpent was a type of Jesus, who was to save His people from their sins. He was crucified on a tree, raised up, set upon a hill, Calvary, so that, figuratively, all the smitten earth might see Him and live. "And I, if I be lifted up, shall draw all men unto me."

"LOOK AND LIVE."

"And it shall come to pass that everyone that is bitten, when he looketh upon it, shall live." This allowance is freighted with divine compassion. Life may be had for a look. Forgetting their hardness of heart, God is willing to throw charity as a mantle over the past and help them in their present extremity. "If thine enemy hunger, feed him; if he thirst, give him drink." "Overcome evil with good." The manner in which alleviation from pain was to be had is simply remarkable. "When he looketh." Surely, it was in reach of the poorest. Any pauper could at least look. Those on the outer edge, far off, may but turn on their side, as they are bound to their couch of pain, and look upon the brazen serpent shining afar off in the sun. Salvation from suffering in eyesight of all. Even infidels could afford to risk a look, if there was any chance of getting life in return. The human mind is incredulous by nature. This incredulity is heightened when something is to be had for nothing. It is not often that things of value are given away. Yet such is the case with salvation from sin. It is God's way;

without money or price. Jesus is the antitype of the brazen serpent. As were the Israelites, so are men to-day commanded to look and live. Life for the looking; something for nothing. Know that His groans, His death, His blood are all for your amelioration. Sinners, look to Jesus; see Him hanging on the cross for the sins of men! A look is not much, still a look from a heart of faith will free a soul from the bondage of sin and death. "Look unto me, and be ye saved, all the ends of the earth." "Behold the Lamb of God."

Grenada, Miss.

Will the Jews be Christianized?

The eminent Jewish literature, Isaac Zangwill, has recently been interviewed by a leading London journal as to the probable future of his people during the 20th century, and their prospects for the next 100 years. This is a deeply interesting subject to all true Christians, for from the Jews we received the gospel which is our only hope for the life to come. His views will command attention, for Mr. Zangwill must be recognized as one of the leaders of his people, a representative Israelite. He looks favorably on the Zionist movement for purchasing Palestine from the Turks, its re-possession by the Jews, and the development there of a model nation and government which shall be a pattern for the world. This is his great hope, thus to re-establish the nation on the principles "preached and foretold by the great Jewish prophets." But no word in favor of Christianity—he calls that the "new paganism," and says it is a "failure": no word of his people probably acknowledging their Messiah and thus recovering the favor of God, and through that favor recovering the pre-eminence and glory which belong to the chosen people of God. He seems, indeed, to be quite at sea, utterly without religion, Jewish or any other, for he does not even understand how it is that the identity of the Jews has been preserved for 1900 years, though scattered through all the nations of the earth. He credits it to "persecution," and does not remember that the God of the Jews provided for this nearly 4,000 years ago by a simple rite which he planted so deeply in the Jewish mind that they have clung to it always and everywhere—the rite of circumcision. He entirely leaves God out of the subject, and views it from a common human standpoint as though he were not a Jew at all.

It is sad thus to see one of the brilliant men of that race, with all the light of this age, groping in deep darkness still. But God's good time will bring it right. The Jews will assuredly return to and re-possess Palestine. They will assuredly be Christianized—they will yet own and worship their Messiah, Jesus Christ. It will be a nation born in a day. These things are promised in that Book written by inspired Jews, every word of which has been confirmed and fulfilled, not a word failed—that Book which has shaped the destiny of the world and decided the fates of nations—that Book whose principles of law and government are at the foundation of every enlightened nation on earth to-day.

How soon the leaders of the Jews will see and acknowledge that Jesus Christ is what he claims to be, we cannot know. But it cannot now be long. It will probably come very suddenly. When their leading priests and rabbis become convinced that Christ is their promised Messiah, the Son of David, whom their prophets foretold, and then show this great truth to the people, they will follow almost as one man. The Bible shows that this great event has been held back until the gospel should first be carried to all nations, the Gentile world. Paul, writing on this very subject, says, "God hath not cast away his people whom he did foreknow," but that "blindness is happened to Israel until the fulness of the Gentiles be come in," and that "they received not the fulfillment of the promise, God having provided that they without us (the Gentiles) should not be made perfect." But now the world has nearly all heard the gospel. With the wonderful advance in means of transportation and communication, it will be but a short while until every corner of the earth will hear it. Then will come the culmination, and under God's providence, and in His own good way and time, the Jews themselves will hear and believe. They will, I believe, make the noblest Christian people in the world. It needs but that to perfect them; and when God's favor is thus restored to them, they will take their place at the very forefront of nations for every great and good work. It will be a wondrous metamorphosis, but I believe the word of God plainly promises it.

Some millions of money have already been raised for the Zionist fund to purchase Palestine, and Mr. Zangwill says the Jews all over the world are steadily contributing—not the rich, but the middle classes, and the poorer Jews are thus providing the means. It is believed the necessities of the Sultan will make him a willing seller. All Christendom will rejoice to see the change.

S. W. HAMPTON.
Memphis, Tenn.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

SALVATION BY WORKS.

There are some who say that salvation is a matter of works, that it depends upon your own deeds whether you are saved or not. It is a sad commentary upon human nature that this idea came into the world with the first man ever born into it. When Cain and Abel offered sacrifices to the Lord, Abel brought a lamb, and the shed blood of that lamb pointed away from himself to the Lamb of God which was to be slain on Calvary; and indicated that he trusted, not in himself, not in any merits of his own, not in any deeds which he had done or could do, but in that blood for his redemption from sin and his salvation. But Cain brought the fruit of the ground. That fruit represented the labor of his own hands. He had cultivated that fruit. He had worked hard to produce it. He felt that the Lord ought to accept it, as expressing his toil and as representing his personal work. But you remember that the Lord accepted the sacrifice of Abel and rejected that of Cain.

Those two ideas have been in the world ever since. All through the Bible, from Genesis to Revelation, the blood of Jesus Christ runs as a scarlet thread. All down the ages that glorious truth has come, of salvation through the blood of Christ, salvation by grace through faith, not of works. And alas! the other idea of salvation by works has come all along the centuries. That idea was in the minds of those people who used to stand with arms uplifted and fingers clenched until the nails would grow into the flesh and through the flesh to the other side, and until the arm became withered and shrivelled, believing that in that way they were making a sacrifice of themselves and would win the favor of God. That idea was in the minds of those who used to stand in their cages, which were too short for them to lie down at length in, and too low for them to stand erect in, and there in constant bodily pain they would spend weary weeks and months and years. That idea was in the minds of those who used to throw themselves beneath the car of Juggernaut to be crushed beneath its ponderous wheels. It was in the minds of those who would cast their children into the fiery arms of Moloch or into the river Ganges to be devoured by the flames or by the crocodiles. All of these things were but the expression of the feeling upon the part of those people that they themselves needed to do something towards their own salvation and the greater the sacrifice the more certain would be the salvation.

In that interesting book, "The Child of the Ganges," Dr. R. N. Barrett tells about many of these ceremonies. He represents a Brahmin priest in Benares as saying in answer to the inquiry, "How may we become free from sin?" "By continual mortification of the body, by strangling all mortal desires, passions and affections of every kind. If life be made continual pain from which death would be a happy release, then sin would be purged, and the pure, immaterial soul set free. Some attain that perfection in this life, others pass through many states of existence before their final release. Eternal happiness may be secured by performing the various ceremonies connected with public worship, bathing in the sacred river, or even by silent meditation and fasting. All who die in this holy place are saved."

The Buddhist plan of salvation, by which Nirvana—which means a blowing out, an extinction, an annihilation,—is obtained, consists of eight parts:

1. Right faith or orthodoxy.
2. Right judgment, dispersing all uncertainty and doubt.
3. Right language, or the study of perfect and unswerving truthfulness.
4. Right purpose, or the choice of an upright purpose in all words and deeds.
5. Right practice, or the pursuit of a religious life.
6. Right obedience, or the following of all the precepts of the Buddhist law.

7. Right memory.

8. Right meditation.

Edwin Arnold in his "Light of Asia," represents Buddha as teaching that the way of salvation consists of four stages.

The first stage embraces an eightfold path, as follows:

1. Right Doctrine.
2. Right Purpose.
3. Right Discourse.
4. Right Behavior.
5. Right Purity.
6. Right Thought.
7. Right Loneliness.
8. Right Rapture.

Buddha goes on to say, according to Mr. Arnold:

Who standeth at the *Second Stage*, made free
From doubts, delusions, and the inward strife,
Lord of all lusts, quit of the priests and books,
Shall live but one more life.

Yet onward lies the *Third Stage*: purged and pure
Hath grown the stately spirit here, hath risen
To love all living things in perfect peace,
His life at end, life's prison

Is broken. Nay, there are who surely pass
Living and visible to utmost goal
By *Fourth Stage* of the Holy ones—the Buddhs—
And they of stainless souls.

Lo! like fierce foes slain by some warrior;
Ten sins along these stages lie in dust,
The love of Self, False Faith, and Doubt are three,
Two more, Hatred and Lust.

Who of these Five is conqueror hath trod
Three stages out of Four: yet there abide
The Love of Life on earth, Desire for Heaven,
Self-Praise, Error, and Pride.

As one who stands on yonder snowy horn
Having nought o'er him but the boundless blue,
So, these sins being slain the man is come
NIRVANA'S verge unto.

How complicated, how terrible, how impossible the way! And yet Buddhism is probably the highest of all heathen religions.

A Scrap of Natural History.

Seeing in the BAPTIST AND REFLECTOR of May 9th that "man is the only animal that talks, that laughs, that cries," etc., I present a little scrap of natural history which seems to require a modification of that statement. Passing by the fact that parrots, and perhaps some other birds, have been taught to talk—that the mother hen certainly does call her little ones to their food as well as warn them of danger, and other things that might be mentioned—I wish to refer to the common cow as an animal that not only cries, but laughs. And by crying I do not mean just crying out, as many animals do when caught or are in pain, but actual weeping. I know not how often I have seen and heard cows making sad and bitter lamentation at a place where another had been butchered and the blood spilt upon the ground, and not only making the moans and wails of genuine grief, but shedding tears, yes, briny tears, which fell to the earth and mingled with the blood of their loved ones slain. I doubt not that many of the readers of the BAPTIST AND REFLECTOR can testify that cows certainly do weep and shed tears while they weep.

And now for a cow's laughing—and this I cannot say that I have often seen and heard. But one single instance is enough to prove the bovine race capable of such a thing, and such instance I myself can give, for I was an eye and ear witness.

It was my father's custom not only to mark his calves, but also to brand them. For some reason, I know not what, this had been neglected in the case of two female calves until they were nearly grown. They were both noted, but notably different, being perfect opposites both in looks and in general bearing. One was finely formed, fat, sleek, buoyant in step, afraid of nothing, full of life and spirit, holding a high head, and apparently ever ready for fun and frolic. The other was not so well grown, was poorly formed, rather lean in flesh, long and rough hair, very timid and scary, always off to herself when it was possible, and looking as if she felt that she had not a friend in the world. A day for branding and marking was appointed, and I, a lad of eight or ten years, was on hand to see it done. One after another of the younger calves and yearlings had felt the sharp knife and writhed under the hot iron, and at last the bouncing young beauty was

reached. She yielded to the inevitable, stood the ordeal finely, and as soon as it was over she sprang to her feet, unabashed and seeming to say, "Well, you did not hurt me so much after all." As it happened, the turn of the timid, shrinking one came next. She was terribly scared, and acted as though she thought they were going to kill her. Meantime the other, instead of fleeing off out of harm's way, as might have been suspected, ventured up to the corner of a crib, and stretching her neck around the corner, with dilated eyes and attent ears and a curious, amused look, gazed upon her terror-stricken companion as she underwent the branding and the cutting. The moment the timid one was turned loose, the other burst forth with a loud, clear, unmistakable, mirthful ha-a-a laugh, showing her teeth and even her gums and stretching her eyes still wider and stamping with her feet, just as we have all seen persons do in laughing—the whole of it seeming to say, "Aha! They got you too, did they? But they haven't killed you!"

If I were a painter I could now make a perfect picture of that laughing heifer, so vivid is the whole scene before me, though it was more than or quite three-score years ago.

J. H. KILPATRICK.

White Plains, Ga.

P. S.—I think I ought to say that the above incident was written out at the request of the beloved editor of the BAPTIST AND REFLECTOR.

J. H. K.

The Natural Impression.

It seems to me that God has designed that the meanings of the Bible, in respect to those general truths and commands which demand the attention of all accountable beings, are to be made evident to such ones by the natural impression which those truths and commands make upon their minds and hearts. I use the term "natural impression" in contrast with a forced or artificial impression. I understand that God designed the Bible to be, for one thing, what I may call a popular book, a book for the common people, a book which, so far as the truths and duties applicable to every-day life are concerned, ordinary persons of all classes can sufficiently comprehend to enable them to accept those truths and rightly perform those duties. My idea is that God never designed that one should be a thoroughly scholarly person in order to know the terms upon which he may be saved unto God; nor that one must be a very learned person for the purpose of ascertaining what ordinances he must accept or fulfill as a Christian convert, and as a Christian in church relations. The question is, what is the natural impression which a careful reading of the New Testament makes upon one who is desirous of learning God's will in regard to obtaining eternal life, and then living that life after he has received it? Must the honest and hearty inquirer go to some expert Biblical scholar for the purpose of ascertaining the meaning of the truths which he is to believe and the duties which he is required to perform as a Christian convert? I answer that he does not need to do so. I believe that an inquirer, praying for light and leading, will be so impressed by what I may call the naturalness of the meaning of the truths, doctrines and duties which are revealed in the Bible for his benefit and his attention that he will do God's will by being governed by such an impression.

There is something decidedly wrong in the idea that any vital and fundamental truth or doctrine in the Bible needs an elaborate and scholarly explanation in order that one may safely accept it. I have before me a periodical which contains many columns, in which certain writers seek to make it appear that there is no eternal hell, and that the finally impenitent will be annihilated. Verily, there must be something radically wrong in such views, for the very reason that they need so much space to explain and defend them.

The natural impression made by reading the Bible favors eternal punishment, a hell and a big devil.

C. H. WETTERBE.

Among the recent applicants for advice and assistance from the United States Forestry Division in the management of its woodlands is the Moose River Lumber Co., which owns a tract of 16,000 acres in the Adirondacks (N. Y.). This tract is mostly spruce land, and is situated in Herkimer county. The preliminary examination has already been made by one of the experts of the Division of Forestry, and the working plan will be prepared this spring. It will contain estimates of the present and future yields of timber on the tract, and will also make recommendations regarding the lumbering. This application, taken with those which have been received from other owners of private forest lands in the Adirondacks during the last two years, brings the total area of private land in that region, for which working plans have been requested, up to more than 400,000 acres. On 140,000 acres these plans are already in operation.

Memphis Musings.

