

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., JUNE 13, 1901.

New Series, Vol. XII., No. 44

## CURRENT TOPICS.

—The Cubans have not yet accepted the Platt amendments, but it is presumed that they will do so soon. In fact, there is nothing else for them to do.

—The \$10,000,000 offered by Mr. Carnegie to the four Scottish Universities has been accepted, and Mr. Carnegie has signed notes conveying that amount in bonds to the Universities. As we stated recently, there was some hesitancy about accepting the gift, but that amount of money was too much even for Scottish pride and caution.

—The Premier of France, M. Waldeck-Rousseau, in a speech in the Chamber of Deputies recently, discussing the question of State Education, said, "The question at issue is whether civil power or religious authority is to have supremacy." He further added that the congregations had "not only drained the money of the country, but they had drained its conscience, and the parish priests now receive the confessions of the common people only." And thus France joins Italy, Spain, Ireland, Mexico, Cuba and the Philippine Islands and every country where the Roman Catholics have held sway in the testimony that these countries have been drained by them both materially and spiritually. It is the same old story told over and over again.

—Says the *Western Recorder*: "Germany already has an electric railway where cars go at the rate of 125 miles an hour. England is making such a road on which the speed is to be 102 miles an hour. This is traveling by lightning, and America must look to her laurels. It will never do to allow any other country to travel any faster than we go. Speed is the thing on which Americans pride themselves." A professor in the University of Nashville announced recently that he had invented a locomotive which would run at the rate of 500 miles an hour, carrying people from here to Chicago in about three-fourths of an hour, and from New York to San Francisco in about six hours. It is a combination of the locomotive with the airship, arranged to run on wheels both on and under tracks. It will run on the tracks until it gets started, and then by a kind of balloon attachment it will be lifted off of the tracks and run through the air, but will be held down by means of the wheels under the tracks. And thus we go into the twentieth century.

—The saloon-keeper who was shot and killed in this city last week by a man who was drunk on his whiskey and with whom he had had a quarrel a short time previous, evidently deserved his fate. We do not know anything about the merits of the case as between the two persons, but in selling the whiskey to the man the saloon-keeper was loading him with dynamite, and if it exploded and killed the saloon-keeper, it would seem only poetic justice. It was curses coming home to roost. He was simply hoisted on his own petard. When a man is filled with whiskey, he is very liable to kill somebody, and as a matter of fact such persons do continually kill people. That it was a saloon-keeper who was killed instead of somebody else was only an incident and does not aggravate in the least the evil of filling the man with whiskey and sending him out upon the world to shoot and kill people. By the way, we wonder what will be done with this man. Not long ago a saloon-keeper shot and killed a policeman who was in the discharge of his duty, and he went free. Is it any worse to kill a saloon-keeper than it is to kill anybody else, and is it any worse for somebody to kill a saloon-keeper than it is for a saloon-keeper to kill somebody? These remarks are prompted partly by the circumstances and partly by an editorial in one of our daily papers on the occasion of the murder. As we recall, however, the papers had no word of protest when the saloon-keeper killed the policeman.

## The Soldier Sleeps.

By lowland or by highland,  
Where'er he served, his day  
Was full of stern endeavor, and  
He earned a soldier's pay.  
Hard marches, meager rations,  
Short nights and stinted rest;  
Death bade him ground his arms, and here  
He slumbers with the best.

In some up-country churchyard,  
Where loving fingers keep  
The mosses from his grave-stone,  
His dreamless peace is deep;  
Where serried ranks are waiting  
To hear the reveille,  
He lies beneath his country's flag,  
In goodly company.

Afar from home, they've hollowed  
A narrow house for him,  
Where feathery palms are waving green,  
And jungle swamps are dim;  
For him no more they matter,  
The tropic storms and calms,  
So hushed he lies, so sound he sleeps,  
Beneath the swaying palms.

One loyal woman standing  
Her hand against her breast,  
As if to clutch and tear its pain,  
In agony repressed;  
Sees naught of fame and glory,  
Hears naught of bugle's breath;  
She only knows her soldier sleeps  
The cold, still sleep of death.

By lowland and by highland,  
Where'er he served, his day  
Was full of stern endurance, and  
He earned a soldier's pay,  
Dear flag that droops above him,  
For you he paid the price,  
Nor counted dear its utmost drop,  
Red blood of sacrifice.

—Margaret E. Sangster in *May Woman's Home Companion*.

## Heroes of Christian History.—Wm. Carey.

BY WAYLAND HOYT, D.D.

There are certain great lessons pertinent to all times, which the life of this Christian hero, William Carey, evidently teaches. I would briefly suggest some of them.

First lesson—*Ennobling by a great thought.*

Andrew Fuller tells how, entering, one day, William Carey's cobbling workshop, he found a very large map on the wall, consisting of several sheets of paper pasted together, on which was represented every country in the known world, with jottings of all he had met with in his reading concerning, principally, its religious condition. And Dr. Culross, the best biographer of this Christian hero, adds: "The great thought that inspired the shoemaker-preacher had its natural effect, and dignified and enlarged his being."

I have stood in that workshop. Portions of it remain. It has since been known as "William Carey's College." Nothing could have been meaner, even squalider. A thatched hovel almost, low roof, meagre windows, stone vat for soaking leather, space not much more than admitting a cobbler's bench. I have passed reverently along the road on which, every two weeks, William Carey trudged from Hackleton carrying his load of cobbled shoes to Northampton, and carrying back his load of shoes which needed cobbling to Hackleton. I have waited in the small thatched cottage at Moulton—fifty people would crowd it—it is now occupied as a dwelling—in which William Carey preached as pastor to the little dissenting company who gathered for their worship in this poor place. Scantiness, humbleness pushing down to painfulness, poverty the most squeezing, chancel almost no wider than a prison cell—these are the impressions you feel almost smothering you.

And yet, somehow, you get a feeling of largeness and nobleness about it all. The younger Mr. Ryland told thus of the baptism of William Carey: "I baptized in the River New, a little beyond Dr. Doddridge's meeting house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed he

would prove the first instrument of forming a society for sending missionaries from England to preach the Gospel to the heathen." But the poor journeyman shoemaker was such instrument; and our magnificent modern foreign missionary enterprise is largely the result of what he wrought. It was the noble thought in him that at once rescued him, and achieved the wonder. He would see wider horizon than Hackleton, Moulton, Northampton, because Christ bade him see it. He would begin to fit himself for possible action in that wider sphere, for Christ might call him to it, and he would be as ready as he could get to be, against that call. So his cobbling shop became his college. So the Greek and Hebrew of the Scriptures, and other languages which might serve him in that vaster duty, were mastered or begun at. Meantime, he stood in his small place, and did the duty next him faithfully for his Lord's sake. It is not true that he was a poor workman. The shoes he mended and made were specimens of good handicraft. He taught his village schools, and preached thorough sermons to his peasant people. He wrought and waited. But all the time the stir of the great thought of obeying his Lord's world-wide command was in him. As so he was more than shoemaker, village teacher, preacher in the thatched cottage. And when you stand amid the places associated with his earlier and struggling years, you feel the thrill and impulse of a high example; the poor places become lenses to you through which you see a great soul meditating and at last accomplishing great things for humanity. As never before, tarrying in those scenes, it was borne in upon me how more masterful a man may be than circumstance, how true it is that the within makes and molds the instinct. "What will not God do for and with a man who gives himself to God, as William Carey did?" I instinctively asked myself. Cherish high thoughts if you would be high, and do loftily. There is nothing so ennobling as a great thought.

Second lesson—*The power of persistence.*

Long years afterwards, when Dr. Carey had demonstrated the feasibility of missions by many converts from the heathen and gathered into Christian churches; when he had translated and published the Scriptures in many languages and dialects—forty is the number estimated; when he had thus rendered the Word of God accessible to three hundred millions of human beings; when, beside being what he always remained, a humble and devoted missionary, he had also been, for thirty years, an honored and successful professor in the Fort William College in Calcutta, founded and maintained by the English Government for the education of the youth of the East; when he was acknowledged chief scholar in the Oriental languages, and when the wide world knew his fame—he said: "There is nothing remarkable in it; it only required perseverance." He said again to his nephew, Eustace, "If after my removal any one should think it worth while to write my life, I will give you a criterion how you may judge of its correctness. If he give me credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod, I can persevere in any definite pursuit. To this I owe everything."

Catalogue a little some of the multitudinous obstacles which William Carey's persistence overcame. His own poverty—his tallest income at Moulton was thirty-six pounds a year; afterwards, removing to Leicester, though his pay as preacher made him a little easier, he had by other labor to supplement his scanty income. One says of him at Leicester: "I have seen him at work in his leather apron, his books beside him, and his beautiful flowers"—he was an enthusiastic botanist all his life—"in the windows." The terrible Christian inertness of his time—Thomas Carlyle has named Carey's century "the godless eighteenth century." A kind of spiritual deadness had blighted even dissent.