It is Monday afternoon, and the pastor, alone in his study, with no urgent calls, has a feeling, or rather a number of impressions, which he would like to see in print. You must let me speak to you right out of my heart. I would speak first about

A Book.—Yesterday afternoon I finished reading "The Life and Letters of John A. Broadus," arranged with exquisite taste and marvelous good sense by his distinguished son-in-law, Dr. A. T. Robertson. How strangely and beautifully has Dr. Robertson done this work. That great good life of my dear old teacher is made to stand out in wonderful completeness in the midst of a multitude of select letters. The life of Dr. Broadus touched so many important events and so many prominent personalities, and these are so clearly seen, in and between the lines that the book becomes, to the careful reader, a liberal education. So very much had already been written, and that so well written, I had some fears about the success of Dr. Robertson's work; but when it appeared and fell into my hands, I could not put it down. I read it through, practically at once, and found it far more interesting than the most thrilling novel, and really throbbing with the power of an endless life. I devoured it from beginning to end—preface, foot notes, index and all. It will not probably have the same effect upon all of its readers as it did upon me, but I believe I can safely say this: After reading the book, if you ever thought Broadus was good and great, you will think he was better and greater than you thought before. I will speak next of

A Shadow.—It is resting upon a beautiful home in the picturesque city of Clarksville, and our dear old church there is in mourning. Mrs. John Hurst is dead! When this noble, gentle spirit crossed the threshold of its little earthly prison on last Thursday morning, Tennessee Baptists lost one of their most faithful, strongest and saintliest characters. Ten years ago, a young pastor and his bride—just entering an important field of labor—enjoyed the hospitality of her home for three weeks. From that day until the hour of her death we knew her as "our Clarksville Mother." Mrs. Hurst was a womanly woman, faithful in her home, devoted to her church, wise in counsel, gentle in spirit, strong in her convictions, charitable in her views and simple in her faith. Those who knew her well were charmed with the sincerity and depth of her Christian character. Our hearts go out in tender sympathy for her devoted husband and the dear children. May they be able to trust in the strong arm of Him whom she always loved and never doubted. In the Clarksville Church she still lives. Such a life can never end. Now a word about

Our Work.—During the discussion of the Co-operative Work at New Orleans, I felt that the district Associations and State Conventions could and must do the work contemplated for this new agency. For one, I felt that I would endeavor, in my humble way, to enlist the churches in my part of the State, and make them feel the needs of our denomination. So much can be done by putting our prayers, money, presence and counsel into the work of our Associations. While we have nothing better, I want to appeal to my brethren all over the State to give this matter personal attention. No man liveth to himself, and no man dieth to himself. The same may be said of churches. Heart touch, living sympathy, honest fellowship, hard work, faithful prayer and faith in God will bring things to pass. I submit this as the best and only way.

Memphis, Tenn. A. U. BOONE.

Georgia Notes.

Dear Bro. Folk: Although somewhat further removed from dear old Tennessee, I love her good people none the less, and am none the less interested in all that concerns their highest welfare. I eagerly scan the columns of the BAPTIST AND REFLECTOR for news from my many friends throughout the State.

I shall never forget my delightful pastorates in Tennessee, and while I have been absent from the State for several years, it is hard to persuade myself that I am not still a part of her noble Baptist brotherhood.

There are those outside of Tennessee who are praying for Folk, and Holt, and Savage, and Henderson, and for heaven's blessings upon the worthy enterprises to which they are devoting their lives. I feel especially interested in the movement to increase the endowment of Carson and Newman College. Surely this is the one thing that should have the immediate assistance of every Baptist in East Tennessee! I send President Henderson a small subscription, feeling that no one who knows him and his work as I do can afford not to help at this time.

Doubtless my friends in Tennessee will be glad to know that I am succeeding well in my comparatively new field of labor. One would search in vain for a nobler set of brethren than those who largely compose the membership of my church. They are prompt and lib-

eral in providing for the pastor's support, and respond most heartily to his suggestions.

Augusta is, in some respects, the prettiest city in the South, and can boast of a splendid class of people. The climate, however, is very trying, and I fear the consequences to myself and family since we have been used to quite a different climate.

We have six Baptist Churches and two thriving missions in Augusta. It is refreshing to note the large place which Dr. Burrows still fills in the affections of the First Church people. Many of them speak of him in the most endearing terms. Rev. Sparks Melton has proven to be a worthy successor to Dr. Burrows, and is deservedly the most popular preacher in our city.

The writer has the honor of being pastor of the second strongest, most aggressive and, in some respects, the most promising Baptist Church in Augusta.

This church enjoys the distinction of having had as pastor at different times, Drs. C. H. Strickland, F. R. Boston and C. A. Stakely. We close to night a revival meeting which has been a great blessing to our church. Already there have been about 20 professions of conversion, and nearly that many additions. Rev. J. D. Winchester of Rome, Ga., did the preaching. He preached the finest series of sermons, perhaps, to which I and my people ever listened. I regard him as one of the safest and best pastor-evangelists in our denomination.

I send renewal subscription for BAPTIST AND REFLECTOR, praying heaven's blessings upon it and upon its sweet-spirited and in every way worthy editor.

Augusta, Ga.

R. L. MOTLEY.

Robertson County Notes.

We had a pleasant and profitable day at Lebanon, Robertson county, yesterday. There were two services and dinner on the ground. Bro. Folk, of the BAPTIST AND REFLECTOR, was with us and gave us two strong and helpful sermons. At the morning service we ordained three of our best brethren, H. D. Fyke, John Sneed and John Garrett, deacons. The pastor conducted the examination. Bro. Wm. Shannon delivered the charge to the deacons. Bro. Folk delivered the charge to the church. Bro. Milton Hysmith offered the ordaining prayer. Bro. Shannon gave us a splendid sermon on Saturday. We were glad to have these brethren with us and hope to have them again. Our committee on revising the church roll did their work well. We have been separating about one hundred and twenty. We start with a new roll of one hundred and thirty-six.

On the third Sunday afternoon I had the pleasure of making a talk at Bro. Rather's family reunion at Greenbrier. There was a very large crowd of Bro. Rather's friends present. Brother and Sister Rather have been married forty-two years. Ten children have been born to them, eight of whom are still living and were present and are all members of the Baptist church. One child died an infant, the other died after she married. She too was a member of the Baptist church. They have had twelve grand-children, nine of whom are living. The oldest one of them is a member of the Baptist church. Bro. Rather has been preaching twenty-three years. He worked as a missionary for three years in Kentucky and Tennessee. Since that time he has served as pastor of twenty-three different churches and is at present engaged for all his time and is one of our most useful and active preachers. He has witnessed two thousand or more professions of faith and has baptized twelve hundred persons. Some of these are preaching the gospel. During three years of this time he baptized three hundred and thirty-three into his own churches. If some of our city preachers had gone through the heat and cold, the rain and mud, and the snow and sleet, and many other hardships I could mention which this dear brother has gone through to do this work; they could write a symposium on "What I Would Do if I Were a Country Pastor" and would know what they were writing. May the Lord spare this dear brother and his family to have many more sweet family reunions.

Springfield, Tenn., May 27th.

H. F. BURNS.

Children's Day.

Rev. A. J. Fristoe with most commendable zeal has been the promoter of Children's Day in Tennessee on behalf of our needy Sunday-school and Colportage work. The need of this department is only exceeded by its neglect. Although it is perhaps the most successful colportage work in the Southern Baptist Convention, and is beyond question the most useful department of our State Mission work in Tennessee, yet the contributions to Sunday-school and Colportage have not been half enough to maintain it, and it has had to draw from the State Mission fund to keep it going. Seeing this, our Bro. Fristoe concluded he would seek to help it out by proposing for it an especial children's day. His views are endorsed by his own church, by the Chattanooga Pastors' Conference, and by the Executive Board of Ocoee Association, which, by the

way, is second to no Board in this State in earnestness, intelligence and efficiency.

When Bro. Fristoe wrote to the Corresponding Secretary of his plans and propositions, that official was so glad and grateful that some one else besides himself was interested in this cause that he never once thought of there being anything in the way to prevent the adoption of Bro. Fristoe's plan. So he most heartily concurred. Bro. Fristoe then went to work most vigorously, and with the assistance of his women workers, in which he has most excellent material, they got out a splendid program, corresponded with the Executive Boards of all the Associations in the State and had the whole movement in full blast before we became aware that we were likely to trench on the Bible day of the Sunday-school Board. That was fixed for the second Sunday in June, while our children's day was set for the fifth Sunday in June, only three weeks later. My attention was called to the matter by our superb Secretary, Dr. J. M. Frost. I immediately communicated with Bro. Fristoe, and found that the children's day arrangements had gone too far to think of receding, and so we let the matter stand. We do hope there will be no conflict. Let those who would have observed the Bible day of the Sunday-school Board go right on and observe it heartily and enthusiastically, and then if they will, let them observe our children's day too. This age is children's day, you know. We cannot do too much to bring out and develop our children, and there is no danger that the collection feature will be overdone. Whenever did such a thing occur among Baptists? So let us drive right on and see that our children's day is as widely and generally observed as possible, and let us make it a decided success.

Bro. A. J. Fristoe of Chattanooga will furnish programs if you are not supplied by your Associational representative.

The fifth Sunday in June is an "off day" from the regular Sunday-school lesson, and it could not be more profitably used by your Sunday-school than by its observance. May it be a great blessing to the cause of Christ in general as well as to each Sunday-school that celebrates children's day. A. J. HOLT, Cor. Sec'y.

Nashville, Tenn.

Dayton Dots.

The revival closed last night, but the devil was not run out of Dayton. He still lives in the city and he is very well calculated to remain; however, one sinner was saved, and one old, soggy backslider was reclaimed. God don't save many sinners in a town where fully one-half of the drunkards in the town belong to one or the other of the churches.

What shall we do with dead churches? Shall we bury or embalm them? This has been a puzzling question with me for five years. I think we had better drop the study of church history, and begin to study what is best for dead churches. When a soldier dies in the Philippines, we embalm him and send him back home. When a church dies what shall we do? I think we should be as mindful of a dead church as a dead soldier.

What shall we do with those preachers that squat all around a pastorless church, all of them wanting to be pastor, and the church don't want any of them? They sit around on the streets and "whine down" any effort anybody else may put forth. If the devil can't use them to advertise the meeting, they are the worst nuisances in town, and really ought to be either locked up or driven out of town. For ten years I have not prayed for God to send more laborers in the vineyard, but to put to work those that are idle. In every sermon I tried to tell the people about "the busy wonder—working Jesus," who had no time for anything else but to save sinners. The faith of all God's children was strengthened, their hope of heaven brightened, and I believe the cause of Christianity greatly strengthened throughout the town.

The pastors of all the churches stood faithfully to the meeting, and treated me real nicely. This is the third meeting we have held since getting back from Palestine. I leave to-night for Memphis, Tenn., my home, for one week's rest.

During the meeting I very much enjoyed the association of Bro. Lewis, pastor of the Third Church, Chattanooga. He is firm and positive and I like his kind.

FRANK M. WELLS.

—Rev. Frank M. Wells, who was chaplain of the First Tennessee Regiment to the Philippines, was with us recently at Inman-street Church and preached us two interesting sermons and also lectured to men at the court-house on the condition of Jerusalem under the Turkish Government. Bro. Wells is on his way home from a trip to the Holy Land. He was in Jerusalem four months and is full of interesting and helpful information, and it will pay any church to hear his sermons and lectures on these subjects. He is in a meeting at Dayton, Tenn., this week.

Cleveland, Tenn., May 22nd.

JNO. G. LEE.

News Notes.

PASTORS' CONFERENCE.

Nashville

First Church—Pastor's subjects, "The Epiphanies of the Spirit" and "The Limitations of Omnipotence." A very encouraging conversion.

Central—Dr. J. M. Frost preached. Pastor Lofton away from home.

Edgefield—Pastor preached at both hours. Preached the baccalaureate sermon in the afternoon for the University of Nashville.

Third—Pastor's subjects, "The River of God is Full of Water" and "The Divine Displeasure at the Sinner's Death." Five received by letter and four for baptism. 157 in S. S. 123 in mission S. S. Protracted meeting in the tent near the church.

Centennial—Pastor's subjects, "The Power of the Gospel" and "The Home Coming of the Prodigal."

Immanuel—Pastor's subjects, "Making Much Out of Little" and "The Parable of the Leaven." One addition by letter.

Seventh—Pastor's subjects, "Jonah" and "Repentance."

N. Edgefield—Pastor's subjects, "Contrary Winds" and "Christian Kindness and Forgiveness."

Howell Memorial—Pastor's subjects, "Equipment for Service" and "The Coming of Jesus." Rev. G. W. Sherman of Carthage assisting the pastor in a meeting. Thirteen professions and five additions. 118 in S. S.

Rains Avenue Mission—Bro. Claibourne preached on "Resisting the Spirit." 48 in S. S.

New Hope—Pastor's subject, "Baptism." Preached at the Soldiers' Home in the afternoon and at Caley's Chapel at night.

Whitsitt's Chapel—Pastor's subject, "The Fruit of the Spirit." The church will give a festival at Una on the night of May 30th.

Murfreesboro—Bro. Van Ness preached. Subject, "Obedience is Better than Sacrifice."

First Spruce-street (col.)—Pastor's subjects, "The Visible Church" and "The Unconquerable Kingdom."

Bro. Gupton preached at the Nashville Association tent. Text, "There is a way that seemeth right unto a man, but the end thereof is death." Good interest.

Bro. Fowler (col.) reported his work not so favorable. He is doing some mission work around the city among his people.

Chattanooga.

First Church—Pastor Brougner preached in the morning on "The Ascension of Jesus," and at 3 p. m. made a memorial address under the auspices of the G. A. R. At night Mr. W. T. Bundick of Virginia made a patriotic address on the subject of "Christian Citizenship." In spite of the unpleasant cool weather the congregations were good. 310 in S. S. The presence of Dr. R. B. Garrett in the city last week gave great pleasure to his old flock.

St. Elmo—Good day. Pastor preached at both hours. Services every night during the week.

Hill City—Very good day. Four received by letter and four for baptism.

New Century—Bro. J. A. Davis preached in the afternoon.

Central—Received one for baptism. Rev. R. E. Chambers of Canton, China, occupied the pulpit in the morning, to the delight of all. Good service at the mission in the afternoon. Dr. R. R. Acree of Clarksville preached at both hours. Eighteen professions. Meetings continue.

New Friendship—Pastor Martin preached. Communion service, roll call and two deacons ordained.

Memphis.

Central Church—Fine day. Pastor Potts preached. Special service for the Confederate Veterans, complimentary to Company A of this city. Company attended in a body and in uniform. Large congregations. Morning subject, "The Victory that Overcometh the World." Evening subject, "The Choice of Moses."

Central Avenue—Fairly good day. Morning subject, "Pray ye the Lord of the Harvest." At the evening service Pastor Pettigrew spoke of his impressions of the late session of the Southern Baptist Convention.

First—Pastor Boone's subjects, "Some Good Things Here Not Needed There" and "Esau the Profane." Two additions by letter.

Knoxville.

Bell Avenue—Rev. J. Pike Powers gave an account of the Convention at the morning hour. Pastor Murray preached at night. Good interest. 118 in S. S.

First—Pastor preached at both hours. Three received by letter. 408 in S. S.

Centennial—Pastor preached to good congregations. Two approved for baptism. 309 in S. S.

Second—Pastor preached at both hours. One approved for baptism. 224 in S. S.

—Had good day at New Middleton. Fine crowd and supper administered. Brother Russell was with me. Preached at Ogle school house in the afternoon. On the 22nd inst. I officiated at the marriage of Stanton Smith and Miss Lillian Stewart. May Heavens blessings rest upon the happy couple. Both are loyal Baptists with a bright future. J. T. OAKLEY.

—Sunday-school superintendents and pastors of Sweetwater Association, write me for programs for Children's Day. Come! Come!! And help in this great work. I trust that every church in the Association will heed this call, for the sake of the Sunday-school, for the sake of the cause, and for Christ's sake let us fall into line. The program is nice and very helpful. Loudon, Tenn., May 24th. J. E. JOHNSON.