The distance, the barbarous character of the heathen, the difficulty of providing means, better do work at home, were the stock objections among his own brethren to what they almost universally declared his visionary scheme. Theological objections, too, were plenti-



ful. His idea clashed with the then notions of divine sovereignty, as held by dissenters. "When God pleases to convert the heathen, He will do it without your aid or mine," was the theological reply his pleadings met. The newness of the whole idea was another obstacle. The hostility of the East India Company was another. Not only his own poverty, but the pitiful poverty of those upon whom he must mainly depend, another. I think, in all history, no man has been confronted by greater obstacles. When Napoleon said, "There shall be no Alps," he had an army and a government behind him with which to vanquish them. But here stood this poor, dissenting shoemaker-preacher with his Alps before him—alone. I do not think history can match a sublimer courage.

I do not know a place about which holier and more inspiring associations cling than about that "low-roofed parlor in the house of widow Wallis, looking on to a back garden" in Kettering, England. I stood in it one summer afternoon. In that room William Carey, the holily persistent, at last saw his great idea beginning to take visible shape. In that room, on October 2, 1792, the Missionary Society was organized by twelve dissenting ministers, of whom William Carey was one; and the first subscription of thirteen pounds, two shillings, six pence was pledged.

Space forbids the even hinting at further obstacles which now crowded thick. But contrast those words of Dr. Carey to his nephew, Eustace, when the time was nearing for the aged visitor's rest, which I just now quoted, with such beginnings, and estimate a little the splendor of the persistence of William Carey. In the annals of heroism you cannot find a persistence more heroic.

Third lesson—*The safety of a reasonable faith.*

I say a reasonable faith, for that which divides a sane faith from an irrational fanaticism is always this—its reasonableness. Fanaticism is based upon credulity, and credulity is faith without reason. William Carey was no fanatic, because his faith had the sturdiest reason under it. What was that reason? The world-wide command and commission of his Lord. Because his Lord had commanded and promised his presence, William Carey's venture was not a jump into emptiness, much as it at first looked like it. It was a calm enterprise, proceeding upon solidity.

Fourth lesson—*How all things work together for good to them that love God.*

All things—even those which mask themselves in disaster. There are many instances of this in William Carey's life. I select one instance. Mission printing-house there in Serampore; such things as these in it—sets of types for fourteen Eastern languages; twelve hundred reams of paper; many copies of Scripture ready for distribution; more valuable than all, many precious manuscripts of translations which could not be replaced; accumulations of twelve laborious years—all in one fateful night gone up in smoke. Sheer and stunning disaster apparently. One of the best events which ever came to William Carey really. At last Christian sympathy and interest in England in missions thoroughly roused themselves when the news came. What the news of wonderful success could not do, the news of disaster did. The whole of the money lost was made up in three months. Andrew Fuller writes thus about it from England: "This fire has given your undertaking a celebrity which nothing else, it seems, could."

William Carey's early home region was in the neighborhood of Olney, where Cowper lived and sung. Cowper sung truly of God's dark providences:

"The bud may have a bitter taste,  
But sweet will be the flower."

He was seventy-three years old. He had wrought in that hot India, with never an absence, for more than forty years. At last fingers would no longer respond to the mandate of the tired brain. His mind was perfect peace because it "was everything to him that the gospel was true." Soon he lay helpless with only flashes of consciousness. Dr. Culross says: "All classes of the community, whether native or European, manifested an affectionate interest in his condition. Lady Bentinck, wife of the Governor-General, visited him repeatedly; Bishop Wilson of Calcutta, came to ask his parting blessing; the native Christians never forgot to pray for him." The great Scotch missionary, Alexander Duff, was one of his visitors. "On one of the last occasions on which he saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, 'Pray.' Duff knelt down and prayed, and then said 'good-bye.' As he passed from the room he thought he heard a feeble voice pronouncing his name. He stepped back, and this is what he heard spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's

Savior.'" Only this would he have cut upon his tombstone—

WILLIAM CAREY,  
Born Aug. 17, 1761,  
Died June 9, 1834.

"A wretched, poor and helpless worm,  
On Thy kind arms I fall."

Philadelphia, Pa.

### Types and Their Antitypes.

BY REV. W. A. HAMLETT.

"THE MORNING STAR."

There are those, and their name is legion, who never sat before a camera. They live and work and die, leaving behind them no resemblance save that chiseled upon the soul of some one whom they blessed. They glide noiselessly out of the world, "to fortune and to fame unknown." Yet a returned victor of many battle fields, or a man prominent in the moulding of a nation, can scarcely walk the streets without hearing the "click" of a score of kodaks.

There were many photos of the Christ taken. Many authors, who wrote words of inspiration, seemed to think their contribution to Biblical lore incomplete when not containing a likeness of Him "in whom all fullness dwells." Photographers long for perfect models. Moses depicted Him in the Passover lamb, and the very thought must have lessened years into days and turned rocky Arabia into a type of Canaan, with its milk and honey. "Christ our Passover—sacrificed for us." David sought a respite from the arduous duties of State, and sweeping his fingers along the harp strings, sung of the "King of Glory." Solomon, like his father, had a miniature valued far beyond riches; a spiritual portrait of the "Lily of the Valley," and Isaiah was often consoled in his loneliness by deriving sympathy from a picture kept in his bosom of another One "acquainted with grief." Even down through the ages one sees another of similar habit, an exile banished on an island. How lonely must John have been on Patmos! Jesus took pity on him and varied the monotonous imprisonment by sending down from Heaven one of His likenesses to John.

And the picture was like unto

"THE BRIGHT AND MORNING STAR."

Different from the one Moses or David or Solomon or Isaiah had; but still the same person. "A Star"; "A bright Star"; "The Morning Star."

Nature in her artistic way decorates grass lawns with dew-drops, covering the ground with a network of flashing rainbows, but God sprinkles the lawn of Heaven with stars, to the delight of saints. And angels at one time formed these stellar beauties into one lustrous ball of light and hung it over a lowly manger, where Christ the Lord was born. "We have seen His star in the East, and are come to worship Him." I am the bright and morning Star."

We can find Messiah's likeness to a star by seeing how He differs from stars. The nearest fixed stars are an incalculable distance away from our earth home. Man's brain is finite, nor can it comprehend infinity any more than a drop of water can contain the ocean. Given the rate of light to be 186,000 miles a second, and granting the nearest fixed star to be possessed of a sufficiently powerful telescope, and knowing its inhabitants, would but now be viewing the destruction of Jerusalem by Titus to find how far away that star is. The Christ is unlike a star in that He is near at hand. He is not far off, for "In Him we live and move and have our being." "The Kingdom of God is nigh you; even at your doors." Reach out and touch the hem of His garment. Listen and hear Him whisper in your ear, "Behold, I stand at the door and knock." Feel His warm breath bathing your cheek as He says, "I am with you always."

Again, Jesus is unlike a star in that He is One. Abraham, "Tell the stars, if thou be able to number them; they are as the sands of the seashore." Multitudes upon multitudes, scattered here and there and everywhere. Above the earth, encircling the earth, beneath the earth, are stars, stars, stars. Twinkling stars, glistening stars, lustrous stars, fixed stars, shooting stars, a Heaven full of stars. "The Bright Star" is unlike all the rest. There is only one of its kind. "*E pluribus unum*" cannot be applied to Jesus. There is but one Savior for us all. "One Lord," one "bright and morning Star." Abraham saw a Heaven full of stars, but John saw only one. Jesus is as a star in that He shines in the darkness. "I am the Light of the world." "In Him was light." Sin is night. "There was darkness over all the earth," "whereby the day-spring from on high hath visited us to give light to them that sit in darkness."

Commonly speaking, stars are seen only at night. In the darkness of sin there shines a light as a star, giving hope to benighted men and shedding rays of gladness into gloomy souls. Men would be blind were it not for light. Sad indeed would be the blindness of men were

it not for that light which comes from the "Morning Star." Pilgrims upon desert wastes may watch a star and be guided on their way. Sailors frequently guide their ships in mid-ocean by stars in place of compass. Stars, compared to our short lives, they never change their position. They are "fixed," thus being fairly safe guides. There shines an unchanging Star in blackest night that guides every weary pilgrim or storm-tossed mariner to the haven of rest, and that Star is the Son of God. Lost soul, take this Star for your guide; it never fails. "Chart and compass come from thee." More sure is He than a compass or the North Star. "He is the same yesterday, to-day, and forever."

But Jesus is also

"THE MORNING STAR."

Only planets can be morning stars. Polaris nor Aldebaran nor Sirius are ever morning stars. None but planets. Fixed stars are seen only in their particular hemispheres. Planets are seen the world over. Brazil cannot see the North Star, but she can see the morning star; Canada cannot see the "Southern Cross," but she can see the morning star. Blessed truth! Jesus, the Morning Star, can be seen from the islands of old ocean, from Siberia to Chili, from Alaska to Cape Colony. "From Greenland's icy mountains to India's coral strand." "In all the world." It is but a repetition of men in different parts of the earth seeing the star, and coming to lay at His feet "gold, frankincense and myrrh." World-wide does He shed His beams. The world; all the world!

"The morning star" is seen just before the day. Harbinger of light. When the air is cool and the atmosphere bracing; when all other stars are fast fading, as the sky is streaked with fingers of gold, there shines out one clear light from Heaven like a ball of polished silver. It is "the bright and morning star." In the stillness it ushers in the day, "bringing glad tidings of great joy." "Joy cometh in the morning." When night is blown away and sin forgiven a guilty soul, day rushes in like a flood, but the morning star was there ahead of day. "There shall be no night there, and they need no candle, neither light of the sun." This is the eternal day, led into existence by the Morning Star. A day without a cloud to mar the sky; day forever and forever in the presence of God. Crowning day, by the side of the River of Life, where His children

"Bring forth the royal diadem,  
And crown Him Lord of all."

Grenada, Miss.

### Commencement Exercises of Carson and Newman College.

The past session reached the high-water mark of success and prosperity. The patronage was larger, the college spirit better, and the work done in the classroom more satisfactory than for any previous year.

The completion and opening of the new and elegant young ladies' boarding house on the campus near the college building, constitutes a new epoch in the onward and upward growth of the college. Under the efficient management of Mrs. Moody, at the head of the boarding department, and of Mrs. Cunningham, the excellent matron of the home, it has grown in popularity with the patrons of the college and drawn to its support many of its friends who hitherto have patronized other institutions because of superior facilities offered by them in boarding and caring for their daughters. And, what is better, all that have had their girls in the Home during the past year, are not only well pleased, but most enthusiastic in its praise.

The business department of the college has also been a wonderful success. Under the wise and successful management of Profs. Welsh and DeArmond, the department has not only paid its way, but it has also added a considerable sum to the revenues of the college. It is to be greatly regretted that Prof. Welsh has decided to sever his connection with the college at the close of the past session, and locate in Washington, D. C., where he has accepted a position in the government employ. He will be greatly missed among the working forces of the college and the church, in the service of which he has for many years wrought so faithfully and well.

But the great achievement of the year that is past, and one that makes it a new era in the history of the college, was the completion of the work of raising \$60,000 additional endowment. This glorious consummation, which means so much for the future of the college, as well as for the future of the Baptist cause in East Tennessee, is mainly due to the courageous faith and indomitable and persistent energy of its incomparable president, Prof. J. T. Henderson. Few among the friends of the institution believed one year ago, when the movement was projected, that success was possible of attainment within the time allotted for it. Many thought that if it was accomplished within five years it would be the cause for sincere gratulation. But no doubt clouded the faith of him to whom the important task was committed. He felt sure that "he had come



to the kingdom for such a time as this," and that under God's blessing the amount could and would be raised during the period of one year. Inspired by a faith that staggered not at any difficulties, however insurmountable they appeared to others, he undertook the work and threw into the canvass such energy, tact and wisdom as has won for the cause a complete and glorious triumph. On the first day of commencement week he announced that \$14,000 remained to be raised, and then and there secured from those present in the audience one-half of the required sum. The tide steadily rose from that hour. Giving became contagious. The subject of the endowment was the one question of burning interest throughout the town. Subscriptions poured in in a constant stream from every quarter until Friday morning, Commencement day, the last dollar was subscribed before the speakers of the graduating class began the delivery of their addresses. The announcement of the success of the work was the occasion of enthusiastic joy on the part of the large audience present, and then and there, the vast audience by a rising vote gave to President Henderson an expression of the gratitude felt everywhere by the friends of the college for his magnificent achievement. It was a moment in his life seldom enjoyed by mortals here on earth—a moment of victory, an epoch-creating moment, the issues of which the future alone can disclose. All honor to our noble president, who hath wrought so wisely and well. All honor to the Board of Trustees and the noble army of men and women who so nobly supported him and made his great work a success! All praise to God, the giver of all good, whose favoring smiles and gracious aid were signally displayed in so many ways during the progress of the great movement.

The exercises of Commencement were successful beyond anything hitherto attained in the history of the college. The baccalaureate sermon was preached by Dr. E. C. Dargan, of the Seminary at Louisville, on Wednesday morning, to a large and cultured audience in the spacious college auditorium. The sermon was timely, appropriate and interesting, and was richly enjoyed by all.

The literary address delivered by Dr. J. O. Rust was unusually brilliant and fully sustained, and greatly increased his reputation in the college and throughout this section of the State.

Our Commencement Day diplomas of graduation were conferred on a class of eight young men, who delivered orations in the following order:

Permanent Issues, E. C. Chute; Tripartite Education, C. B. Waller; No Steps Backward, W. W. Baker; The Light That Failed, J. B. Johnson; True Nobility, D. L. Butler; Past Events and Coming Problems, D. W. White; Oratory a Factor in Civilization, E. C. Hicks; Valedictory, W. M. Byrn.

Three of this number, Waller, Baker and White, are young ministers, and men of brilliant promise. Bro. E. C. Chute is the oldest son of the veteran missionary to India, Rev. E. C. Chute, Sr., whose children are living at this place in a home purchased by their father as a residence during the period of their education. The older sister, who graduated one year ago, has devoted herself to the Foreign Mission work.

In closing it may be well to say that all members of the faculty are retained for the next year, with the exception of the two teachers of music, who retired at their own volition and whose places have been filled by teachers of widely recognized ability and reputation.

With its increased endowment, its new boarding house for girls, and its strong faculty of instructors, the college is fully abreast with the best colleges of the South. The president will hereafter take his place at the head of the institution, and will devote himself to its internal administration and to his own special department of instruction. His absence from the college during the past two years has been severely felt, and it is a matter of great satisfaction to all the friends of the institution to know that he takes his place permanently at the head of the school.

J. M. PHILLIPS.

—Commendation from such an inconsiderable and insignificant source will probably not amount to very much, and yet it affords me distinct and positive pleasure to add my testimony of appreciation for the great book, "The Young Professor," written by the gifted Rev. E. B. Hatcher of Norfolk, Va., and published by the Sunday-school Board at Nashville. The perusal of it was truly refreshing and helpful. Its style was so absorbing in interest that I read it clear through at one sitting, only stopping for a brief but bountiful meal. It is but little short of a splendid commentary on the Bible, and, in my judgment, possesses unmistakable and rare merit as a piece of literature. I shall ever revere and adhere more closely to God's Book, whose inspiration this work so incontrovertibly sets forth, after having followed the arguments presented. Every young preacher, and indeed every young Baptist, could be greatly benefitted by a close study of this book. All honor to Bro. Hatcher for its inception and great praise to the Sunday-school Board for its publication.

Paris, Tenn.

FLEETWOOD BALL.

## THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

### FAITH AND WORKS.

But there are some who say that works are necessary to complete faith. They quote the saying of James, "Faith without works is dead." They believe, they say, in salvation by faith; but contend that until faith has expressed itself in works, it is not real faith. This brings up the question of the relation of faith and works. It is sometimes insisted that there is a discrepancy between Paul and James on this point, that Paul says salvation is by faith, while James says it is by works. On the one hand, Paul says, "Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ. (Rom. v. 1). On the other hand, James says, "Ye see that by works a man is justified, and not by faith only." (Jas. ii. 24). Paul says, "For what says the Scripture? And Abraham believed God, and it was reckoned to him for righteousness." (Rom. iv. 3). But James says, "Was not Abraham our father justified by works, when he offered Isaac his son on the altar?" (Jas. ii. 21). How do you reconcile these passages?

Whatever else they may mean, please understand that there is no conflict between Paul and James. The fact that they were both divinely inspired by the Holy Spirit would prevent any such conflict. Then as a matter of fact Paul believed in works. He said very distinctly, "For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but faith which worketh through love." (Gal. v. 6). He here insists upon a "faith which worketh." He says also that Christ "gave himself for us, that he might redeem us from all iniquity, and cleanse for himself a people for his own possession, zealous of good works." (Titus ii. 14). In the same Epistle to Titus, he writes, "Faithful is the saying; and concerning these things I desire thee to affirm steadfastly, that they who have believed God may be careful to maintain good works. These things are good and profitable to men." (Titus iii. 8). And again: "And let our people also learn to maintain good works for necessary wants, that they may not be unfruitful." (Titus iii. 14). Even in the famous passage which we have quoted heretofore, immediately following the words, "For by grace ye have been saved through faith; and that not of yourselves, it is the gift of God; not from works, lest any should boast," he adds, "for we are his workmanship, created in Christ Jesus unto good works, which God before prepared that we should walk in them." "CREATED in Christ Jesus UNTO good works." We are first created in Him by faith, but the very purpose of our creation in Christ was that we might bring forth good works. In the Epistle to the Hebrews he wrote, "and let us consider one another, to incite to love and to good works." (Heb. x. 24). And so James believed in faith. He simply insisted upon the same thing that Paul did, "faith which WORKETH by love." This is the meaning of all that he said in the second chapter of his Epistle upon the subject of works, the sum of which is expressed in the last verse: "For as the body apart from the spirit is dead, so also faith apart from works is dead." (Jas. ii. 26). It is not true, however, that the absence of works MAKES the faith dead. It only SHOWS the faith to be dead. This passage corresponds with the saying of the Master, "By their fruits ye shall know them." (Matt. vii. 12). The fruits do not MAKE the tree. They SHOW the tree. Works do not MAKE the Christian. They SHOW the Christian. The life is not in the fruits. The life is in the roots, and the fruits, the flowering out, are only the expression of that life. And so the life is not in the works, but in the faith, and the works are only the fruitage, the flowering out, the expression of that life.