—A cool day at Auburn, but a warm service. Bro. J. D. Smith preached for me a most excellent sermon. Two deacons were ordained, viz., J. B. Adams and Jos Odum. It was communion day and a great crowd was present. I think we will have a new house at Ruskin, Tenn. We are expecting a model fifth Sunday meeting at Eagleville in June. G. A. OGLE.

—Last January, one year ago, I met thirteen brethren and sisters in what is known as "Hughes' School-house" and organized "Oakwood Baptist Church." We went to work at once to lay plans for a house of worship. Some thought it impossible, others impracticable. The impossibilities have, under the Spirit of God, been overcome. The practicability of it has been demonstrated by our progress, enthusiasm and love in and for the cause. We have now a beautiful house of worship, a good organ, a live Sunday School, and a united membership of about forty-five. On last Sunday Dr. A. J. Holt preached the dedicatory sermon. I need not say it was well done. Our people fell in love with our loveable brother. He did us much good and we will be glad to have him come again. W. H. SLEDGE.

Milan, Tenn.

—We had a good day at Minor Hill on the first Sunday. The music was excellent, conducted by Bro. Vaughn. Funeral of Bro. John Marbut in the morning, conducted by Bro. Booth of the Methodist Church. Bro. Marbut was a member of that church. In the afternoon the writer preached from the theme, "The Christian's Rest." The Spirit was present in great power and many were the expressions of joy and gratitude. At night one mother was received for baptism. They have put a new organ in the church on trial. So you see we are coming to the front. The congregation was estimated at 1,000, and yet there were many full "baskets" carried away. At Elkton on the 4th. Two fine services and good congregations. The services were very spiritual. Many of the unsaved were visibly affected. Brethren, pray for me that I may lead many many to Christ. God bless the editor and all the brethren. J. K. BONE.

Globe, Tenn.

Be Sure to Read It.

I have just finished reading "Life and Letters of John A. Broadus," by Prof. A. T. Robertson. In this book Prof. Robertson has not given a biography, in which he tells us about the life, character and deeds of his subject, but he lets Dr. Broadus live, talk, think, struggle and achieve before his readers, just as he used to do when among us; all this by means of the letters and addresses which he has constructed into one complete panorama with excellent skill and taste. For the old student who sat years ago at the feet of the great teacher, there is awakened again that longing for and purpose to attain better things: those feelings which were stirred by Dr. Broadus as by no other man I ever saw, and which have had so much to do with making his pupils whatever they are to-day.

Some of us had thought that letter writing was a lost art in these days of newspapers, telephones and stenographers. If so, it has become such since Dr. Broadus's day. What delightful letters of love, friendship, business and wisdom are found in this volume. Be sure to read it. Published by the American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

Knoxville, Tenn. M. D. JEFFRIES.

Seminary Notes.

The Seminary's session closed Tuesday night with addresses by four of the graduates and conferring of diplomas. There were about forty graduates in all, three being Th.D. and about fifteen being Th.M. graduates.

The address before the Missionary Society Monday morning was delivered by Dr. H. F. Sproles of Mississippi. The Alumni address Monday night was by Rev.

Z. T. Cody of Kentucky, and the baccalaureate address Tuesday morning by Rev. Thomas Hume of North Carolina.

Dr. Frost was in the city Sunday, the 19th, and preached at East Church in the morning. He took supper at the Seminary that night.

At the prayer meeting Thursday night, the 16th, Rev. T. B. Ray of Nashville, representing the Sunday-school Board, presented to the students the matter of giving one Sunday this summer to giving missionary information and arousing missionary interest among undeveloped churches. A number of the students expressed their intention to comply with the plan.

H. M. Geren preached at Springfield the 19th.

J. R. Chiles was one of the speakers at the B. Y. P. U. at Walnut Street Church last Sunday night.

H. B. FOLK.

Carson and Newman College.

Some of our most prosperous and generous farmers in East Tennessee suffered greatly from the recent floods. I feel the effect of this calamity in my endowment work.

The Coal Creek Baptist Church founds a scholarship of \$500. Other churches might do the same thing. The church executes a good note and pays the interest annually.

Dr. G. W. Gaines of Louisiana, a classmate of mine nineteen years ago and now a prosperous physician, writes me that he means to give \$500.

Only five more days and the struggle is over. Saturday, June 1st, is the final day. The prospects are a little brighter.

I see from the Knoxville papers that the Baptist Sunday-school Association of the city and suburbs at their meeting on yesterday voted to contribute \$250.

Visitors to the Commencement are already arriving. The indications are that the attendance will be large.

Our school was much saddened last week by the unexpected death of Miss Lula Mitchell, one of our noblest girls. She was much esteemed both by faculty and students, and a memorial service will be held in the chapel tomorrow.

Prof. Russell is able to sit up some. Jefferson City, Tenn. J. T. HENDERSON.

What I Missed.

I wish to mention a few things that I missed by not attending the Southern Baptist Convention.

1. I failed to see New Orleans and the county enroute. It is worth a great deal to a preacher to travel and learn that the world is bigger than the county in which he lives. I wanted especially to see New Orleans. I had not seen the city since Jackson fought the British there in the nineteenth century.

2. Then there was the social feature of the meeting, renewing old acquaintances and forming new ones. This alone is worth the while.

3. We come in contact with the men who are engaged in the great enterprises at home and abroad. We read of them in our religious papers, but there we see them face to face, and hear them tell what the Master has wrought through them. As we learn more about the work, we will criticize it less, especially when we compare their work with the work that we are doing.

4. The spiritual uplift that we get by mingling with this great gathering of the Lord's hosts is helpful. It enables us to go back to our work with our faith strengthened and our enthusiasm rekindled for greater efforts in the Master's service.

All these and much more I missed because poverty kept me away. Brother, sister, did your pastor go to the Convention? Then resolve right now that you will see that he goes next time. A hint to the wise is sufficient. But the "otherwise" do not take hints.

Model, Tenn. B. F. STAMPS, Colporter.

—Fifteen hundred Jews assembled the other day in Milwaukee, Wis., in the interest of the Zionist movement to restore the ancient prestige of the Jews as a nation. The plan is to raise a fund and to purchase the land of Palestine from the Turks and make it a refuge for the many oppressed Hebrews of every land. As a significant coincidence, on the same day that this announcement was published, there appeared another from Vienne to the effect that the Jewish population of Buda Pesth had increased 62 per cent. during the last ten years, a fact which has caused some alarm, and may be the occasion for further anti-Semitic agitation, thus again illustrating the necessity for a refuge for the oppressed Jews.

—Under the present law for the appointment of chaplains in the army, we have the President deciding just what type of doctrine shall be taught to the soldiers. This is spiritual tyranny—nothing more, nothing less. It is wholly at variance with the spirit and the letter of our Constitution.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—Rev. A. J. Holt, D.D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

FOREIGN MISSIONS.—Rev. R. J. Willingham, 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. F. H. Kerfoot, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. 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.

ORPHANS' HOME.—Rev. W. C. Golden, President, Nashville, Tenn. Write him as to how to get a child in or out of the Home. Send all moneys to A. J. Holt, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be sent prepaid.

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D.D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

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

Woman's Missionary Union.

Program for June, 1901. Subject, Italy.

1. Opening hymn—"Bringing in the Sheaves."

2. Bible reading—What shall we give? Personal service—Matt. xvi. 24; Rom. xii. 1, 2. Property—Duet. xvi. 17; Mal. iii. 8; Matt. x. 8; 1 Chron. xxi. 24. Praise—Psalm cl. (in concert).

Prayer—1 Thes. v. 17; Psalm lv. 17; Psalm lxxii. 15.

3. Silent prayers of consecration.

4. Items—Since 1870 all Italy has been open to the preaching of the gospel. The present government renders invaluable service in protecting the rights and privileges of missionaries against the persecutions of the church of Rome. Macauley thus refers to the polity of Rome: "The experience of 1200 years has shown that among all contrivances for deceiving and controlling mankind, the church of Rome occupies the highest place."

5. Leaflet—"The Poor Man's Paradise," J. H. Eager, D.D.

6. Inspiring thought—The world is the field; the gospel, the power under the Holy Spirit; we are the agents; the end is victory.

7. Garnered gleanings—Previous to the meeting ask a number of members to bring a brief article on Italy, gathered from daily papers, current magazines, anywhere.

8. Prayer—That Italy may forsake her idols and turn again to God alone.

9. Business—Collection, etc. Followed by informal discussion of plans for keeping up interest during summer.

10. Close with the Lord's Prayer in concert.

FURTHER PROCEEDINGS OF ANNUAL MEETING AT NEW ORLEANS.

Dr. Willingham made a powerful plea for continued interest in Foreign Missions. He said that away back in Eden we see woman's fall, at the tomb of the risen Christ we see woman's call. Woman was the first to give testimony and carry the message. He believed that Jesus meant women to take up foreign missionary work. The foundation work is laid by women in the home and in the school.

A collection was taken to erect better homes for women missionaries in foreign lands, started by Mrs. Gray of Birmingham, whose society contributed \$50. Nearly \$1,500 was subscribed.

Mrs. Ammen of New Orleans introduced a resolution to change the number of delegates allowed each State Union from four to eight, and the resolution was adopted.

The recommendations from the Foreign Board, relative to lines of work to be pressed by W. M. U. during the coming year, were adopted:

1. Systematic and proportionate giving.
2. To raise \$40,000 for support of women missionaries.
3. Special attention to missionary day in the Sunday-school.
4. That the Christmas offering be doubled.
5. Circulation of leaflets and *Foreign Mission Journal*.

A general and interesting discussion on "Hindrances to Work," was followed by an invitation to a reception at the residence of Mrs. R. G. Bush—a glimpse into a New Orleans home which will not soon be forgotten.

On Saturday, the digest of reports from 18 States was read, all announcing improvement in some or all lines. The report from Tennessee read as follows:

"Tennessee rejoices in the best report ever made. Boxes were unusually good. Contributions are more regular and systematic, and are reported from a greater number of societies. The annual meeting in October was largely attended, and showed much interest and activity. Children's Day, Christmas Offering and Self-denial Week were observed with good results. The greatest efforts during the past year have been directed towards urging the organization of societies. Abundant success has crowned these efforts. Much encouragement is being met in the prosecution of W. M. U. new century plans. The work among young people has prospered under the leadership of Mrs. L. D. Eakin."

These reports were limited to 100 words, and were necessarily condensed at the sacrifice of interesting details.

Dr. Tichenor for the Home Board dwelt eloquently upon the need of church houses in destitute localities, also in Cuba, where we have no church building outside of Havana.

Dr. John E. White spoke of the widespread interest being awakened in the whites of the mountain section. They must have schools and teachers. Their preachers are too ignorant to teach. The schools taught by 17 volunteer young women of North Carolina, who spent a day together in prayer at Raleigh and then went in different directions to teach for two months during last summer, had demonstrated the efficiency of such a direct and simple plan. Fifty young women of talent and consecration are ready to carry forward the work in the mountains of North Carolina this vacation.

A collection was taken for the Home Board's work in mountain regions.

The recommendations of the Home Board to W. M. U. were adopted:

1. That the church building loan fund be made a special feature.
2. Commending volunteer work in mountain sections and larger contributions to this cause.

3. In addition to boxes, that \$30,000 in cash be raised for the general work of the Board.

4. That box contributions be kept as a separate department of work, and these accounts kept separate from cash reports.

5. Continued interest in the welfare of the negro populations and foreigners, and in the Cuban work.

6. Appreciating the value of self-denial week and asking its observance as still more marked feature.

The committee on obituaries paid beautiful tributes to the memory of Mrs. W. F. Crocker of Japan, Mrs. T. B. Ray of the Central Committee of Tennessee and Mrs. Eva Eubank Carr of Missouri.

The committee on literature especially urged the publishing of biographies of missionaries in leaflet form.

The Sunday-school Board was represented by Dr. Van Ness and its recommendations were adopted, as follows:

1. To put the periodicals of our Sunday-school Board into every Sunday-school in the South.

2. To strive for more and better schools.

3. For further enlargement of the Bible department.

4. For the book and tract department.

5. Our aim is missionary instruction, missionary training, missionary effort. W. M. U. may render great help in emphasizing missionary day in Sunday-schools and in sending boxes to missionaries of this Board.

On Sunday afternoon addresses were made by missionaries. Mrs. W. H. Kuyker related incidents of life in Indian Territory, the lack of schools for white children, the great value of the boxes sent by societies.

Miss Willie Kelly of Shanghai told of the eager questionings of Chinese women and of the house for women's classes which will be built through the generosity of an Alabama Baptist.

Miss Anna Hartwell from North China described the difficulty of access through closed doors and solid walls, but told also of the warm devotion of a truly converted Chinese woman, for 20 years the only Christian in her village.

Mrs. R. E. Chambers described a missionary tour by boat amid the network of rivers and canals in the moist climate of South China. The poor country women cannot read, and must be reached by personal instruction.

Dr. Daniels presented the claims of Cuba, stating that the democratic form of Baptist church government was exactly suited to the requirements of the Cubans at the present time. Sites for church houses should be secured while property is cheap.

The exercises of Monday included a discussion on "Helps to our Missionary Work," the sending of a letter of greeting to all sisters on foreign fields, the report of the committee on appointment, Mrs. A. C. S. Jackson, chairman, in which Tennessee was asked to raise \$2,300 for Foreign, and \$2,000 exclusive of boxes for Home Missions.

All the officers were re-elected, and after passing resolutions of thanks for distinguished coadjutors, the Woman's Missionary Union closed an exceedingly pleasant and profitable session.

The devotional exercises were a marked feature of each day's program.

Seven young ladies will return to China in August, viz.: Miss Whilden of South Carolina, Miss Green of North Carolina, Miss M. Minn of Missouri, Miss Kermen of Georgia, Miss North of Maine, Miss Trainham of Virginia, and Miss Claudia White of Maryland.

May they carry with them the prayers and cordial sympathy of 700,000 South-

ern Baptist women. Would that they might feel that for each one of them there were 100,000 equally consecrated workers on the home field! Our representatives have planned wisely in the fear of God, it remains for every individual worker to do her share in making those plans effective.

Tennessee Baptists and Foreign Missions.

The report of the Foreign Mission Board for the year ending April 30, 1901, is just received, and there are many things of great interest contained in it. Every Baptist family in the South ought to have a copy of this report, and every Baptist ought to make himself familiar with its contents. In view of the fact that this has been the beginning of a new century, and the proposed expansion of the Board's work, and the great enthusiasm this proposition seemed to awaken when made last year at Hot Springs, the report of the treasurer as set forth in the Board's report, makes interesting reading. In looking over the list of States I had the Board's report for 1899-1900 before me that I might compare the receipts for the two years, and I find that every State and territory reports an increase except Kentucky, Tennessee and the Indian Territory. Kentucky falls behind \$264.97 and Tennessee \$1,232.60. Last year the great State of Tennessee, boasting more than 100,000 white Baptists, gave to Foreign Missions the sum of \$8,928.74, and this year, when every other State but one makes a decided advance, she comes up with the magnificent (?) sum of \$7,696.14, or less than seven cents per member.