This was what James meant when he said of Abraham, "Was not Abraham our father justified by works, when he offered Isaac his son on the altar? Thou seest that faith wrought with his works, and by works was faith perfected." (Jas. ii. 21, 22). This

is what he meant also when he said, "Ye see that by works a man is justified, and not by faith only." (Jas. ii. 24). Compare with this, Hebrews xi. 31: "By faith Rahab the harlot did not perish with those who disbelieved, after having received the spies with peace." Rahab HAD BEEN a harlot and was still known as such, but had repented and believed, and at the opportunity given her she showed her faith by her works. But does not the Bible say that we shall be "judged according to the deeds done in the body?" Yes, but what does that mean? In Rev. xx. 12, John says: "And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened; which is [the book] of life; and the dead were judged out of the things that were written in the books, according to their works." Notice that there were two sets of books open. One was the "book of life." In that book are written the names of all who have believed in Christ. See John iii. 16, John iii. 36, and numerous other similar passages, which have heretofore been quoted. If the names of any are not written in the book of life, they will be written in the book of death. Such persons will not be saved, but lost. They will come under the condemnation of the law which says, "The soul that sinneth it shall die." But if the names of any are written in the book of life, they are saved and saved forevermore. And yet they are making records. And those records are being kept in the books. And those books will be opened after a while. And they will be "judged out of those things which are written in the books according to their works," and will receive higher or lower rewards in heaven according to their deeds on earth.

With this passage corresponds 1 Cor. iii. 11-15: "For other foundation can no one lay than that which is laid, which is Jesus Christ. And if any one builds on the foundation gold, silver, costly stones, wood, hay, stubble; the work of each one will be made manifest; for the day will show it, because it is revealed in fire, and the fire itself will prove of what sort is each one's work. If any one's work which he builds thereon shall remain, he will receive wages. If any one's work shall be burned up, he will suffer loss; but he himself will be saved; yet so as through fire."

According to the above passage, every one who builds upon the foundation of Jesus Christ shall be saved. But upon that foundation he rears a superstructure of character; and into that superstructure he puts different materials, gold, silver, precious stones, wood, hay, and stubble. After a while, on THE day, that day for which all other days were made, the judgment day, he must present his structure to the Master Architect of the universe for inspection. And the fire of his judgement shall try every man's work of what sort it is. If he has put in gold and silver and precious stones, they will not burn, but will stand the test of fire. He shall receive a reward in proportion to his work. He shall have a higher or lower seat in Heaven. Every one will be perfectly happy, but there will be a difference of capacity. Some will be prepared to enjoy more of Heaven than others. Every one's cup will be full, but some cups will be larger than others. If, however, any man has put in wood and hay and stubble, these shall be burned and he will suffer loss, but he "himself shall be saved," because he has built upon the foundation. Yet he shall be saved, "so as through fire"—like a man rushing out of a burning house, saved himself but losing much of the material of the building which he had been erecting so carefully.

The relation between faith and works then is this: faith is the root and works the fruit; faith the antecedent and works the consequent; faith the cause and works the effect; faith the engine and works the train of cars; faith the fountain and works the stream flowing from it.

The Texas oil producers claim to have already found a market for five thousand barrels of fuel oil per day. It is a clean and cheap fuel.



### Several Things.

First, because it came first, let me speak of a series of meetings with the Clarksville church.

Like all other religious meetings, it had to contend with many difficulties and fight for a place among the multiplied engagements of lodges and clubs and societies, and such like things.

Churches no longer have the right of way, though set for the defence of the gospel and the saving of the world. It is becoming increasingly difficult to get men to be sober enough to stop and hear the gospel long enough to be saved.

In the second week of the meeting we had the assistance of Rev. T. S. Potts, the man beloved of the Lord and of all the saints. His presence was refreshing and his ministry a joy. He was no stranger to our people and they heard him gladly in a series of sermons that grew in grasp and power to the end.

As a partial result of these meetings some ten have united with the church.

In the midst of our joy over the saved there fell upon us in the death of Mrs. John Hurst a loss that hushed our songs and turned our singing into sobs. Truly she was a daughter of the Great King and an honor to his house.

Meekest among the lowly, purest among the holy, gentlest among the kind and busiest among the active, her presence was a benediction and her example an inspiration. Her life was as beautiful as her death was glorious, and every memory of her was blessed. Heaven seems nearer to us all since she has entered in.

I was among those who pledged to raise money for Jacksonville, Florida, and for Grove Avenue, Richmond, and yesterday morning I asked for thirty-five dollars, and in a little while the noblest and best of all the people that I know on this "terrestrial ball" gave me fifty-five dollars, which has been forwarded to the saints.

Now I want to tell you some things about Chattanooga. On the 20th of May I quietly slipped the pastoral halter and ran up to Chattanooga to assist Bro. T. G. Davis in a series of meetings. When we reached the city the public school and other commencements were in full blast, and the very air pulsed with excitement. Before the commencements had fairly ended, the elements conspired against us, the nights were dark and chill, the winds blew and the floods came and mightily beat upon us, but that Second Church is a brave and zealous band, and so they breasted the storm, trod upon the mud and came to meeting. It can be truly said that from first to last "we had a stormy time." But the Lord was gracious and there were some thirty, as we counted them, who professed faith in the Son of God. Bro. Davis, the popular pastor of the Second Church, is one of our very best young ministers, and the work there everywhere shows the touch of his skillful hand. God and his people are with him and he will bring things to pass.

Fristoe, the wise and tactful pastor of all that region, the master spirit in the Ocoee, found time to come often to the meeting and render valuable service. It was always a pleasure to have him, and things went better when he was on hand. We, Bro. Davis and I, had the rare pleasure of a day and a dinner in Fristoe's hospitable home. What a day that was! How the happy hours flew! Every memory of it all is blessed. Dr. Brougner was too busy to attend the meeting, and I had the pleasure of seeing him only once, and then but for a moment, but I learned from others that he is doing good work in the First Church.

There are other things that I would be glad to say, but this letter is long enough and they will keep. Clarksville, Tenn.

R. R. ACREE.

### Virginia Letter.

My Dear Doctor Folk: I have just received the copy of the BAPTIST AND REFLECTOR kindly sent me, which contains a notice of the meeting recently held at the First Baptist Church of this city, of which I am pastor. I appreciate the courtesy of the notice, as also the marked copy of the paper in which I have found many excellent things. You were in error, however, in saying "fifteen united by baptism." I judge you drew that conclusion from a letter to the *Religious Herald*, but that letter had reference to one Sabbath only. I am confident there will be at least thirty additions to the church by baptism. The fact is, there has been a state of revival in the church during the past two months or more, and there were a number of professions before the special meetings. Dr. Barron of Charlotte did superb preaching; indeed he has the faculty of presenting just the phases of Bible truth most appropriate for such occasions with a simplicity and power I have rarely, if ever, seen equaled. He draws copiously on a very rich supply of experience, and an innate sense of the fitness of things; but most of all on the promises of the Word, therefore his work bears immediate fruitage, and I judge (for the same reason) that it will endure the crucial test of time, which so often discounts the product of modern evangelism.

I cannot fail to recall our recent delightful social meeting at "The Jefferson," that magnificent hotel has been destroyed, and Dr. Kerfoot, our companion on that occasion, is now holding to time by the merest spider-web of trembling existence. I have a feeling that before you read these lines the attenuated thread will have snapped. The thought gives me keen pain. The future historian of our Baptist Zion will be constrained to write the name of Kerfoot on the roll of the very greatest and best of our Southern leaders. There are periods in his career touched with almost tragical sadness; but when happened it that a really great spirit passed along the way of this troublous life to heaven without carrying "the smell of fire" on his robes? Alas, that the solemn and inevitable hour looming up in Life's Perspective should so rarely give us pause till too late!

Petersburg, Va.

HENRY W. BATTLE.

### Mrs. Lansing Burrows.

The Baptist Pastors' Conference of Nashville would express its sympathy for our brother, Dr. Lansing Burrows, pastor of the First Baptist Church, and his family, in the loss by death of his wife, Sister Lottie Rochester Burrows.

1. We recognize in her a lady of lofty Christian culture whose graces of mind and heart gave her a gentle, pervasive influence of commanding power. For many years an invalid, yet she was the cheerful companion of her husband in his labors of love, and her beautiful patience and uncommon wisdom were the inspiration of his life. She has gone to her rich reward above to be forever with the Lord.

2. We express our sincere love for our brother and extend to himself and his family our tenderest sympathy in this hour of sore affliction. We earnestly pray that God may give to him and them that measure of grace which will comfort them. Soon may the shadows be driven away and the light of God's glory shine round about them. May the hope of the meetings in the sweet beyond change grief to hope and illumine every sad tear with joy.

J. O. RUST,

O. C. PEYTON,

W. J. STEWART,

Committee.

The sad intelligence comes to us this Sabbath morning of the death of Mrs. Lottie Rochester Burrows, wife of our well-beloved brother, Dr. Lansing Burrows, pastor of the First Baptist Church of this city. The Edgefield Baptist Church would express to him its deepest sympathy, and we pray that God may gloriously strengthen him in this deep sad hour. We recognize in the death of his long-time companion, the loss of a Christian woman of the sweetest culture, of rare and exquisite power of soul, who has for many years been the joy and inspiration of her husband and her home. For a long time ill health enabled her to exemplify that most difficult and illustrious virtue among Christian graces, triumphant patience; and her memory rich in the beauty of holiness will be the consolation of those who loved her as wife, mother and sister. It is our prayer that the Father's love may sustain our brother and his family, and that a good providence shall be the guide of each one of them until they shall come safely home at last to the reunion in the better world.

J. O. RUST, Moderator,  
C. F. MCKENZIE, Clerk.

### Red-Letter Day at Jackson.

This is Monday evening, June 3, and the Commencement exercises of the Southwestern Baptist University are still to progress. Yesterday was a grand occasion for the University, as well as for the city of Jackson. In the morning, Dr. Lansing Burrows of Nashville preached the Baccalaureate sermon before the graduating class of the University, and at night, Dr. John O. Rust, also of Nashville, gave the annual address before the J. R. Graves Society of Religious Inquiry. Both these exercises took place in the First Baptist Church, which on each occasion was packed to the doors.

Dr. Burrows' subject was, "The Excellence of the Knowledge of Christ." This he handled in a most masterly and original way, commanding the closest attention of his vast audience from beginning to end, and often carrying them up to dizzy heights of feeling and imagination with his eloquent periods. The knowledge of Christ he represented as excellent, first of all, because it is knowledge of God—of his character and works. Secondly, it is excellent because such knowledge is the truth—the whole sum of truth is displayed both in the natural and moral worlds. And thirdly, this knowledge is most excellent because in it is eternal life. We know Christ and he knows us, and that is the highest life of the soul.

Dr. Rust's theme was, "Things Seen and Things Unseen." Especially did he try to show how to make a proper use of the good things of this world, with an exposition also of the different methods followed in

abusing these good things, and in yielding to the world's many evils. He particularly endeavored to show the young preachers how to handle these matters to best advantage in their pulpit ministrations. They greatly appreciated this advice, and the entire discourse, and so did also the large audience present. Dr. Rust was evidently at his best. Speaking mostly without notes, he swept through all the vast regions of his wide-reaching thought with the utmost ease and gracefulness, never for once hesitating for a word or breaking in his logic. Besides, he was, at times, in his expressions, very beautiful and eloquent. There was also a spice and peculiar vigor connected with his sermon, which everybody greatly enjoyed. Both these Nashville brethren are great preachers, and it is hard to institute a comparison between them. Both would seem to be kings in their special methods of presenting a religious subject; and the efforts of both on yesterday were so greatly enjoyed that by unanimous vote their auditors would say, "Come back again, and soon!" Surely, yesterday was a "red letter day" here in Jackson.

OCCASIONAL.

### Across the Line.

Never in my ministerial experience have I found such an inviting field for labor. A population of six to seven thousand inhabitants, factories, furnaces, mills, etc., fourteen in number, that give employment to hundreds of people, makes Florence a busy, thorough-going place with plenty of work to do, manual and spiritual. I have been carrying out the teaching of Dr. Kerfoot (in Pastoral Duties), "studying books in the morning and door-plates in the evening." Our work is making some progress; we have large congregations at every service, even at prayer meeting we have from 100 to 150 present. During the past two months we have had 13 additions to our ranks by letter and baptism. The members generally are rallying to the support of the church. Here I would mention the kind remembrance given the pastor and family recently; our pantry was filled with good things to eat from the necessities to the dainties. God bless the donors; we have already learned to love them for their many Christian virtues, and feel that "the lines have fallen unto us in pleasant places."

I find Bro. Richard Hall of the First Church to be a pleasant co-laborer.

We are preparing to place new pews in our building, the present second-handed ones being about worn out. Florence Association meets with our church August 9th. We extend to the editor an invitation to be present. We bespeak an interest in the prayers of our Tennessee friends for the work here, and that the Lord may use us for the advancement of his cause in our new field of labor. We always look forward with pleasure to receiving the BAPTIST AND REFLECTOR.

East Florence, Ala.

JOE W. VESEY.

### Dr. F. H. Kerfoot.

The Edgefield Baptist Church in session assembled this day, June 9, 1901, hears through its pastor of the protracted illness of our dearly beloved brother, Rev. F. H. Kerfoot, D.D., Corresponding Secretary of the Home Mission Board. After prayer for his welfare, we send him formal greetings with one heart, praying the Father to give him sweet peace of soul and abundant grace to sustain him in this hour of peril, and, if in accordance with the divine will, to restore him speedily to health and strength. We would pray for that same grace to comfort his wife and children in this time of anxiety. We would also express to Dr. Kerfoot our deep appreciation of his work in the position which he has occupied so honorably for two years past, recognizing alike his zeal, fidelity and wisdom in the work; and we wish that God may leave him with us for other seasons of labor in his earthly vineyard.

J. O. RUST, Moderator,  
C. F. MCKENZIE, C. C.

### A Word With the Brethren.

To-day I take up the work as Field Secretary for the Sunday-school Board. To do this work I must know something of the field. Our Southern Baptist Convention covers a large territory. In this territory are varied conditions. I want to know these conditions. I want to know the workers, the plans of work in the various States, and the needs. What I hope to do is to help quicken an interest in the Sunday-school work among our people. Following this will necessarily come an increased number of Sunday-schools and an increase in the number of Sunday-school scholars, and all along the line a better quality of work. To do this I must have the co-operation of my brethren. I want a point of contact in each State, Association and school. I shall be glad to have my brethren offer suggestions as to how the work ought to be done, and all suggestions will have careful consideration.

Nashville, Tenn.

B. W. SPILLMAN.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First Church—Bro. T. B. Ray preached in the morning. No services at night.

Edgefield—Pastor's subjects, "Transgression of Law" and "Law and Grace."

Immanuel—Bro. Spillman preached to a good audience on "How to Fill the Sunday-school."

Centennial—Pastor's subjects, "Oneness in Christian Effort" and "Christ's Adversaries." One profession and one approved for baptism. 110 in S. S.

Seventh—Pastor's subjects, "Lessons from the Life of Jonah" and "The Uttermost Salvation." 118 in S. S. Picnic at Greenbrier on the 20th.

Third—Pastor's subjects, "Companionship with Christ" and "Trifling With the Soul." Received two for baptism; baptized five during the week. 155 in S. S.

Howell Memorial—Pastor's subjects, "Christ's Ability to Save" and "The Sin of Ingratitude." Baptized fourteen and six awaiting baptism.

Rains Avenue—Bro. Clibourne preached at night on "The Goodness of God Leadeth Thee to Repentance." 53 in S. S. in the afternoon.

Murfreesboro—Dr. Van Ness preached on "Lessons of Faith in the Life of Abraham." Received two for baptism.

Dr. Frost reported a good trip to the young people's meeting in Virginia.

Bro. J. E. Bailey was present and reported usual services at the Central Church. Dr. Lofton was not present.

Bro. Gupton, city missionary, preached in the afternoon and at night at the tent on Polk Street. Four professions up to date. Meeting been in progress two weeks and continues with interest.

#### Chattanooga.

First Church—Pastor preached on "The Story of Jonah" and "The Library of Heaven." Good congregations. 289 in S. S. The new music director, Mr. W. J. Ramsey, gave great satisfaction. Much interest is felt in the approaching fifth Sunday meetings for Ocoee Association at Antioch, Ooltewah and Cleveland.

New Century—Two good services. One received for baptism.

Highland Park—Bro. Vance preached and will preach next Sunday.

Hill City—Pastor preached. Two received for baptism. Two baptized and one received by letter.

Central—Pastor Fristoe preached at both hours. Three baptized. Two professions. The pastor has just closed a week's meeting at Citico Mission.

Second—Pastor preached on "The Christian Warfare" and "Weighed and Found Wanting." 224 in S. S.

Bro. LaFerry preached at the First Church of Cleveland. Three good services. Large congregation at night. One received by letter.

#### Memphis.

Central Avenue Church—Pastor Pettigrew preached. Good S. S. and good morning service. Small crowd at night.

Central—Pastor Potts preached in the morning. Dr. D. W. Gwin of Atlanta, Ga., preached at night. Subject, "Christ All and in All." Two additions by letter.

First—Pastor Boone preached on "The Restoration of the Backslider Through Sympathetic and Fraternal Love" and "Building Battlements." One addition by letter.

Johnson Avenue—Pastor Thompson preached on "Just Pride in the Gospel" and "The Gospel God's Power Unto Salvation."

Rowan—Pastor Richardson preached on "The Uninvited Guest" and "A Reckless Vow." One received by letter.

Germanatown—Pastor Grammer preached on "The Pastor's Duty to the Church." One addition by letter. Bro. F. M. Wells was in attendance upon the Conference.

On last Sunday Dr. Potts preached the baccalaureate sermon of Belhaven College, Jackson, Miss., and the dedicatory sermon for the Second Baptist Church at the same place. He reports a delightful time.

#### Knoxville.

Centennial—Pastor Snow preached. Two additions by letter. Two baptized. 267 in S. S.

Meridian—Pastor Maples preached. Good S. S.

Second—Pastor Jeffries preached. 216 in S. S.

First—Pastor Egerton preached. 281 in S. S.

Third—Pastor Murrell preached. Two professions. Two approved for baptism. Two additions by letter. Good S. S.