As no special efforts have been put forth within the past year for any special object, such as Orphans' Home, education, etc., this report, made at this time, shows that the churches in Tennessee are taking very little interest in the sending of the gospel to the heathen. In thinking over the probable cause of this shrinkage, I have wondered if some letters which appeared in the BAPTIST AND REFLECTOR just after the Union City Convention have not been responsible in some measure. Perhaps the "Home base of supply idea" has taken such strong hold of the pastors and churches that they have for the time lost sight of the great outlying continents where the gospel is not known. To my mind this idea is ruinous, and the State or denomination that fosters it will not receive the blessings of the Lord. If there had been a general decline in all the States or even in a majority, I would attribute it to some general cause, but as it is, it seems to me that some special reason must be given for this decrease.

Who can tell why this decrease? And who can tell how we may put the balance on the other side of the ledger in the next report? May God help us to read the commission just as Jesus gave it.

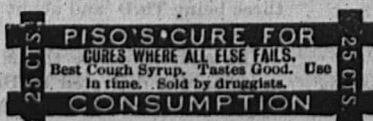
Toluca, Mexico. R. P. MAHON.

New Century Meeting.

The new century meeting of 1901 convened with New Hope Baptist Church April 23rd at 10:30 a. m. Devotional services were conducted by Rev. J. R. Wiggs. Short talks were made by a number of brethren, after which Rev. W. R. Puckett was chosen Moderator and S. L. Chaffin Secretary of the meeting.

The first subject, "Our Denomination a Century Ago," was ably discussed by Rev. R. A. Fitzgerald. He gave an outline of the work done within the past century, and showed the disadvantages with which Christianity has gradually expanded. He was followed by Rev. Puckett and others.

The second subject, "Denominational Growth During the Past Century," was opened by Rev. W. R. Puckett in an



able talk. The subject was further discussed by Revs. Fitzgerald and Wiggs.

The third subject, "Our Denominational Missions a Century Ago and Progress of the Same the Past Century," was discussed by Brethren Fitzgerald and Puckett.

A free-will offering of \$7.20 was taken, which was equally divided between Home and Foreign Missions.

The fourth subject, "Our Present Improved Equipments for the Work in the Century to Come," was opened by Bro. J. R. Wiggs in an able discussion, followed by Bro. Fitzgerald, who emphasized our duty as Christians to use our present advantages and equipments. Bro. Johnson followed with a few pointed remarks.

The fifth subject, "What Should be the Special Aim of the Christian in the Century to Come?" was led by Bro. Puckett, followed by others.

The sixth subject, "The Denominational Organization Needed for the Accomplishment of these Aims," was led by Bro. Wiggs, and followed by Bro. Puckett.

The seventh subject, "The Apostolic Model," was discussed by Bro. Fitzgerald.

The eighth subject, "Fundamental Baptist Principles," was discussed by Bro. J. R. Wiggs.

It was announced that a protracted meeting would begin with the regular meeting on Saturday before the third Sunday in July, to be conducted by Brethren Puckett and Fitzgerald.

S. L. CHAFFIN, Sec'y.

Family Reunion.

One of the most pleasant reunions in the history of Atwood, Tenn., was at the home of Mr. and Mrs. W. H. Scallorn, Friday, May 17th, that day being Mr. Scallorn's 61st birthday. He is a native of Panola County, Mississippi, and served four years in the Confederate army. In 1872 he located at Atwood, where he has resided ever since. He has been a successful business man, having been druggist a number of years, and railroad agent since 1873 (His niece, Miss Emma Scallorn, is his present assistant agent). He was Atwood's post-master for twenty years.

The subject of this sketch is a high-toned Christian gentleman, and remains a most influential member of the Baptist Church. His only sister, Mrs. Louisa J. Brown, of Sardis, Miss., attended the reunion.

An elegant dinner, under the supervision of Mrs. Scallorn, had been prepared for the occasion.

In the afternoon a very impressive prayer service was conducted by Rev. Cooke.

Among those present were Mr. N. C. Turner, wife and son, Charlie; Mrs. Merle Sims, Mrs. W. A. Brigham and son, Frank, Milan; Mr. G. J. Holmes and wife, Trezevant; Mrs. W. E. Bryant, Huntingdon; Mr. John G. Holmes, Rev. W. A. Cooke and wife, Dr. G. W. McKinney and wife, Mrs. Mary A. Keel, Mr. Glover Holmes and wife, Misses Leila, Myrta and Hallie McKinney, Atwood; Prof. M. W. Hall, Sharon.

Orphans' Home.

Contributions for the Orphans' Home for April, 1901:

One meat platter, two dozen plates and one dozen glasses from the Ladies' Auxiliary of North Edgefield Church.

A step ladder, which has been needed for so long, was given by the ladies of the Central Church.

One nice box of clothing, all gingham, 20 waists for boys, 14 dresses and 10 aprons from the Ladies' Aid Society of South Pittsburg.

One gallon of syrup, three packages of Graham crackers, three packages of ginger wafers, one box of candy and

crackers, one box of crackers, one box of cakes, three dozen oranges, one sack of dates and one sack of biscuits from our kind friend, Mr. Fuller.

Five dollars, through Mrs. Garrison, from the New Hopewell Church toward getting a cow for the Home.

Six pounds of butter, donor unknown.

Pardon the mistake of last month, it was the North Edgefield Church who sent the clothes instead of the Edgefield.

Thanks to the ladies of Immanuel and Central Churches for their sewing.

One bonnet from Miss Emma Rich.

We have 30 children in the Home now and are expecting others.

(Miss) MINNIE DAVIS.

—Program of the fifth Sunday meeting to be held with Salem Baptist Church, Liberty, DeKalb County, Tenn., on Friday before the fifth Sunday in June, 1901, continuing three days.

Sermon, J. H. Anderson; Stephen Robinson, alternate.

1. Should Baptists unite with other denominations in what are called union meetings? If so, why? If not, why? John T. Oakley, M. W. Russell.

2. What is a revival of religion? How brought about? (Source and agencies). G. W. Sherman, Frank Neville.

3. Church Communion, do the Scriptures teach it? W. E. Wafford, W. J. Watson.

4. The relation, obligation and duty of the churches to the liquor traffic. S. N. Fitzpatrick, L. L. Allen.

5. Is it the duty of the Baptist Churches to teach the Scriptures to the world? J. D. Rives, H. M. Eastes.

6. Scriptural doctrine of giving. Should each member of the church give to support the cause of Christ? J. J. Carr, Henry Oakley.

7. Did God ever call any one to preach or baptize except a Baptist? A. J. Waller, J. A. McClusky.

Question box opened at the option of the institute. Everybody invited. We hope they will accept and be on hand.

T. J. EASTES, Ch'm.

New Salem and Salem Associations joint meeting.

Literary Notes.

Baird's Book of Facts, a compilation of useful information arranged for use by the busy world. B. C. 4004 A. D. 1901, Murfreesboro, Tenn. J. S. Baird, Publisher, 1901. This is one of the most useful little books we have come across in a long time. It contains several thousand facts of a historical and practical character. The book will be found very useful to a busy man. The price is 25 cents.

A New World and an Old Gospel. By President Jas. M. Taylor, D.D., LL.D. Philadelphia: American Baptist Publication Society. 10 cents.

Here we have a pamphlet of 41 pages, each one of which is sparkling with wisdom. Dr. Taylor shows how the world has been changed by inventions and discoveries; he demonstrates equally well that man still needs the pure, simple gospel. We have scarcely seen a booklet richer in thought.

Jonathan and Other Poems. By D. W. Whittle. Chicago: Fleming H. Revell Company. 75c.

Jonathan is the principal poem, and is a poetic narration of his friendship for David. Many of these poems are familiar to our readers as hymns. Some of them will live and ever be a monument to their author. It seems to have been Maj. Whittle's desire that this little volume should tell the world of the Savior he loved when he could tell it no more; and it will.

"Winsome Womanhood," Mrs. Margaret E. Sangster's latest book, should be read by all women. She says she has written it with a wish and a hope that it may prove helpful to the girl in her teens, facing an unknown future, to the older woman bearing the responsibilities of middle life, and to her whose

outlook is toward the setting sun. Mrs. Sangster's name is widely known. She writes a great deal, and everything she writes is helpful. "Winsome Womanhood" is beautifully bound and illustrated. The Fleming H. Revell Co. are the publishers.

The Highest Life. By E. H. Johnson. New York: A. C. Armstrong & Son. \$1.25.

Dr. Johnson is professor of Systematic Theology in Crozer Theological Seminary. This volume is the story of shortcomings and a goal. The Keswick movement and the "higher life" doctrines as held by the various bodies of Christians are all examined in a spirit of most kindly criticism. Dr. Johnson handles every phase of his theme in a masterly manner, both in spirit and scholarship. He does not forget to point out the true goal that Christians may attain. We regard this book as a masterly production.

The Method of Jesus. By Prof. A. W. Anthony. New York: Silver, Burdett & Co. \$1.25.

Prof. Anthony holds the chair of New Testament Exegesis and Criticism in Cobb Divinity School. The author writes in fine style and says clearly, with vigor, what he has to say. The book has fifteen chapters, but the following will suffice to give the scope of the book: The Ultimate Principle; The Radiance of His Person; Creative Acts; Rules for the Life Without Rules; Victory Over Self and Circumstance; Perils of Omission. Any book must be seen to be fully appreciated, and this is fully true of this volume.

Up From Slavery. By Booker T. Washington. New York: Doubleday, Page & Co. \$1.50.

This is an autobiography of this "Moses of his race." The author tells of his career from the negro cabin to his present high position in a very charming manner. His attitude toward the South is a manifestation of a very fine spirit. The most interesting part of the volume is that regarding the school at Tuskegee, Ala., where the author has become famous. We believe this school is the best solution of the race problem, and this book tells fully of the school. The book merits a large sale and careful reading.

The Soul. By E. T. Collins, M.D. Cincinnati: Jennings & Pye. \$1.50.

This is a discussion of the origin of the soul, its relation to the body, to the world and to immortality. The author grasps the most abstruse questions relating to the soul in a very concise and vigorous manner. The following are some of the topics discussed: Sleep; Dreaming; Man, a Microcosm; The Soul an Immortal Entity; Inspired Dreams; Trance; On the Resurrection of the Dead. He believes the soul to be transmitted from the parents to the offspring. The book will doubtless be widely and profitably read by thinking people.

We have received a copy of the American Prohibition Year Book for 1901. It contains nearly 100 pages of facts and figures. The following is a partial list of the table of contents: Amount of Liquor Used; Cost of Crime; Supreme Court Decisions; Synopsis of State Liquor Laws; Number of Saloons in Large Cities; Cost of Liquor Evil; What Rum Costs America; English Money in American Breweries; How it is a National Question; Government Revenue Derived from Liquor Business; Number of Liquor Dealers in Each State; Good Results of Prohibition; What Prohibition Party Stands For; National Prohibition Platform; Prohibition Vote by

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Dr. Pierce's Common Sense Medical Adviser, in paper binding, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only, or if cloth-bound volume is desired send 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

States and Counties; Prohibition Vote since 1884; Officers of Temperance Organizations; States With Prohibition Territory; Is Alcohol a Food or Poison; Physiology of Liquor Drinking; Drunkenness in Principal Cities; Our Nation's Drink Bill; Drink Evil in Soldier's Home; American Liquor in the Philippines; South Carolina Dispensary System; State Prohibition Legislation; Massachusetts' No License Statistics. As is seen, the book is indispensable to every prohibition and temperance advocate. The following are the prices: Cloth, 35 cents postpaid. Paper, 15 cents postpaid. Paper, 1 dozen \$1.25; 50 copies, \$4; 100 copies, \$7.50. For sale by United Prohibition Press, 92 LaSalle Street, Chicago, Ill.

—It appears that Florida is not done with scourging yet. Just now it is very dry and smoky. The smoke has been with us since the Jacksonville fire, and many think it came from there. Some mornings it is thick like fog. A friend, who lives eighteen miles from Jacksonville, says burning shingles were blown to his place. We are 150 miles south on the St. John's River, a long way for smoke to blow. I attended service at the Altoona Church last Sabbath, and saw Pastor Farmer baptize six young people between the age of twelve and seventeen, in Lake Mineola, a broad, beautiful sheet of clear water. After the baptizing, we repaired to the church, where he preached the young converts a good, old-fashioned sermon on doctrine and discipline. It was indeed splendid and I think very opportune.

S. A. B.

Umatilla, Fla.

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BAPTIST AND REFLECTOR.

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NASHVILLE, TENN., MAY 30, 1901.

EDGAR E. FOLK.....Editor.
A. J. HOLT.....Associate Editor.
J. J. BURNETT.....Corresponding Editor.
M. and F. BALL.....Corresponding Editors.

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THE MORMON MONSTER.

We are glad to announce that the "Mormon Monster" has at last been published, after some unexpected delays. We have received a large shipment of the books and are prepared to fill orders promptly. We should like also to get other agents for it. For terms and other information, address HANDLY & FOLK, Nashville, Tenn.

JESUS AND PAUL.

We have seen Jesus ascend into heaven. We have seen how he sent his Holy Spirit to guide his people. We have seen how he himself acts as our high priest. Now we shall see how by his magic power he converts a strong enemy into a warm friend.

Paul—or, as he was called before his conversion, Saul—was born in Tarsus, which he himself says was "no mean city," in the province of Cilicia in Asia Minor. He was a Jew, "a Hebrew of the Hebrews," a "Pharisee of the Pharisees." His family seems to have been wealthy. He himself was highly educated, studying in the schools of Tarsus and afterwards going to Jerusalem and sitting at the feet of Gamaliel, the distinguished teacher. He was a man of culture and refinement, a fine orator, a skillful dialectician and a splendid writer—at least he had the making of all these in him. At the same time, however, in accordance with the custom of the Jews, he learned a trade so as to be self-supporting in case of need, and he became a tent maker. He appears to have been a highly moral man. He was what the world would have called a good man. He was very pious as regards the Jewish religion and was exceedingly zealous in defending it. As this new religion of the Nazarene was beginning to make headway, he determined to do all that he could to stamp it out. Not satisfied with prosecuting those around him, he determined to go to Damascus and seek out the Christians there. He says that he was "exceedingly mad against them."

So with letters of introduction he started. As he was nearing the city about noon, there suddenly shone from heaven a great light around him. So sudden, so brilliant, so dazzling was that light that it overwhelmed him and he

fell to the ground, and he heard a voice saying to him, "Saul, Saul, why persecutest thou me?" He answered, "Who art thou, Lord?"—and in the answer indicated both that he knew who it was speaking to him, and that he acknowledged him as his Lord. He had found his Master at last and instantly recognized him as such.

Jesus said to him, "I am Jesus of Nazareth whom thou persecutest." Notice in the first place how Jesus speaks of himself as from Nazareth. The fact that he was a Nazarene had constituted one of the chief stumbling blocks to the Jews in the way of their acceptance of him as the Messiah. And yet Jesus was not ashamed of the title, but was rather proud of it. Notice also how he identifies himself with his disciples, "Why persecutest thou me?" When Paul persecuted his disciples, he persecuted him. This was in accordance with his saying when on earth, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Those who were with Paul saw the light and heard the noise, but they did not distinguish the sound. This was intended alone for the ears of Paul. Their souls were not in harmony with that voice and they could not understand it. But it went straight to the heart of him to whom it was spoken.