Valley Grove—Pastor Stanfill preached. Good S. S.

Bell Avenue—Bro. Thomas preached. Twenty approved for baptism. Eleven baptized. 133 in S. S. Meeting continues this week.

—At Lebanon Sunday. Congregation moderate in the morning and fine at night. We are hoping for good times here. Other meetings and excitements have passed, and we now have the right of way.

J. T. OAKLEY.

—On account of the illness of Dr. Boyet, he could not aid us in our meeting. Bro. Golden will come to-day to aid us. Had two fine services on yesterday. We are looking for a great meeting. Remember us in prayer that God's Spirit may be manifested in great power.

CHAS. L. ANDERSON.

Brownsville, Tenn., June 10th.

—Bell Avenue's revival began June 3rd. Our former pastor, Rev. U. S. Thomas of Louisville, Ky., fresh from the Seminary, is preaching. His sermons are spiritual, earnest and persuasive. The week's results are twenty conversions, eleven baptized and nine approved. The interest is good and the meeting will continue this week.

J. C. TURNER.

Knoxville, Tenn.

—I heartily second your proposition to raise \$100,000 for the Southwestern Baptist University at Jackson, and suggest that Dr. Savage appoint a day when all the churches in Middle and West Tennessee are requested to make a special contribution to that end. I think the Executive Committee of our Association will endorse it.

W. D. TURNLEY.

Clarksville, Tenn., June 7th.

—The big June meeting at Laurel Creek Missionary Baptist Church last Sunday was a grand success. About 1,500 people were on the grounds, and about 130 around the communion table. Ten Baptist preachers were present. This was the annual communion day, which has been kept up for the last sixty years. The church is in fine condition. This is Bro. P. Moore's Church which he pastored for fifty years before his death.

RILEY GREEN, Pastor.

Bone Cave, Tenn., June 4th.

—Good days at Mt. Lebanon Saturday and Sunday, the first. Large congregations. Spent Saturday afternoon in decoration service at cemetery and family grave-yard near church. The supply of flowers was bounteous and beautiful. Devotional exercises conducted by writer, assisted by our faithful choir. This is the fifth, and we are glad to say the most prosperous, year of our work as pastor with this good people. We indeed feel profoundly grateful to our Father for the many blessings he is bestowing upon us in our field of labor. One of the greatest blessings realized is the spirit of unity that prevails in each of our congregations. We feel that church and pastor are indeed of "the same mind."

C. V. HALE.

Shelbyville, Tenn.

—Let me announce the meeting of the East Tennessee Baptist Sunday-school Convention at Clinton on the 31st of July and the 1st of August. Will pastors, superintendents and all others interested in this great work, take due notice, and govern themselves accordingly? Let's go right to work. Talk it up everywhere you go. Mention it to your churches and Sunday-schools every time you meet. Our past meetings have been good. Let this one be better. And that we may communicate with superintendents, won't pastors and clerks in different Associations send me copies of their minutes for last year? And please send them at once to Knoxville. It will cost you only one cent, but it will be worth dollars to those we may reach. "On to Clinton" is our watchword. W. A. J. MOORE, Sec'y.

Knoxville, Tenn.

—Yesterday was a great day for Coal Creek Church. It was dedicated by our beloved Dr. Holt. Bro. Holt preached two great sermons to large audiences, notwithstanding the rain. The church has paid off its old debt of \$1,097.97 this year, besides helping Bro. Henderson \$1,040 in the endowment of Carson and Newman College. Five hundred dollars of this was given by Brother and Sister Leach individually. We have already given \$71.56 to missions and colportage. We have a beautiful house and a noble little band of members. Many have done nobly, but I think that special mention should be made of Brother and Sister Leach. They attended the first session of the Clinton Association fifty years ago, and have reached their three-score and ten, but are yet the most active and zealous workers in the church—strong in missionary zeal and all departments of work. It has been their ardent wish to see a fine house of worship dedicated to the Lord in their town. They have given more than \$1,000 to its construction. Oh! that our churches were filled with such people. We would take the world for Christ. We pray that the Lord may spare them to us for many years yet. Brethren, pray for us that we may never recede from the advanced position we have taken.

E. B. BOOTH, Pastor.

### Dyersburg Notes.

I have just submitted to the Dyersburg Baptist Church an attested statement of the work accomplished during my six years pastorate here, and find that 94 have been added to the membership by baptism and letter and 47 have been lost by letter, death and exclusion, leaving a gain of 50 in the membership.

During this period of time (not including pastor's salary, sexton hire, lights, fuel, Sunday-school literature, sundry donations and charitable work) the church has contributed for all mission purposes \$600, an average of \$100 a year.

And during the same time it has paid \$5,400 on our church building, or an average of \$900 a year.

Including the exceptions named above, the church has contributed upward of \$1,800 a year for the past six years. I scarcely think there is a church in the State, all things considered, with a better record than this; and I involuntarily attribute these great achievements to the blessings of God upon the efforts of some of his noblest and truest people. After giving a brief review of our work during the period of my pastoral relation to the church, I tendered my resignation to take effect the 1st of September. I am not authorized to open or to propose any correspondence in reference to future pastoral service, but feel a deep interest in the choice of the church, and shall render any service within my power in their behalf.

B. F. WHITTEN.

Dyersburg, Tenn., June 8th.

### Home Missions.

The time for the meetings of the District Associations has come, and the churches will be making their offerings to the Lord's cause. I want to put in an earnest plea for Home Missions, and to beg that the churches generously remember this great cause. For more than fifty years this Board has been the right arm of power of the Southern Baptists. Much of our strength and efficiency is due to the wise foresight and invaluable assistance of this Board in establishing new churches and in aiding those already established. The field occupied by the Board is constantly growing in size and importance, and the absolute need for enlarged contributions is correspondingly increased. More than ever before Home Missions need and deserve the support of the churches. Especially now that our Secretary, Dr. Kerfoot, is extremely ill and cannot therefore be on the field, must we care for the Board. As far as possible, for his sake, and for his work's sake, let us atone for the loss of his presence by the liberality of our gifts.

Will the Moderator of each Association in the State send me the name of some one in his Association who will see that Home Missions is represented before that body? I shall be glad to furnish a report to any such, and will send all the information at my command to those who will represent us. Each year the Home Board gives more than \$2,000 to our work in Tennessee, and we must not forget those who so generously remember us.

R. R. ACREE, Vice-Pres. for Tenn.

Clarksville, Tenn.

### West Tennessee Notes.

Yesterday was a good day for Salem. Deacon Haste said it was the largest crowd he had seen at Salem except on "special occasions." There were 150 in S. S. We have an average attendance of from 100 to 125. How is this for a country Sunday-school? I think it is the best in Gibson County, towns not excepted. In the afternoon we baptized a splendid young man whose parents are Methodists. He belonged to Dr. Moore's Sunday-school class, and that may account for some of it. At the same hour we baptized one into Bethlehem Church. There was an immense crowd present, and the writer preached in the grove near the water, where seats had been improvised. At the request of the congregation I will preach at this point on the afternoon of every first Sunday. This church is located in the community where Laneview College is situated. Prof. Meadows is the stirring and moving president, assisted by such men as Prof. William Haste and Rev. D. B. Jackson. This college had a very prosperous year, which has just closed. Some thirty or forty boarders were in attendance. The buildings have been enlarged and improved and it is hard to find better accommodations anywhere. Board can be had cheaper than elsewhere.

Our protracted meeting will be held at Salem beginning the first Sunday in August.

Next second Sunday this writer will preach the dedicatory sermon for the Bradford Church. We have a beautiful house of worship, for which we thank God.

I will hold a protracted meeting the fourth Sunday in July at Gravelhill Church, in McNairy County. This is the church that ordained me. My father now holds membership there, and of course it will be a great pleasure to preach to the saints at Gravelhill.

We are looking upward at Dyer. God bless Brother Folk and his co-laborers.

W. A. JORDAN.

Dyer, Tenn., June 3rd.



## 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.

Report of Corresponding Secretary for month of May, 1901:

#### CORRESPONDENCE.

Letters and postals received ..... 12  
Letters and postals written..... 22

#### LITERATURE DISTRIBUTED.

Leaflets ..... 41  
Missionary Cards..... 16  
Mosaics..... 2  
Foreign Mission Journals..... 5  
Home Fields..... 7  
Kind Words..... 4

#### NEW SOCIETIES.

W. M. S. at Meridian Church in Chilhowie Association; President, Mrs. S. M. Walker, Ford, Tenn.

W. M. S. at Maxwell Church in Duck River Association; Correspondent, Mrs. Elizabeth Donaldson, Belviden.

W. M. S. at Standing Rock Church, in Southwestern District Association; Chairman, Mrs. S. A. Jones.

Y. L. M. S. at Trinity Church in Memphis Association; President, Mrs. Stanley Butte.

#### EXPENSE FUND RECEIPTS.

Immanuel W. M. S. Nashville..... 10  
Central W. M. S. .... 50  
Howell Memorial W. M. S. .... 15  
Centennial W. M. S. .... 50  
Mrs. J. P. Dake..... 50  
Coyington W. M. S. .... 50

Total.....\$2 25  
Mrs. W. C. Golden.