Very meekly, very submissively, he said simply, "What shall I do, Lord?" And in that question, gave evidence of his conversion. The question could only have sprung from a heart which had already yielded itself to the Master and was willing to do anything he said do and to go anywhere he said go. And so the first question of every converted heart is, "What shall I do, Lord?" The Lord told him to go to Damascus and there it should be told him all things which were appointed for him to do. Evidently the Lord had made arrangements in advance of Paul's conversion. The things for him to do had already been "appointed." Here was election or predestination or whatever you choose to call it.

As Paul arose from the ground, he found that he could not see. His eyes had been blinded by the brilliancy of the light which shone around him. Many scholars think that the light resulted in sore eyes to him. He speaks once about how the Galatians would have "plucked out their eyes" and given them to him. He seems to have written a large, sprawling hand, as if his eyes were bad.

Being led by those who were with him, he went to Damascus, and while there, three days later, Ananias, who had received a message from the Lord, came to him and restored his sight by the power of God, and then told him about how he was a chosen vessel for the Lord and about how he was to be a witness unto all men of what he had seen and heard. It was a marvellous experience which Paul had had, and now he was to tell that experience to others. It is a blessed thing to have an experience of grace, to have the Lord come to you and speak to you. He does not always come, however, in so wonderful a manner as he did to Paul. Many are waiting to see that light and hear that voice. But while the light may not always be so bright, nor the voice so strong, still there is always light of more or less brightness when Jesus comes into the soul, and that soul will always hear the voice speaking to it. A person may not always recognize Jesus at first, but afterwards he can look back and can tell the day and the hour when Jesus came into his soul. Yes, it is a blessed thing to have an experience of grace. How it sets all the joy bells of the soul to ringing in harmony with the bells of heaven. What music it does bring and what inspiration it does give. It revolutionizes a person's life and makes him a new creature in Christ Jesus. We pity a man who has never had such an experience as this, and all the more if he professes to be a Christian.

And then, while it is a blessed thing to have such an experience, it is a blessed thing also to tell it. That was a grand old custom which our Baptist fathers had, but which is fall-

ing too much into disuse now, of having the applicants for membership in our churches stand up and tell the congregation their experience of grace. In discontinuing the custom we have caused a great loss both to the applicant and to the congregation, for the one loves to tell and the other loves to hear that story. It is like the story of love that never grows old.

Ananias then said to Paul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16). In discussing the subject of baptism in our articles on the Plan of Salvation, we recently had occasion to comment upon this passage. We need not speak about it at length now, except simply to compare with this passage John 1. 7, "The blood of Jesus Christ his Son cleanseth us from all sin." The blood and the water cannot both cleanse in the same sense. If the blood cleanses actually, you do not need the water to wash away the sins actually. If the water washes away the sins actually, you do not need the blood to cleanse actually. The only way to reconcile the passages is to understand that the blood cleanses actually and the water figuratively, that the washing in the water represents symbolically the cleansing which had actually taken place by the blood.

"DULL, GRAY DAYS."

The following paragraph from the *Christian Advocate* is very suggestive:

"The war in South Africa drags its weary length along. General Christian De Wet still keeps the field, and worries the English in many quarters. But it ought to be evident to him that there is no hope of his final success. His brother, Piet De Wet, has written an impassioned letter urging him to surrender, and thus bring about a state of peace to the distressed country."

Who has not had such "dull, gray days" in life? There are very few of us, who do not, like old Elijah, get under the juniper tree sometimes. In other words, we get a desperate fit of the blues, and like him we imagine that we have not a friend living in the world, and that there is nothing else for us to do, and the best thing for us would be to die. And the Lord has to send us down to Mt. Horeb, and there he sends an earthquake which shakes us up and a whirlwind which stirs us up, and a fire which scorches us. Then he comes to us in a still small voice, so gentle and sweet and loving, and tells us that we have friends left in the world—"There are 7,000 others who have not bowed the knee to Baal"—and that there is a work yet left for us to do, and when he gets ready for us he will carry us home to glory—not, it may be, in a chariot of fire as he did Elijah, but in his time and in his way, it will be better for us to go than in our time and in our way.

Yes, let us thank God even for the "dull, gray days" in life. They are part of our discipline during our pilgrimage through the world, and if we can only, like Elijah, hear the still small voice speaking to us, we shall emerge from them strengthened and prepared anew for the duties of life. And the dull, gray days will give way to the bright, sunny days of life. The following poem expresses this thought in beautiful language.

"In lonely days when solitude
Contrasts with cheerier days gone by,
When thick and chill the shadows brood,
And clouds are sullen in the sky,
Sometimes in days that pass slow-paced,
That creep along, are dull and gray,
A vision comes, sweet eager-faced,
The dream of that dear yesterday
When life was full of joy and hope,
When work was paid by swift reward,
When doors of fortune, quick to ope,
Made light the burden, smoothed the hard,
Steep path, and cheated us of pain;
Would those bright days might dawn again!
And yet the memory of their shine
Throws on our gloom a gleam divine."

The *Baptist News* says that the following advertisement recently appeared in a street car among other advertisements: "A saloon can no more run without using up boys than a flouring-mill without wheat, or a sawmill without logs. The only question is, Whose boys? Yours or mine? Our boys or our neighbor's."

CLOSE BAPTISM.

In an article setting forth the distinguishing views of Baptists, published in the *Ram's Horn* recently, Dr. P. S. Henson says:

"Baptism is a symbolic representation of the beginning of the new life, and is therefore properly administered but once. The Supper is a symbolic representation of the sustenance of the new life after it has been begun, and is therefore frequently repeated. It is palpably apparent that the ordinance that symbolizes the birth should have precedence of the ordinance that symbolizes sustenance, and this was the order in the New Testament Church. In this view we are quite at one with a great majority of pedobaptist churches. Both they and we are thoroughly agreed that baptism should precede communion. The difference between us lies in this: That they believe that almost any application of water may be accounted baptism, while we maintain that baptism is a burial only, and that sprinkling is not a burial at all. There is not the slightest difference between us and others as to the qualifications for communion, but simply as to what is Scriptural baptism, and yet just because we can not honestly concede that baptism is anything other than a burial, with singular unfairness and unbrotherliness we are perpetually charged with being 'close communions.' Let us cease to bandy epithets and betake ourselves to the study of the Scriptures. We deeply deplore the existence of denominational divisions, and we do not believe that the crowning triumphs of Christianity will be won until our Savior's prayer is answered, 'That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us; that the world may believe that thou hast sent me.'"

This is strongly and pithily put. As so often said, the difference between Baptists and other denominations is not close communion, but close baptism.

WHAT THE BAPTIST AND REFLECTOR STANDS FOR.

1. It stands for a pure, spiritual religion.
2. It stands for old-fashioned Baptist principles.
3. It stands for the spread of these principles over the world.
4. It stands for our organized work—our Conventions, Associations and Boards—as the best means for the spread of these principles.
5. It stands for all of our denominational institutions in this State—our Baptist schools, our State and Home and Foreign Mission Boards, our Sunday-school and Colportage work, our Orphans' Home and our Ministerial Relief Board.
6. It stands for Tennessee Baptists against the world. The editor is proud to call himself a Tennessean. He loves Tennessee. He believes in Tennessee and in Tennessee Baptists and is glad to do anything he can to advance their interests. Brethren of Tennessee, the BAPTIST AND REFLECTOR is your servant for Jesus' sake.
7. It stands

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be,
For the truth 'gainst superstition,
For the faith against tradition,
For the hope whose glad fruition
Our waiting eyes shall see.

This is what we stand for. Will you not stand with us? Let us as Tennesseans stand together and work together for the upbuilding of the Master's cause in the State and over the earth.

QUESTION BOX.

1. Please explain thoroughly what is meant by Revelation xx. 12 for the benefit of a Campbellite friend.
2. Also explain Acts ii. 31. A. J. UTLEY.

The verse reads: "And I saw the dead, small and great, stand before God; and the books were opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works." Notice that there are to be two kinds of books—"the book of life" and "the books" which we may call the individual books of judgment. We are not to be judged "according to our works" out of the book of life, but out of the books of judgment. In other words, our names are written in the book of life without regard to our works. But we shall have a higher or lower seat, a greater or less reward, in heaven according to our works, after our names are written in the book of life, if written there at all. With the passage corresponds 1 Cor. iii. 11-15. We shall be saved if we build on the foundation of

Jesus Christ. But we shall receive a reward or have our works burned according as we put gold and silver and precious stones, or put wood and hay and stubble into the structure we rear upon that foundation.

When was the Jewish Sabbath changed from Saturday to Sunday and by whom? A Seventh Day Adventist here says we cannot prove by the Bible that it was changed. Please answer the above question. Stonewall, La. SUBSCRIBER.

It was changed by the disciples of Jesus with his authority and sanction. On the first Sunday, the day of his resurrection, they met together and he met with them. (John xx. 19). So also the next Sunday. (John xx. 26). At Ephesus Paul and other disciples met together on the first day of the week and celebrated the Lord's Supper. (Acts xx. 7). Paul directs that Christians should "lay by them in store" on the first day of the week. (1 Cor. xvi. 1). John calls Sunday the Lord's day. (Rev. i. 10). The observance of the seventh day of the week as the Sabbath commemorated the creation of the world. The observance of the first day commemorates the resurrection of our Lord. The seventh represents the old dispensation, the first represents the new. Every time we observe the first day instead of the seventh, we say that the resurrection of Jesus was a greater event in the history of the world than the creation, and that the new dispensation is superior to the old. The creation was material, the resurrection spiritual, and the spiritual is above the material.

PERSONAL AND PRACTICAL.

—The *Biblical Recorder* says that it has been made difficult to tell the truth in North Carolina. This will account, will it, for some of the editorials of the *Recorder*?

—This is the season of Commencements, when the sweet girl graduate

"Standing with reluctant feet
Where the brook and river meet,"

Reads her graduating essay, and the young man delivers his graduating address, and they both start out in life. We wish them much success on the voyage.

—Dr. Frost has received a letter from Rev. B. W. Spillman, recently elected Field Secretary of the Sunday-school Board, announcing that he will be here on June 1st to assume the duties of his office. Bro. Spillman has very fine capacities for the position to which he has been elected. Under his successful management, we shall expect the Sunday-school cause in the South to take on new life.

—It is stated that the Arkansas Legislature has passed a law requiring those who drink intoxicating liquors to take out license as dram drinkers. This dram drinker's license costs \$5 a year, and it gives the holder the legal privilege of going into saloons and drinking. That is good, but why adopt any law to prohibit a man from drinking while you allow the saloons to run wide open to tempt him in every way possible to drink?

—Ex-Gov. W. J. Northen makes a very admirable President of the Southern Baptist Convention. He was unfortunate, we think, in his reference to the branch church. He also got a little confused in the parliamentary wrangle Monday afternoon. But as a presiding officer he is quick, courteous, firm and watchful of the interests of the Convention. We understand that his confusion Monday afternoon was due to the fact that during the discussion his attention was diverted by some brother speaking to him privately and asking him a question. Taking him altogether, he is one of the noblest and truest men and the most high-toned Christian gentlemen we ever knew.

—We regret very much to learn that Dr. F. H. Kerfoot, who was compelled to leave the meeting of the Southern Baptist Convention on account of illness, still continues quite sick. The *Index* says there has been very little steady improvement in his condition since his return from New Orleans, and while his physician does not seem to entertain any apprehensions as to that condition, yet it is such as will prevent his doing any work for some time to come. As soon as he is able to travel, the doctor says, he must go away for a season of rest. It will probably be some weeks before it will be safe for him to fill any engagements. We hope that Dr. Kerfoot may soon be restored fully to health and strength.

—The following invitation has been received: "Mr. and Mrs. Elijah Ford request your presence at the marriage of their sister, Susie Blanche Ray, to Mr. William James Robinson, Tuesday evening, June 4th, 1901, eight o'clock, North Edgefield Baptist Church, Nashville, Tenn. At home after June 21st, 308 Trentland Street." Mr. Robinson is the scholarly pastor of the North Edgefield Baptist Church. His bride-to-be is a daughter of Dr. D. B. Ray of Missouri and a sister of Mrs. Elijah Ford of this city, with whom she has been making her home for some time. She is a lady of fine culture and noble character. We extend warm congratulations to the happy couple in advance.

—It is stated that Rev. John Spurgeon, the father of the late Charles H. Spurgeon, is still alive, and in good health at the age of 91. And yet Charles H. Spurgeon lives far longer in the fifty-six years of his existence on earth than his father has done in the ninety-one years. We say this with all due respect to the father, who is said to be a most excellent old gentleman. He is, we believe, a Congregational preacher. But there were crowded into the life of his son ten-fold more of stirring and important events than have come into the life of the father. And after all we measure time not by heart throbs, but by deeds. Besides, let it be remembered that Charles H. Spurgeon is still alive. He has simply transferred the scene of his existence from earth to Heaven.

—We had a pleasant visit to Lebanon Church at Barren Plains, near Springfield, last Sunday, to assist Pastor H. F. Burns in the ordination of some deacons. The presbytery consisted of Brethren Burns, W. F. Shannon, J. M. Highsmith, W. H. Edwards and the editor. Bro. Edwards presented the candidates—Brethren W. D. Fyke, John Garrett and John Sneed—Bro. Burns examined them, Bro. Highsmith offered the ordination prayer, Bro. Shannon delivered the charge to the candidates, and the editor the charge to the church. The editor then preached, after which the supper was celebrated. An elegant dinner was served on the grounds. The editor preached again in the afternoon. Altogether the day was a very enjoyable one. Despite the cool weather the attendance was quite large. The Lebanon Church is one of the strongest country churches in the State. It is situated in a fine community. Pastor Burns is doing good work there. He is held in high esteem by every one.

—Rev. Ray Palmer, pastor of the Second Baptist Church, Portland, Ore., concluded a recent sermon on the subject, "Is Christianity a Failure?" as follows: "My bretheren, I know not through what conflagrations or cataclysms, Christianity yet may pass, whether she shall spring to the throne suddenly or make her way in the face of deadly antagonisms. I know not how many who once cried, 'Hosanna to him that cometh in the name of the Lord!' shall be heard crying, 'Crucify him!' Or how many shall drink at the perennial spring, only to dash to the earth the golden cup that gave them life. I know not whether the white dove of peace shall soon brood above the heads of many nations, or war shall thunder on until the 'mantle of charity' shall, like Joseph's coat, be 'dipped in blood;' whether God shall speedily close this dispensation, amid the convulsions of nature, or the world shall roll on for ten thousand years. But I profoundly believe that after the inhabitants of the globe have witnessed the death of all isms, the enkindling glories of Christianity shall be seen crowning the crests of the mountains of time!"

—If we may be allowed to do so, we should like to make a suggestion to the delegates appointed to attend the Southern Baptist Convention and that is simply this—to stay until the close. At New Orleans, a large number of them left on Sunday night, others on Monday morning, and on Monday night there was a perfect exodus, so that at the closing meeting Monday night—when all of the Home Mission Board reports were to be considered, and there were some matters of great importance in connection with them—there was a comparatively small attendance. We may say that we had made our calculations to leave Monday night, supposing that the Convention would adjourn that afternoon, and having some matters of importance needing our attention, but finding that the Convention would not adjourn until the night session, we decided to remain over. We mention this to show that we practice what we preach. We doubt if it was of greater importance for any other member of the Convention to get home early than it was for us. Let the delegates go to the Convention next year expecting to stay and prepared to stay until the close. Monday is always one of the most important, and also one of the most interesting days of the Convention.

THE HOME.

A BOY IN THE HOUSE.

A gun in the parlor, a kite in the hall,
In the kitchen a book, and a bat,
and a ball;
On the sideboard a ship, on the
bookcase a flute,
And a hat for whose ownership none
would dispute;
And out on the porch, gallantly
prancing nowhere,
A spirited hobby horse paws at the
air;
And a well-polished pie plate out
there on the shelf,
Near a tall jelly jar which a mis-
chievous elf
Emptied as slyly and slick as a
mouse,
Make it easy to hear There's a Boy
in the House.

A racket, a rattle, a rollicking
shout,
Above and below and around and
about,
A whistling, a pounding, a hammer-
ing of nails,
The building of houses, the shaping
of sails;
Entreaties for paper, for scissors,
for string,
For every unfindable, bothersome
thing;
A bang of the door and a dash up
the stairs,
In the interest of burdensome busi-
ness affairs;
And an elephant hunt for a bit of a
mouse,
Make it easy to see There's a Boy
in the House.

But oh, if the toys were not scat-
tered about,
And the house never echoed to
racket and rout;
If forever the rooms were all tidy
and neat,
And one need not wipe up after wee,
muddy feet;
If no one laughed out when the
morning was red,
And with kisses went tumbling all
tired to bed,
What a wearisome, work-a-day
world, don't you see,
For all who love little laddies
'twould be?
And I'm happy to think—though I
shrink like a mouse,
From disorder and din—There's a
Boy in the House.

—Good Housekeeping.

A Manly Boy.

It was a crowded railway station,
and a raw December day. Every
few minutes the street cars emptied
their loads at the door, and gusts of
cold wind came in with the crowd.
All were laden with bag, basket, box
or bundle. Shivering groups stood
about the great round stove in the
center of the room. A small boy called,
"Tillygram and broken needle,"
which last meant the Brooklyn Eagle.
Another boy shouted, "Cough
candy and lozenges, five cents a pa-
per."

Every few minutes a stream of
people flowed out through the door
near which a young man stood and
yelled, "Rapid transit for East New
York!"

The gate was kept open but a mo-
ment, and closed again when enough
persons had passed through to fill
the two cars upon each train. Those
so unfortunate as to be farthest from
the door must wait until next time.
Among those unfortunate ones was
an old Swedish woman, in the heavy
shoes and short frock of her native
Northland. She had heavy bundles,
and, though she had a place so near
the door that many pushed against
her, could not seem to get out. Her
burden was too heavy for her to hold
as she stood, and when the rush
came and she seized one package
from the floor by her side, she
dropped the other, and in trying to

get it, some one crowded and pushed
her aside. The bundle was in the
way; an impatient foot kicked it
beyond her reach, and before she
could recover it again the door was
shut. The kind old face looked pitifully
troubled.

Suddenly, as she bowed her old
gray head to lift the abused bundle
from the floor, a bright boyish face
came between her and her treasure,
and a pair of strong young hands lifted
it to her arms. Surprise and
delight struggled in the old, wrinkled
countenance, and a loud laugh came
from two boys whose faces were
pressed against the window outside
the gate.

"See there, Harry; see Fred, that's
what he dashed back for?"

"No you don't say so? I thought
he went for peanuts."

"No, but to pick up an old wom-
an's bundle?"

"Isn't he a goose?"

"Yes; what business has she to be
right in the way with her budget?
I gave it a good kick."

"Here comes the train. Shall we
wait for him, Harry?"

And they pounded on the window.

"Come along, Fred. Come along!
You'll be left again."

"Never mind, boys; I'm going to
see her through."

And they went. And Harry re-
peated to Dick, as they seated them-
selves in the train, "Isn't he a
goose?"

"No," was the indignant answer;
"he's a man, and I know another
fellow who's a goose, and that's me,
and Fred makes me ashamed of my-
self."

"Pooh! You didn't mean any-
thing. You only gave it a push."

"I know it; but I feel as mean as
if Fred had caught me picking her
pocket."

The train whirled away. The next
one came. "Rapid transit for East

New York; all aboard!" shouted the
man at the door.

The gate was open. There was
another rush. In the crowd was an
old Swedish woman, but by her side
was Fred Monroe. He carried the
heavy burden; he put his lithe young
figure between her and the press.
With the same air he would have
shown to his mother, he "saw her
through." And when the gate shut
I turned to my book with a grateful
warmth at my heart that, amid
much that is rude, chivalry still lives
as the crowning charm of a manly
boy.—The Silvery Cross.

LONDON COACHES.

Those in Queen Elizabeth's Time Were
Strange Monsters.

Riding was the only alternative to
walking at the beginning of Eliza-
beth's reign, and a lady never rode
without six or seven serving men to
carry attire suitable to all contingen-
cies, and the means to repair a toilet
which might suffer on the journey. To
diminish this cost coaches came into
use. They were introduced in 1600 by
a Dutch coachman of the queen; but
we are told "a coach was a strange
monster in those days, and the sight
of it put both man and horse into
amazement; some said it was a great
crabshell brought out of China, and
some imagined it to be the pagan
temples in which the cannibals wor-
shipped the devil." But at length these
doubts were cleared and coachmaking
became a substantial trade. So rapid
was the increase of coaches that in
1601 an act of parliament was passed
"to restrain the excessive and super-
fluous use of coaches within this
realm." In spite of this innovation
no method could be devised which
made locomotion pleasant through
streets which were alternately tor-
rents of dirt finding their way to the
Fleet ditch, and thick deposits of black
mud, which furnished a ready weapon
to any one who wished to express dis-
approbation. It is difficult for us to
picture London without either cabs
or omnibuses.—Bishop of London, in
Cornhill Magazine.

HOUND ACTED WELL.

Hence an Irate Father's Demand for
the Death of Buttons.

The Morrisania police station is in
danger of losing its mascot, a brindle
hound of the name of Buttons, whose
peril of death comes from a desire re-
cently conceived of living up to his
name and affixing himself to the wear-
ing apparel of a lad who had annoyed
him, says the New York Mail and Ex-
press. Buttons was dozing about night-
fall on the steps of the station house
annex at Washington avenue and One
Hundred and Sixtieth street, when he
was disturbed by several boys, who in
their play ran up and down the stoop,
making considerable noise. This great-
ly annoyed Buttons, who, as becoming
a station house dog, much prefers peace
and quiet. He gave a warning bark,
but the boys did not heed him and con-
tinued with their play. Such an insult
to his dignity could not be brooked by
Buttons and he resolved on revenge.
He waited until one of the boys was
in a good position, then he rushed at him,
and when he had loosened his grip the
victim was in need of repairs. The
little fellow screamed with fright and
pain and ran for his home. The father
soon appeared and demanded the life of
Buttons as a sacrifice. The policemen
politely told him to come again when
the captain was in. They are anxious
to keep their mascot, and assert that
the boy was more frightened than hurt.

Belaying His Jaws.

Shark stories, with some reason, are
commonly received with incredulity.
A well-authenticated anecdote, how-
ever, is told of Dr. Frederick Hill, an
English surgeon of distinction. A man
fell overboard in the Indian Ocean,
and almost into a shark's mouth. Hill,
who was standing close to the rail,
grabbed a belaying pin, and without
hesitation jumped to save the sailor.
The great brute was just turning on
his back to bite, when Hill drove the
belaying pin right through both jaws.
Both men were got on board again
unharmful. "Perhaps that fellow won't
want another toothpick. Has anyone
got a clean shirt to lend? This was
my last," were the only words of the
rescuer.

You would not do without the Inhaler
if you knew how quickly it will give re-
lief. See advertisement in this issue.

THE SIEGE IN PEKING.

BY W. A. P. MARTIN, D.D., LL.D.

"The Siege in Peking. China Against the World.
By an eye witness, W. A. P. Martin, D.D., LL.D.
President of the Chinese Imperial University; au-
thor of Cycle of Cathay, etc."

This is one of the most fascinating books that we
have read in a long time. It is especially interest-
ing just now when the eyes of the whole world are
turned upon China. There was probably no one
better qualified to tell the story of the "Siege in
Peking" than Dr. Martin, whose long residence in
China, prominent position and personal witness of
the scenes he describes eminently qualified him for
the task. He is an authority upon the subject of
which he writes. Everybody will want a copy of
the book. Certainly everybody ought to have one.
How may you get it?

1. Send us \$1 and we will send it to you, postage paid.
2. Send us one new subscriber and \$2.25 and we will send you the book. The subscriber pays the \$2 and you get the book for 25 cents.
3. Send us your renewal and \$2.50 and we will send you the book, which puts a \$1 book to you or 50 cents. We shall expect to receive a large number of orders.



From "The Siege in Peking."
Copyright, 1900. FLEMING H. REVELL COMPANY
DR. MARTIN IN SIEGE COSTUME, AS HE ARRIVED IN
NEW YORK CITY, OCTOBER 23RD, 1900.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,
504 East Second Street, Chattanooga, Tenn.
to whom communications for this department
should be addressed—Young South
Motto: Nulla Vestigia Retrorsum.
Our missionary's address: Mrs. Bessie Maynard,
141 Koya Machi, Kokura, Japan, via
San Francisco, Cal.

Mission topic for May, FRONTIER MISSIONS.

The frontier of to-day is the center of to-morrow in the wonderful twentieth century. Will it not be well to guard it well? Let us as Baptists lay good foundations, being first on the field. Let us work to-day, looking earnestly and prayerfully to the future, when the mighty resources shall be developed, and the hamlets become cities. What can your church do towards planting the banner of the cross wherever Americans go? You can help the Home Board by your gifts and your prayers. You can remember the suffering and sacrifices of the missionaries who go ahead in this noble work. Will you?

Young South Bible Learners.

Learn Heb. ix, 27, 28.

The Student Band.

Answers on Burma are coming in. Also grateful acknowledgments of the little books last sent out. These will be acknowledged in the issue of June 6th.

A Symposium.

That list of loving greetings to our dear missionary! I hope I shall have ever and ever so many in hand by May 29th. If you love Mrs. Maynard, if you have an interest in her work, if you long to see her face and hear her voice, write to her through the Young South page during the June days. Let us all welcome her with words of cheer during the first month of her home-coming. Don't delay! And don't forget the postscripts.

YOUNG SOUTH CORRESPONDENCE

Yes, thank you! The Young South is ending May very well. We pass into June, with its sunshine and its roses, full of hopeful enthusiasm.

No. 1 comes from South Chattanooga, where the young South has so many earnest, faithful friends:

"Enclosed we send \$1.60, our offering to Mrs. Maynard for the first quarter of 1901. We hope to do better during April, May and June. We earnestly desire to see our dear missionary's face while she is in the United States."

LITTLE GIVERS.

Miss S. E. Brown, who so successfully leads this noble Band, has been ill, and besides has been nursing a sick sister, and therefore unable to accomplish as much as usual. We trust the bright June days will find them both fully restored to health and the "Little Givers" inspired with fresh enthusiasm by their leader's presence. Many thanks for this new proof of their wish to spread the gospel to far Japan.

No. 2 comes from Mississippi:

"I want to enter our 7-months-old grandchild, Hugh Brown Norvell, in the Babies' Branch. We want to teach him from the very beginning to give to the Lord's work. The Babies' Branch is such a sweet plan. I send \$1."

Mrs. J. N. Brown.

May God bless the baby! The certificate shall go at once. Many thanks! In No. 3, Mrs. Wingo, Trezevant, sends 20 cents from her S. S. class. We are much obliged.

No. 4 is from Whitesburg:

"Here I am again with \$1.70. Please

give \$1 to Japan and 70 cents to the Orphanage."

ERNEST L. RADER.

Thank you very much! That is well done. Work on for the dear Lord's cause!

No. 5 brings quite an addition to our ranks from Harriman:

"I send you the names of five new members for the Babies' Branch. I have not been all this time getting these, and now that school is out, I hope to collect soon from several others who have promised to join."

MABEL BROWN.

See "Receipts" for names and credits. We are most grateful for these, and for future prospects. I shall hope for a fine band by October next. It will be an "object lesson" for the ladies attending the Convention. Gather up all you can, Miss Mabel!

No. 6 from Richland brings an old friend back:

"Enclosed find \$2, my regular contribution to our missionary's salary, with best wishes for the Young South's success."

A GROWN-UP CHILD.

We are so much indebted to this friend for repeated offerings. God will bless them and her in the giving.

No. 7 is from our Orphans' Home and will be sure to touch every heart:

"Please find enclosed a star dollar from the 'Little Workers' of the Home, and the other children. All of us want to give to missions. I am sending you this offering on my birthday, and I hope to have more before another rolls round. I think we shall want another star card before long."

LIZZIE PATTON.

This dollar seems a holy one to me. It is the result of self-denial, such sacrifice as most of you know nothing about. Ah! If these little ones can so cheerfully give their cherished pennies, when they have so few, what ought we, blest with homes and loving parents, and an abundance of the good things of this world, what ought we to do? We thank you, dear little orphaned ones, for your sweet example, as well as for gifts, so joyfully bestowed: God bless you all! May you live to see many more happy, useful years, Lizzie.

In No. 8, the Matron adds:

"The star card was hailed with delight by every one in the Home, and in a few days every star was pierced."

"There was a little error in my last letter. The 'papering and painting' is not yet done, but is much needed."

"We have now thirty happy little ones and are expecting others."

"On last Saturday we had a happy time. Some fifty or more of our friends from the North Edgefield Church came out and brought with them a bountiful supper, which was spread upon our lawn and greatly enjoyed, and although all ate as much as possible, much remained for our future use."

(MISS) MINNIE DAVIS.

Now I know you wish your school was near enough to the Home to do such a sweet thing as that North Edgefield school did. All the Nashville schools are so good to this "sweet charity." But you can give your pennies to help them. See what you can earn this summer. There are always so many things that must be bought.

We thank the Matron for letting us hear directly from these charges of hers, in whom we feel such a deep and tender interest. We know she will foster the love of missions in their hearts, and our dear Mrs. Maynard will doubtless go out to the Home and tell them, face to face, how much she appreciates their work for Japan.

The great State of California sends us No. 9:

"Enclosed find \$2, which you can place where it is most needed. The Young South is doing a great work. May God's blessings rest upon its members."

A FRIEND.

We give it to Japan with many

thanks. May God bless the unknown giver!

Hickman sends No. 10:

"Please find enclosed \$1 for Mrs. Maynard. We would like so much to see our dear missionary when she comes home, but we live so far away that I fear we shall not have that pleasure. We are so glad she is coming, and we hope she will regain her health. We send her our best wishes, and also our editor and the whole Young South."

LENA AND GRACE SMITH.

I know Mrs. Maynard would be glad to clasp the hands of these faithful workers, to whom we are indebted for oft repeated offerings. Be sure to write her a greeting letter in June and send it to me.

In No. 11, Willie S. Collins, Antioch, promises a star dollar soon.

No. 12 is a "bug story," and comes from Trenton:

"Enclosed find \$1 for Mrs. Maynard's salary. The bugs were eating up our potato vines, and mamma offered us a dime for every 100 we would catch and kill. In a little while we had 1,000, which we burned. This we send to you and a stamp for another card. We are reading 'Stepping Heavenward' aloud to mamma, and we think it a splendid book, and mamma is sure it will exert a good influence over us."

NANNIE EVA EVERETTE,

MARY EDNA JONES,

HATTIE JONES.

I think I never heard of killing bugs for the Lord's sake before. But it is always pleasant to get new ideas. If the poor things must die by Paris green or some way, it is well to make them the means of helping on our work. We thank you very much for the offering so hard earned, and we are so glad you liked the little book. It has long been a great favorite with your editor.