#### STEWARDSHIP.

"Now, therefore, our God, we thank Thee and praise Thy glorious name." This, the expression of David as he beheld the offerings which had been brought to the building of the temple, is also our prayer of thanksgiving as we reflect upon what was done during the past year for the building of God's

spiritual temple by the Baptist women and children of the South. Their contributions made through Woman's Missionary Union are larger than ever before, amounting to \$88,262.31, of which the women of Tennessee gave \$7,641.77. Six hundred new societies and bands have been organized; the recent Annual Meeting was characterized by great determination to persevere in obeying the motto of the organization, "Go Forward," and never was the outlook for woman's work brighter. We would also include among causes for thanksgiving, the hearty commendation of Woman's Missionary Union made by the three Boards of the Southern Baptist Convention while in session at New Orleans, La.

From the beginning of its history, the basis of all W. M. U. work has been recommendations of the Boards, presented each year at the annual meeting. With loyalty to our Lord and Master, Woman's Missionary Union through its officers, Executive Committee, State Central Committees and Local Societies, has faithfully striven to carry out these recommendations. Through every effort there runs like a golden cord the thought of Woman's Missionary Union being auxiliary to the Southern Baptist Convention, and a report of work done in connection with the Home, Foreign and Sunday School Boards is submitted annually to each of them. These are incorporated in the Board's Reports to the Convention, and it is very encouraging to know that the three Southern Baptist Convention Boards and the Convention give no uncertain sound regarding the helpfulness of Woman's Missionary Union for the advancement of Christ's cause "in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

For the benefit of the many women in Tennessee who were not able to attend the meetings in New Orleans, and for others interested in Woman's Missionary Work, the following appreciative expressions are quoted:

Dr. R. J. Willingham, Secretary of the Foreign Board, says: "The report of the Woman's Missionary Union shows a gratifying increase during the year. The amount contributed is \$31,801.31. Last year the amount of regular gifts was \$27,757.65, which was increased by an annuity gift of \$4,000 to \$31,757.65, so that it will be seen that in regular gifts there has been this year really an advance of \$4,043.66. Besides the money contributions, the sisters are doing a great good by giving out information and awakening interest in our churches. We are glad to know that during the year many new societies have been organized. These will help to strengthen our work in the near future."

Dr. F. H. Kerfoot, Secretary of the Home Board, says: "The Home Board feels more and more each year the inestimable value of this organization in connection with all our Mission work. We rejoice at the large increase of societies during the past year, as well as in the splendid work done for this Board and for the other Boards of this Convention."

Dr. J. M. Frost, Secretary of the Sunday-school Board: "We gladly put upon record again our gratitude to the Woman's Missionary Union for the valuable service which they have rendered in every department of our work. The Baptist women of the South, in their organized capacity, are a mighty factor for God and the things that pertain to His Kingdom."

The report of the Committee on Woman's Work of the Southern Baptist Convention, which was unanimously adopted, contains the following:

"The work of our Baptist women of the Woman's Missionary Union is fairly entitled to the most cordial and unequivocal indorsement of this Convention. Most gladly do we recognize their

helpful hands, and most cordially do we commend them for their zeal and discretion. And again expressing our judgment that it would not be desirable to work otherwise than in the closest and most sympathetic relation with the Southern Baptist Convention, we hope that their number may greatly increase, and that the churches within our bounds will give to this work their most cordial support."

O. L. Hailey, T. T. Eaton, E. E. Bommar, J. W. Brougher, W. A. Roper, George Hillyer, C. E. Taylor.

In conclusion, though David greatly rejoiced because of what had been accomplished, yet in humility he remembered the relationship which he and his people bore to the God of Israel, saying: "All things come from Thee and of Thine own have we given Thee."

Looking forward to the work of another year, as co-laborers, may we not appeal to the Baptist women of Tennessee to keep ever before them the thought of "stewardship" to our God, who by right both of creation and redemption, claims our service? Some day, when life with its joys and sorrows, its opportunities and responsibilities, has ended, we shall stand in his presence and be called upon to give an account of our stewardship. Let us then fulfill our trust "as unto the Lord," so will we be remembered among the "faithful."

### This and That.

There will be a great meeting of the Salem and New Salem Associations beginning Friday before the fifth Sunday in June. The meeting will be held with the Salem Church at Liberty, DeKalb County. Brethren Folk and Frost are especially invited to attend. Come up into the Baptist kingdom and feel Baptist.

Elder Wm. Shelton, Jr., is engaged to assist Bro. J. H. Anderson in a meeting at Shop Spring this summer. Bro. Shelton is now giving his entire time to evangelistic work, and God is crowning his labors with glorious results. His home is in Kansas City, Mo., and any church wishing his ministry in meetings would do well to correspond with him at his home. He will be in this State, perhaps, July and August.

Several of the brethren have asked me why the names of Oakley, Ogle, Carney, Russell, Dillon, Bryan and others did not appear in the proceedings of the New Orleans Convention. Well, we were there. It happened to us on this wise, perhaps. Some years ago the president of a Baptist university attended the Southern Baptist Convention, and so did some of the students. On their return some one asked a student who went, "What did our president have to say in the Convention?" He replied: "Why, pshaw! They wouldn't let him pray in secret up there." I might add that it requires a tremendous amount of brains, judgment and common sense to keep a fellow quiet on such occasions.

I feel like saying amen to some things Bro. Cranfill says about the late Convention. For instance, the "branch" business should be dissolved out; pass the honor of being president to other worthy brethren at least every other year; let the dead issue of the "1641 theory" sleep the sleep that knows no waking; too much sentimentalism over Pedobaptists and others in rising to greet them. After awhile a "toe" will have to be kissed, and other things I might mention.

I believe the defeat of the new agency together with the monied proposition from Baltimore, was a wise thing. The cry among the non-contributing churches is already, "too much machinery." I believe the greatest agency for the co-operation of the thousands of non-contributing churches within the bounds of

the Convention would be to adopt the Baptist policy of a numerical basis. There is no need of fear that the non-contributing churches would try to control the Convention. The great bulk of the Baptists in the South has never been touched, and never will be so long as money is the test of membership in our annual gatherings.

I am profoundly happy to know that God in his loving mercy has touched the heart of one of our boys, Jim Henry Oakley, with a great and burning desire to preach the everlasting gospel. He will preach his first sermon in Fall Creek Church the fifth Sunday in this month. I thank God and take courage.

J. T. OAKLEY.

### Elizabethton Flood.

Dear Bro. Folk:—In answer to your much appreciated inquiry concerning the disaster of our town from the recent flood, will say that, personally, I sustained no loss, nor was our church property damaged. However, several of my brethren sustained losses. Four Baptist families' homes were wrecked and washed away; they, with other sufferers, are receiving immediate help from the Relief Committee, and we feel it unjust, after the liberal, general response, to solicit special help from the denomination; however, any contribution sent would be wisely appropriated and fully appreciated.

Five more of my brethren suffered losses; among the number, I mention, Brethren James D. Jenkins, Col. N. H. Vanhoy, and Frank Carrier, lumber dealer. According to the official report of the Relief Committee, fifty-two houses were wrecked and washed away.

In this connection, I desire to correct a somewhat exaggerated idea. In the path of the flood the ruin was fearful; in fact, I could not give you a correct idea of the ruin in the wreckage path, still there has been considerable newspaper exaggeration as to the extent of the ruin.

Elizabethton is situated at the confluence of the Watauga and Doe rivers; the Doe running through town, emptying into the Watauga which runs along the north end of town. The Doe broke through a wall at the South end, sweeping down the back streets, where the great number of houses (mostly small ones) were washed away.

The Watauga broke over its banks, flooding the manufacturing district, the north-west portion of the town, seriously damaging the Tennessee Line and Twine Cotton Mills, Whiting Lumber Co., plants, and several dwellings. Most of this damage was by sediment, driftage, etc., rather than from being washed away.

While the damage and destruction are great, the main part of town is not "swept away." The Watauga river has not left its channel, running through the principal streets, but part of the current of the Doe is running down the back streets on the south-east part of town through the channel cut by the flood.

It was certainly a very unfortunate and calamitous affair. Business and church interests will be crippled somewhat for a while perhaps, but with our business and religious zeal and determination we will be well on our feet soon again.

Splendid day for our church and cause yesterday; good congregations and interest.

The response of the outside world to the cry for help has been generous, worthily bestowed, and fully appreciated.

The destitute have been lodged in somewhat uncomfortable quarters, government tents, etc., until permanent relief can be given, which it is in the mind of the committee to give. At the same time relief is being sent to other



destitute places by our Committee, such as Roan Mountain and Allentown, sustaining losses, in comparison to population, as great as ours.

Only one person was drowned there; two are dying from heart failure and fright. Three bodies, unidentified, are reported to have been found among the driftwood along down the river.

Damage to farm houses, and lands, railroads, etc., very great throughout the county.

C. B. WALLER.  
Elizabethton, Tenn.

#### Arkansas Items.

It is a delight to say to my friends in Tennessee that the Lord is wonderfully blessing me. Every day I fall more deeply in love with this place and people. It has never been my privilege to meet a people more kind or more genuinely pious.