No. 13 is from Water Valley, and encloses 20 cents, a birthday offering, which I give to Mrs. Maynard's work most gratefully.

No. 14 brings 11 cents for Japan from L. R. of class No. 10, First Baptist S. S., Chattanooga, also a birthday offering, and we are much obliged. Let's have all the summer children's without delay. Send them on!

Now comes No. 15, the "Banner" letter for the whole month of May. It is from our tried and true Band at Columbia:

"We are so glad to send you,

TEN DOLLARS.

on our star cards for our dear Mrs. Maynard, with our love and best wishes for her home-coming."

Mrs. W. B. HARRISON,

Leader Columbia Sunbeams.

Let's give them three hearty cheers! Out with your handkerchiefs! Off with your hats! That's it! Hurrah! Hurrah!!! Hurrah!!! for Columbia and its Sunbeams. May they shine on and on forever! How our dear missionary's face will brighten when her dear eyes fall on this. We are so glad you came just now on the very eve of her reaching her own native land. God bless you every one! May you see her in the fall when she tours Tennessee.

Now isn't it a good ending to the May-time? I was getting a little anxious, I will confess, now that all has closed so well. As the June roses blow, work with a will. Let us celebrate the happy month that, with God's blessing, will be spent in her father's home by our own missionary, by a great outpouring of gifts for her work. Let the light shine through thousands of stars in June. Order all the cards you will, but let me beg you, don't forget the stamps. So many these days say "send cards," "send literature," "send certificates," and never mention postage.

The schools are closing. Devote your vacation to the work of the Lord. Let us make June a grand month in Young

annals. Come on at once! In fondest hopes, Yours most cordially.

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

April offerings.....	\$ 13 66
First week in May.....	9 68
Second week in May.....	18 55
Third week in May.....	10 81
Fourth week in May.....	12 55

FOR JAPAN.

L. R. Class 10, 1st Bap. S. S. Chat.....	11
Little Giver, S. Chat. by S. E. B.....	1 60
Mrs. Wingo's class, Trezevant.....	20
E. L. Rader, Whitesburg.....	1 00
Little Workers, Baptist Orphans' Home, Nashville, star.....	1 00
A Friend, Oakdale, Cal.....	2 00
L. and G. Smith, Hickman.....	1 00
Columbia Sunbeams, by Mrs. Harrison.....	10 00
A Grown-up Child, Richland.....	2 00
M. E. H. Jones, M. E. Everette, Trenton.....	1 00
Reese Puckett, Water Valley.....	20

FOR ORPHANAGE (SUPPORT).

E. L. Rader, Whitesburg.....	70
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FOR BABIES' BRANCH.

Hugh Brown, Norvell, Miss.....	1 00
Johnita Baldwin, Harriman, by M. B.....	21
Philip D. Thornton.....	24
Edwin Burnham.....	24
Trenton Tunnell.....	25
Warren Ogden Wheelam.....	25
For Books (L. D. E.).....	86

Total.....	\$183 87
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Received since April 1, 1901:

For Japan.....	\$ 117 67
" Orphanage (support).....	12 75
" Pictures.....	30
" For Home Board.....	28 23
" State Board.....	5 34
" China.....	8 81
" Babies Branch.....	9 38
" For Mexico.....	2 50
" Foreign Journal subscriptions.....	1 25
" Prize books.....	1 77
" Postage.....	87

Total.....	\$ 183 87
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Star card receipts.....	89 80
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The Care of the Hand.

It is the duty of one possessing a well-shaped, beautiful hand to take care of it. It is a fact that it requires perseverance and industry to keep one's self well groomed. The care of the hands not only preserve their beauty and symmetry, but lessens the danger when coming in contact with objects which may convey germs of disease. I know physicians who advise mothers of young children who go to school to fortify them against infection by washing their hands in water in which borax had been put, so as to disinfect. It is especially good to use at night to cleanse the hands. The pores are thus left free and unclogged, and the health of the hand is preserved.

While a very busy woman cannot spend much time manicuring and polishing her nails, yet she can follow a few simple rules which will protect and help to keep her hands pretty if nature has made them so. Last, you must avoid using hard water; it's a foe to a good skin; use borax to soften it. When washing the ends of the fingers and nails soap the ends of the fingers and nails; press the fingers at the ends, using the thumb-nail instead of a manicure instrument. This will press back the skin at the edge of the nail, and pressing the fingers at the end will in time make them tapering. At night, after washing them good, use whatever oil or cream that agrees with your skin best. Few people attach enough importance to the care of the hands. When gloves are worn at night be sure that they are perfectly clean inside, otherwise the grime and dirt and soil are absorbed by the overheated glands, and the effect is opposite from what is desired. It is the roughness under the nails and the uneven or broken skin that borders them which harbors particles and prevents the cleanliness that is essential.—Sara H. Henton in Tennessee Farmer.

RECENT EVENTS.

—The marriage of Rev. P. S. Henson D.D., of Chicago, and Mrs. Edith Boyden is announced to take place on July 2nd.

—Dr. A. J. Dickinson of Selma, Ala., has accepted a call to the First Church at Birmingham. This leaves vacant one of the most delightful pastorates in the South.

—The names of the deacons ordained at Rockwood last Sunday were Brethren I. N. Oden, J. M. Millican, D. B. Snow and Lon Burnett. They are all good men.

—A meeting is in progress at Howell Memorial Church, this city, in which the pastor, Rev. O. C. Peyton, is being assisted by Rev. G. W. Sherman of Carthage. We trust that much good may be done.

—The American Baptist Home Mission Society in the last forty years has expended three million dollars in educational work among the negroes, and now holds property for this purpose valued at about one million dollars. In all the schools there are five thousand pupils.

—A meeting was recently held at the Anson Nelson Mission, this city, in which Capt. M. B. Pileher, superintendent of the Sunday-school at that place, was assisted by Dr. J. O. Rust. The meeting resulted in a number of conversions and a spiritual uplift to the community.

—Captain S. C. Bremier of Quebec, an Arctic adventurer, proposes to go as far North as possible, and by sending up kites, carrying up photographic cameras, photograph the unexplored region. In late years photographs of the earth's surface taken at high altitudes by this means have been a success.

—Our young friend, Mr. E. B. Ellis, who graduates at the University of Nashville this year, expects to take a trip to Europe this summer. He will spend most of the time in Germany studying the language. He is an excellent young man. We trust that he may have a pleasant journey and a safe return.

—Bro. H. A. Wolfsohn, gospel singer, has closed engagements with the churches at Nacogdoches, Texas, Terrell, Texas, and Longview, Texas. He will spend a week with the First Church, Fort Worth, Texas, then the First Church, Tyler, Texas, and then go to Rome, Ga., to take charge of the B. Y. P. U. Convention music.

—Curtis Church, Augusta, Ga., has just closed the greatest revival meeting in its history. There were about 20 professions of faith, nearly all of whom joined the church. The membership is greatly revived and encouraged. The pastor, Rev. R. L. Motley, was assisted throughout the meeting by Rev. J. D. Winchester of Rome, Ga.

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

—The Jubilee Convention of the Young Men's Christian Association of the United States and Canada will be held in Mechanics' Hall, Boston, Mass., June 11 to 16, 1901. This Convention will celebrate the fiftieth anniversary of the organization of the first Young Men's Christian Association on the American Continent in Montreal and Boston in 1851.

—The President of the Southern Baptist Convention at the recent meeting in New Orleans was authorized to appoint a committee to arrange for special services corresponding to the "Century Day" exercises this year. This is wise. It gives dignity to the meeting of the Convention to have addresses delivered of such high class as were those of the Sunday afternoon and night of the late meeting.

—The Foreign Board was instructed by the Convention to send out twenty-five additional missionaries, and the denomination everywhere is asked to pray the Lord to raise up the men and women to answer the call. It is a grand forward movement which is proposed, and our people will rejoice that the development of the Foreign Mission Board's interests justify it. Let us pray the Lord of the harvest to send forth the laborers. Secretary Willingham is a man of great and generous heart and entirely consecrated to the noble work over which he is placed. Let Tennessee respond to the call of the Lord and desire of the Convention, and it will.

—Rev. J. Whitcomb Brougner, pastor of the First Church, Chattanooga, was invited by Rev. F. B. Meyer, the great London preacher, during his recent visit to Chattanooga, to preach in London this summer. Owing to previous engagements, Mr. Brougner finds it impossible to arrange to spend his vacation in Europe this year. Mr. Meyer has renewed the invitation for next summer; he will probably go at that time. Mr. Brougner has been invited to lead one of the daily devotional services at the B. Y. P. U. Convention in Chicago, July 25th to 28th. He expects to attend and will probably go from there to the New Jersey Coast with his family to take a complete rest during the month of August.

—Dr. J. D. Barbee, book agent of the Methodist Publishing House, published a card in last week's *Christian Advocate* in which he said that he would not be a candidate for re-election and requested his friends not to think of him nor to use his name in connection with another election. Dr. Barbee has been book agent since 1887. Under his administration the affairs of the Publishing House have been remarkably successful. It is understood that his action in declining to be a candidate for re-election was inspired by the fact that a warm fight was to be made upon him on account of his connection with the claim of \$280,000 paid to the Publishing House for damages received during the war. It is charged that in order to secure payment of this claim Dr. Barbee misrepresented the facts in regard to the employment of an attorney and the amount to be paid him. Who will be elected to succeed Dr. Barbee no one can tell.

—Commencement exercises of Baylor Female College will be as follows:

June 6, 8:30 p. m.—Reading of Essays by Senior Class—First Division.

June 7, 8:30 p. m.—Reading of Essays by Senior Class—Second Division.

June 8, 8:30 p. m.—Recital—School of Expression.

June 9, 11 a. m.—Baccalaureate Sermon, Rev. T. T. Eaton, D.D., Louisville, Ky.

June 9, 8:30 p. m.—Missionary Sermon, Rev. R. C. Buckner, D.D., Dallas, Texas.

June 10, 10 a. m.—Class Day Exercises—College Chapel.

June 10, 3 p. m.—Meeting of the Alumni Association.

June 10, 8:30 p. m.—Grand Concert.

June 11, 10 a. m.—Address to the Graduates, Chas. Lee Smith, Ph.D., William Jewell College, Liberty, Mo.

Awarding of Diplomas, Certificates, and Medals. Friends of the College throughout the State are cordially invited to be present at any or all of these exercises. W. A. WILSON, Pres.

—Fifth Sunday meeting of Union Association, to be held at Greenwood Church, beginning June 28th at 8 o'clock p. m.

Sermon by Rev. Ramsey.

Saturday, June 29th, 9 a. m.—Devotional exercises, B. Crain.

9:30.—(1) The Relation of the Church to Christ as His Body, Rev. Wm. Kerr. (2) As His Bride, Rev. J. D. Howell. (3) As His House, Rev. R. Green.

11 a. m.—Sermon, Rev. Samuel Howell.

2 p. m.—The Duty of Deacons and their Relation to the Pastor, Rev. E. G. Robins.

3 p. m.—How Can We Best Indoctrinate Our Young Converts? Rev. E. Kelley.

4 p. m.—What is the Object of the Sunday-school, and Who ought to be most interested, Deacon H. Cope and Rev. J. W. Cauley.

Sunday, June 30th, 8:30 a. m.—Devotional services, Rev. Wm. McGregor.

9 a. m.—Sunday-school.

10 a. m.—What Ought We do for Missions—District, State, Home and Foreign, Rev. B. F. Jones. Discussion.

1:20 p. m.—Children's Day exercises. Preaching Saturday and Sunday nights.

All are cordially invited to be present and we hope as many of the churches in the Association may be represented, as possible. These meetings are very helpful, brethren, come and help make them more so. J. M. STEWART, B. F. JONES.

Now is the time for prayerfulness, watchfulness, earnestness, consecration in service and unity in effort. Pastor, J. M. Stewart of Greenwood Baptist Church, Doyle Station Tenn.

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfests the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them, they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

A Cure for Fits.

If you suffer from Epileptic Fits, Falling Sickness or St. Vitus' Dance, or have children that do so, my New Discovery will Cure them, and all you are asked to do is to send for my Free Remedies and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give Age and full address.

DR. W. H. MAY,

94 Pine Street, New York City.

You would not do without the Inhaler if you knew how quickly it will give relief. See advertisement in this issue.

"The Mormon Monster;"

or

The Story of Mormonism.

By EDGAR E. FOLK, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing History of Mormonism, Religious, Social and Political System, Origin of Mormonism. Tells of the Golden Plates which Joseph Smith claims to have discovered, Mountain Meadows Massacre, Polygamy, Robert's case, etc. Replete with important information. It is as interesting as a novel. Nearly 400 pages, 30 illustrations. Agents making big money. One agent sold 14 copies in a week, working part of the time. It has been so well advertised that very little solicitation is required to sell it.

Rev. T. E. Pinegar of River Hill, Tenn., says: "I would not be without a copy for 25 times its cost." This brother routed a Mormon Elder in a debate some time ago. The Elder left saying he was going to give this country up to the Devil.

We want, live, active, earnest agents to sell this book. Liberal commission. Write for terms at once. The field is ready. Address,

HANDLY & FOLK, Nashville, Tenn.



Complaining

about your Soap Powder?—look at your package; you'll find it isn't PEARLINE. Women are correct thinkers as a rule, but some only think they use PEARLINE; they are using a cheap imitation. Others call all washing powders PEARLINE. This is because PEARLINE is the original, standard, best known and safest, and is the mark for all imitations. 641

AMONG THE BRETHREN.

Rev. J. F. Gable, of the South Montgomery church, Alabama, has accepted the care of the church at Columbia, Ala., and has already entered upon the work.

Rev. L. C. Bielsh, of Avondale, Ala., held a meeting at Kennedy, Ala., which resulted in 20 accessions, 18 by baptism. It was a great time in the history of the church.

Rev. J. C. Brewton gives up the care of the church at Cordele, Ga., to accept employment under the State Board in South Georgia. He will move to Forsyth, Ga.

Rockingham, N. D., has an admirable mayor in the person of Rev. W. J. Fulford. It is a unique position for a preacher, though we can not say he is out of place.

At Jellico, Tenn., a revival has recently been held in which Rev. D. P. Montagne assisted Rev. E. W. Barnett. There were 21 accessions. The church was much revived.

Rev. A. Y. Napier, who has been pursuing a helpful course at the Seminary in Louisville, has been called to the care of the church at Auburn, Ala., and takes charge at once.

We deeply sympathize with Rev. J. H. Cason, of Carrollton, Miss., on account of the dangerous illness of his wife, who is at Van Buren, Ark. We trust she may speedily recover.

There is a probability that Rev. W. J. Williams, of Ocala, Fla., will be called to the care of the church at Fort Valley, Ga. He is the brilliant son of the lamented Dr. William Williams.

Rev. L. P. Groves, a student in the Seminary at Louisville, Ky., has been called to the care of the church at Orleans, Ind. He is an efficient preacher. He also preaches at Elrod, Ind.

A revival is in progress this week in which Rev. J. F. Early, of Laneview, Tenn., is assisting Rev. T. F. Moore, at Lexington, Tenn. Bro. Moore thinks the outlook is splendid for a remarkable revival.

Rev. L. T. Reed, of Watkinsville, Ga., has been called to the care of the church at Lumpkin, Ga., and will probably accept. From the durability of his work he is evidently not "a reed shaken by the wind."

New Hope church, near Gleason, Tenn., is to have a revival beginning the fourth Sunday in July. The pastor, Rev. C. C. McDearman, of Ore Springs, will be assisted by Rev. Fleetwood Ball, of Paris, Tenn.

Our inimitable Dr. J. Whitcomb Brougner of the First Church, Chattanooga, has been invited to supply the pulpit of the Metropolitan church, London, Eng., this summer. It will be an honor worthily worn.

That editorial of Mr. J. W. Bailey's in last week's issue of the *Biblical Recorder*, on "The Convention at New Orleans,"

was a highly interesting and splendid production. It would be more generally read, doubtless, if it were not so long.

Rev. R. E. Neighbors, who leaves Dublin, Ga., to take charge of the First church, Americus, Ga., will doubtless be succeeded at Dublin by Rev. M. A. Jenkins, of East Macon, Ga., the church having extended him a unanimous call.

It is proposed by Dr. J. M. Carroll, of Waco, Texas, that \$2,000 be raised to erect a monument in memory of the great and lamented R. C. Burleson, who lately passed to his great reward. Cols. C. C. Slaughter and Geo. W. Carroll will give \$100 each.

Rev. E. Z. Newsome, of Huntingdon, Tenn., is to fill an appointment at Mt. Nebo church, Buena Vista, Tenn., next Saturday night and Sunday. The brethren of his church will doubtless encourage this promising young preacher by a large attendance.

Rev. W. E. Hunter, of Jackson, Tenn., was lately honored by the Appolonian Literary Society of the Southwestern Baptist University. He was given the best orator and debater's medal and it will assuredly be worthily worn. We congratulate him.

Rev. W. I. Feazell, of De Queen, Ark., was recently called to the care of the church at Ash Grove, Mo., but upon the plea of the saints at De Queen, declined the call. It is said that from seventy-five to one hundred regularly attend the church prayer-meeting at De Queen.

In his "Observations on the Southern Baptist Convention," Dr. J. B. Cranfill of the *Baptist Standard* clearly outclasses all other editorial writers anent the recent convention for terseness and variety. He emphatically pronounces himself on the various incidents and issues before the convention.

Rev. J. A. Harris, of Fort Valley, Ga., brother of the gifted Dr. W. M. Harris, of Galveston, Texas, has resigned the care of the church at Fort Valley and enters upon his work as field editor of the *Christian Index* this week. He is a valuable acquisition to the working forces of this strong paper.

Rev. D. D. Shuck, the popular and aggressive pastor at Whiteville, Tenn., quits his splendid pastorate there and begins work with the First church, Water Valley, Miss., next Sunday. He will not move his family for a month or more. A charming little daughter made her appearance in his home lately.

The revival at Rome, Ga., in which Rev. J. A. Wray, of Milledgeville, Ga., assisted Rev. R. B. Headden, resulted in about 100 conversions and 59 accessions to the Baptist church. Bro. Wray's strong sermons captured the town and the people have compared him to Moody, Sam Jones, Spurgeon and other great preachers.

Miss Louise Savage, the cultured and beautiful daughter of Dr. Geo. M. Savage, of Jackson, Tenn., and sister of Mrs. R. P. Mahon, of Toluca, Mexico, has returned from Toluca, Mexico, where she has been successfully teaching. She gives encouraging reports concerning the outlook for the progress of the gospel in that country.

Evangelist Sid Williams and his singer, J. A. Brown, have done a great work in their recent meeting at Brownwood, Texas. From last accounts there were 111 accessions to the Baptist church and the meeting continues with increasing interest. Verily, "there are always baptisms where your Bro. Sid goes." Rev. A. E. Bates, the pastor, is happy.

Rev. A. S. Pettie, who has lately taken up the work at Columbia, Tenn., is in Jonesboro, Ark., making arrangements to move his family to Tennessee. While in Jonesboro he will deliver

one of his famous lectures. The work at Columbia is encouraging. Last Sunday there were two professions and nine have been received into the church during Bro. Pettie's pastorate.

A war is on in the University of Mississippi, at Oxford, over the question of the Commencement Ball. The faculty decided to eliminate it and the smart set among the students raised a howl. Dr. T. J. Bailey in the *Baptist* of last week has a strong editorial defending the faculty. Certainly every right-thinking patron and friend of the school ought to be in sympathy with the faculty.

Oak Grove church, near Milan, Tenn., was dedicated last Sunday, Dr. A. J. Holt, of Nashville, preaching the dedication sermon. This church is a monument to the effective and untiring labors of Rev. W. H. Sledge, the aggressive pastor at Milan. He has preached and labored to build a church at that place for some time. The services were very inspiring and Dr. Holt was at his best.

Rev. W. A. Jordan, of Dyer, Tenn., went to his old field at Whiteville, Tenn., last week to perform a marriage ceremony and while there he preached to the delight of the brethren. His work at Dyer is prosperous. Through the kindness of his friends he attended the convention at New Orleans and never tires telling of the "refreshing ice water

Piles Cured

Edward Danellen, Wilkes-barre, Pa.: "For seven years I was scarcely ever free from the terrible torture of itching piles. I tried all sorts of remedies. Was told a surgical operation might save. One 50 cent box of Pyramid Pile Cure entirely cured me." All druggists sell it. Free book by mail on Piles, causes and cure. Pyramid Drug Co., Marshall, Mich.

and hospitality" he enjoyed at the St. Charles in New Orleans.

R. L. Stanley, who deceived the church at Union City, Tenn., several months ago, has shown up in South Carolina. Having been called to the care of the Greer's and Pleasant Grove churches, near Greenville, S. C., the brethren began investigating his antecedents whereupon he received an advance of about \$50 on his salary and embarked for parts unknown. Apparently he is a fraud of the deepest dye.

Children's Bible Day!

Second Sunday in June.

Programmes
Supplements
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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

WRIGHT.—Died at her home, in La Guardo, Tenn., on the 21st day of March, 1901, Sister Mary T. Wright. Sister Wright died on her birthday, being 66 years old the day of her death. She professed faith in Christ in her 17th year and joined the church. Was married to Bro. T. B. Wright Feb. 16, 1854. It can be truly said of her that she was a consecrated sister—a good scriptorian; took great interest in the Master's work, always when a letter her seat was filled at church. She is greatly missed. She leaves several children and grandchildren to mourn her loss, but feel their loss is her eternal gain.
S. G. SHEPARD.

RIGGAN.—Two of the sisters of La Guardo Church—mother and daughter—passed to their reward near the same time, namely, Sister Jane Riggan and her daughter, Annie. Sister Riggan was in her seventieth year when she died, and had been a member of the La Guardo Church since June, 1855. She was painfully afflicted several years, but bore her suffering with marked cheerfulness and resignation, and died a triumphant death on the 8th of April, 1901. Her daughter fell asleep a few days before the mother, March 25, 1901. A pure Christian girl that everybody loved. She had been a member of the church since 1889. And thus side by side in the new made grave mother and daughter sleep, to wake up together when He shall come to gather together His saints.
S. G. SHEPARD.

PARKER.—On March 14, 1901, Sister Margaret Parker, nee Hall, wife of J. W. Parker, departed this life to be forever present with the Lord. Sister Parker professed faith in Christ early in life and joined the Baptist Church. At her death she was a member of Rocky Hill Church. She was taken with pneumonia fever and lasted only five days until death relieved her of all her trials and suffering on earth. She was the mother of two children, a daughter 15 and a son 10 years of age. These, with three brothers, a husband and a devoted sister and a large number of friends, are left to mourn her loss. Our loss is her eternal gain. She was an affectionate mother, a true wife, a faithful Christian. As a church worker, she was excellent. She always responded to every obligation in the Lord's work with, "I'll do the best I can." We miss thee, dear saint, but God called thee away. Her last public testimony was, "I am not long for this world; but when the Lord calls I am ready to go." Death to her was only a dream. She never murmured while in this life but bore all things patiently. The funeral was conducted by the writer, with possibly the largest crowd of people present ever seen at Rocky Hill Church. We would commend the bereaved family and friends to our heavenly Father who doeth all things well. May his Holy Spirit comfort them. May these broken ties be reunited in heaven. "Blessed are the dead which die in the Lord."
T. A. PAYNE, Pastor.

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Prof. S. G. Tartar, teacher of vocal music, Kimble, Ky., says: "I highly recommend the use of this book to all teachers of music, Sunday Schools and Gospel meetings."

Prof. W. J. Millsap, a well-known teacher of vocal music of Jennings, Okla. Ter., says: "I have used 'Gospel Voices' 18 months in my singing schools, and find it full of the choicest sacred songs. Words and music are both inspiring and in the strictest sense sacred."

Rev. J. H. Snow, pastor of one of the leading churches, Knoxville, Tenn., says: "We have been using Gospel Voices for some time in our church and Sunday-school. It is an admirable book for Sunday-schools and churches. The book has many good points, and for the cost I know of no better."

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OBITUARY

LUNSFORD.—Sister Mary E. Lunsford was born June 10, 1873, and was married to Bro. W. J. Lunsford Dec 6, 1896, and died Jan. 4, 1901. She professed religion about 1890 and joined the Baptist Church at Hopewell, Robertson Co., Tenn., in 1893, and lived a devoted Christian until her death. Her labor of love has not been in vain in the Lord. She was a blessing to all who came in touch with her. She now is at rest from her labors. She sleeps in Jesus. May God bless and comfort her husband, her mother, her sisters and brothers. A host of friends mourn their loss, but we weep not as those that have no hope. She has left behind her an example of sincerity, courage and nobleness, which is more easy to praise than to imitate. We can only say, farewell, dear sister, we hope to meet thee upon that other shore where there shall be no more parting, and we shall dwell with the Master forever. Be it ours to imitate her virtues and strive to cultivate those graces which adorned and dignified her character.

J. A. HAMPTON,
E. W. LUNSFORD,
MOLLY FARTHING,
Committee.

WAKELAND.—Whereas, It has been the will of Almighty God to remove from our midst our late brother, Bedford Forrest Wakeland; and

Whereas, The intimate relations held by our deceased brother with the members of Oak Hill Baptist Church render it proper that we should place on record our appreciation of his services as a member and his merits as a man; therefore be it

Resolved, By Oak Hill Baptist Church, that while we bow in humble submission to the will of The Most High, we do not the less regret to lose our brother, who has gone from his labor to rest.

Resolved, That in the death of B. F. Wakeland this church loses a brother who was ready and willing, both as member and clerk; one who was wise in counsel and fearless in action; an honest, upright man, whose virtues endeared him, not only to his brethren of the church, but to all who knew him.

Resolved, That this church tenders its heartfelt sympathy to the family and relatives of our deceased brother in their sad affliction.

Resolved, That these resolutions be spread upon the minutes of this church and a copy sent to the county papers, one to the BAPTIST AND REFLECTOR, one to the Baptist Flag, and one to the bereaved family.

REV. J. R. CLARK,
B. L. WAESON,
W. J. JONES,
Committee.

VERY PARTICULAR.



'Rastus (interrupting minister during marriage ceremony)—Pahson, would you min' readin' dat part about 'love, h' nor an' obey' jest once mo'; I doan' want de bride to disremember it.

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5. For a club of ten new subscribers at 25 cents each for three months, we will send a copy of "A Siege in Peking."
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9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

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All of our readers have heard of picking live geese, but who ever heard of picking live hens? Yet one poultryman practices it in the hot season and claims much for it. He says that he selects birds that are beginning to show signs of moulting. He picks off the feathers, which, he says, come easy then. His object is to both save the feathers in good condition for use and also to help the bird moult. By this early moulting the new feathers are induced to grow in time for the birds to start laying in October. The story is given for what it may be worth.

We see a report to the effect that poultry fanciers in the east have begun to pedigree their birds. It is a step that must be taken and without which the best progress cannot be made. If carried out on the same lines as our pedigreeing of cattle, horses and sheep, it is bound to be of irreparable value. It will lead to breeding by individual birds instead of by flocks. It will lead to wide experiments to discover the best laying strains and to develop them after they are discovered.

A man that runs a sixty-acre farm in Croton, N. Y., claims he is saving \$3,500 worth of poultry and eggs from the farm every year and \$500 worth of other kinds of produce. He says that in two years he has cleared \$2,800 on poultry alone. There is no reason why there should not be many such records. The man that has a poultry establishment of that size is sure to have a large supply of first-class manure for use on the land. It is so in grow vegetables to advantage. The poultry business and small gardening work together beautifully and should be a success wherever intelligently managed.

The business of slaughtering and packing poultry is steadily concentrating and the evidences are that it will rapidly pass from the hands of the small men into the hands of the great packers of beef and other meats. Already at Chicago, Kansas City and other packing centers, plants have been put into operation for the handling of poultry on a large scale. At Kansas City one of the buildings devoted to this business is over 200 feet long and more than 50 feet wide. In it 150 men are daily engaged in slaughtering, packing and handling 15,000 fowls. These fowls are purchased in carload quantities and are sold the same way. One of the cold storage houses in connection with this plant has a capacity of about 2,000,000 fowls.

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George Washington never saw a postage stamp or an envelope. They were unknown here until 1837, after Rowland Hill had introduced them in England. Letters were written, folded and addressed, all on the same sheet, and stuck with a wafer or with sealing-wax. Our early statesmen could hardly have dreamed of millions upon millions of portraits of themselves which would some day be distributed broadcast by a great postal system.

In 1780, the mail routes included a few cities in Maine, Georgia, New Hampshire, New York, Pennsylvania, Maryland, Kentucky and Virginia, making tri-weekly trips in winter. There was no postmaster-general in the cabinet until 1829. Letters were charged twenty five cents postage for anything over four hundred and fifty miles; half a century later, ten cents, prepaid, carried a letter three thousand miles, and, under that distance, five and three cents. The popular pen was the good gray goose quill. It was not until 1819 that we got our first steel pens from England, where Perry had just begun their manufacture. Henry Clay learned to write by tracing the letters on sand with a sharp stick, and Daniel Webster's first pen was surreptitiously plucked from his mother's pet goose, his ink being soot mixed with water. A few individuals were the envidious possessors of gold pens, which were made in Europe, but the majority used "Dutch quills."—*Success*.

—We are drawn to happy Christians; we are repelled by those who are sad and gloomy. To be a full and rounded Christian, a truly missionary Christian, in the sense, of unconsciously winning others to the better life, one needs to reflect constantly the joy and peace and hope with which the Gospel of Jesus Christ overflows.—*Zion's Herald*.

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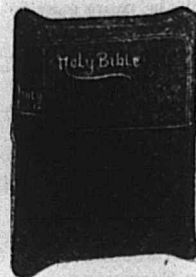
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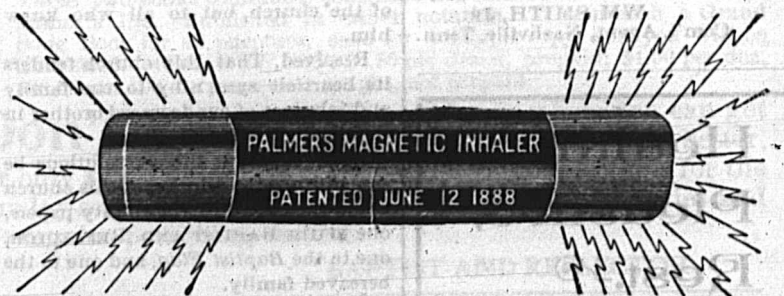
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