It is beyond my power to express my gratitude to God for his blessing to me and this people. Every day brings me under obligations to Him and them. I felt on coming here that God was in the work and would bless us, but the work in one month has far surpassed my most sanguine expectations. The church has been divided, somewhat, for years on pastors and methods of mission work, and I did not hope for things to be so harmonious for some time, but it is refreshing to think that there is not a jar nor discord in Zion's onward march. Some of the brethren will continue to do mission work through the Gospel Mission plan, but they seem delighted that we can live together as brethren.

My congregations are increasing with every service. Sunday school is also increasing in interest and in numbers. Our prayer-meeting is the best I ever attended, having about 100 in regular attendance, with all of the members willing to talk, sing or pray.

Yesterday was a busy day for the pastor. I preached morning and evening, made an address for the Knights of Pythias at 2:30 and organized a colored Baptist church at 4.

My mind and heart frequently revert to the loved ones in Tennessee, and for a moment I feel myself returning to pay them a visit—feeling that I have been away from them for a long time—but a second thought plunges me deep into pleasant labors for the Master. May God bless all the dear ones in the beloved State, the BAPTIST AND REFLECTOR, its genial editor, and all who love Him.

J. H. COIN.

Bentonville, Ark.

#### A Correction.

In the BAPTIST AND REFLECTOR of recent date, I see a letter from Rev. Frank M. Wells which casts reflection upon the common Christianity of Dayton, in general, and the First Baptist Church in particular. The attempted reflections are so utterly false that I shall not attempt a reply, but will only offer a few words of explanation for the benefit of those who do not know the facts. Mr. Wells dropped into our town unheralded and uninvited, and at once began to advertise himself as his profound learning in college, in the Seminary, and his travels around the world. In the meantime, he wrote an article to the *Chattanooga Times*, and it appearing in that paper as though written by our Dayton correspondent, which was full of self-laudation of Frank M. Wells and his wonderful exploits, it utterly disgusted every self-respecting Baptist in Dayton that read it. However, he continued to fire his blunderbuss in the Presbyterian Church for a week, and all this time received kind treatment from Baptists, and when he departed, took Baptist money with him.

In view of these facts, we feel that the brother has treated us unkindly, and manifests a spirit of ingratitude.

However, our people feel that he is more entitled to sympathy than censure.  
Dayton, Tenn. G. W. BREWER.

—There will be a Ministers' and Deacons' Institute of Salem and New Salem Associations, to be held at Bond, Putnam County, Tenn., beginning on Wednesday night before the second Sunday in July. A program will be published in due time. The brethren of Union Association are cordially invited to attend. We want to have a grand, good meeting. So, brethren, take due notice and govern yourselves accordingly.

J. M. STEWART, Missionary.

#### Fifth Sunday Meetings.

Program of the fifth Sunday meeting to be held at Leatherwood Church on Hardins Creek, five miles west of Waynesboro, beginning June 29, 1901, in connection with the B. Y. P. U., which will be held June 28th.

1. The need of co-operation among our churches. J. W. Stanfield, John N. Daniels.

2. The duty of a church to its community. R. M. Faubion, S. M. Huckaba.

3. How should we train our young Christians in church work? J. M. Wood, J. N. Lay.

4. The person of Christ in its relation to the work of redemption. R. W. Richie, R. J. Wood.

5. Why should a church maintain a Sunday-school? Riley Davis, T. J. White.

6. Why should we read our State paper the BAPTIST AND REFLECTOR? R. M. Faubion, J. L. Morrison.

7. The design of baptism. W. H. Moser, C. C. Lawrance.

A. O. MONTGUE,

J. N. DAVIS,

Committee.

Program of B. Y. P. U. to be held with Leatherwood Church, near Waynesboro, on Friday before fifth Sunday in June.

10 a. m.—Devotional exercises, J. B. Davis.

Welcome address—Rev. D. W. Horton. Response, J. W. Cromwell.

The Young Baptist and Bible Study—Miss Edna Doran and A. O. Montague. Recitation—Miss Ella Huckaba.

How May we Arouse the Young Church Members to be More Active?—Jesse Lay and T. J. White.

1:30 p. m.—Declamation, Alfred Shipman, The Young Baptist and Missions. Associational—Miss Alice Davis and Tilman Moser.

State—Mack Davis and Rev. Roberts. Home and Foreign Missions—R. M. Faubion, I. S. Baker.

Recitation—Miss Kate Cole.

Essay "Faith"—Mrs. Lizzie Moore.

How May the Young Baptist Help His Pastor?—Thomas Woody and Miss Nellie Martin.

Recitation—Miss Bertie Horton.

8 p. m.—Recitation, Miss Kate Chambers.

The Christian in Daily Life—Prof. W. Z. Stricklin, J. B. Davis.

The Influence of the B. Y. P. U. in Our Association—Riley Davis, R. J. Wood.

Recitation—Miss Nannie Lay.

Christian Education—R. W. Deford, J. L. Morrison.

EDNA E. MARTIN, Sec'y.

Program of the fifth Sunday meeting of the Sweetwater Association to be held with Tellico Plains Baptist Church, June 28-30, 1901.

11:00 a. m.—Introductory Sermon. J. E. Johnson, J. A. Robinson.

#### ORGANIZATION.

1:30 p. m.—Relation of pastor and people. W. G. Blackwell, J. J. Pardue.

2:30 p. m.—Temperance (a) What it implies. (b) Do we need it? (c) Do you want it? H. C. Pardue, W. N. Cagle.

3:30 p. m.—Pastors' Conference conducted by J. E. Johnson.

7:30 p. m.—Question box.

#### SATURDAY.

8:00 a. m.—Devotional exercises.

8:30 a. m.—Sunday school, Colportage and Board work. M. R. Carroll, F. M. Dixon.

9:30 a. m.—A Century of Baptist Education. T. R. Waggener, H. L. Ellis.

10:30 a. m.—A Century of Baptist Missions. W. A. Moffitt, H. E. Parsons.

1:30 p. m.—Our Home Mission Work. A. F. Mahan, W. A. McDonald.

2:30.—Our present duty towards our mission work. J. A. Robinson, J. W. Slaten.

7:30 p. m.—Question box.

#### SUNDAY.

9:00 a. m.—Sunday school Mass-meeting. M. R. Carroll, N. M. McDaniel.

11:00 a. m.—Mission Sermon. W. A. Moffitt, J. A. Robinson.

A. F. MAHAN,

W. G. BLACKWELL,

W. A. MOFFITT,

Committee.

Program for fifth Sunday meeting to be held at Liberty Church, three miles below Dover, in Stewart County, Tennessee, in June:

1. Introductory sermon Friday night by J. M. Ross, G. W. Bray.

2. Board meeting Saturday 8 a. m.

3. Duties of pastors. C. M. J. Walker, J. T. Wiggins.

4. Valid baptism. A. J. Byrd, N. M. Williams.

5. Should a church give a man license to preach? A. Moore, A. E. Barrow.

6. How to promote the spirituality of a church. G. W. Bray, H. C. Brake.

7. Is it Scriptural to retain in the church a member who uses intoxicating drink? H. C. Brake, R. L. Wallace.

8. Our duty to evangelize the world. C. A. Stewart, B. F. Stamps.

9. Sunday school mass-meeting, Sunday, 9 a. m. C. A. Stewart.

10. Missionary sermon, Sunday, 11 a. m. A. C. Dorris, P. J. Henry.

A query box will be a feature of the meeting.

J. W. PRUITT,

D. R. FURELL,

Committee.

P. S. It was agreed at the fifth Sunday meeting in March to call a council of churches to meet Wednesday after the fourth Sunday in October to arrange a new Association. Model is the place of meeting. All churches in Stewart and adjoining counties are invited. Giles C. Taylor will preach the introductory sermon; A. C. Davis, alternate.

Program of the fifth Sunday meeting of the Concord Association, to be held with the Eagleville Baptist Church, June 28, 29, 30, 1901.

Friday. 8:00 p. m.—Organization.

8:15 p. m.—Devotional services, led by C. S. Dillon.

8:30 p. m.—Introductory sermon, by G. A. Lofton; alternate, J. E. Trice.

Saturday. 8:30 a. m.—Devotional services, led by B. T. Lannom.

9:00 a. m.—Subject: Do Baptists live up to their Doctrines? G. W. Gregory, James Sanders, A. J. Brandon, Sr.

9:45 a. m.—Subject: Baptist Influence on the World. G. A. Ogle, B. T. Lannom, R. C. Fields.

10:30 a. m.—Subject: The Importance and Influence of Baptist Literature. O. C. Peyton, I. J. Van Ness, J. D. Smith.

11:45 a. m.—Subject: The Consecration of Our Wealth to God. G. A. Lofton, S. G. Shepard, F. M. Patton.

#### DINNER.

1:30 p. m.—Subject: What the Twen-



## Cough, Cough,

Night and day, until the strength is entirely exhausted, and that dreaded word "Consumption" begins to be whispered among friends. That's a common story, familiar to the people of every town and village.

There's another story which ought to be as widely known as the story of disease, and that is the story of the cures effected by the use of Dr. Pierce's Golden Medical Discovery. Bronchitis, asthma, obstinate, deep-seated coughs, bleeding of the lungs, and other forms of disease which affect the respiratory organs, are permanently cured by the use of "Golden Medical Discovery."

"Only for Dr. Pierce's Golden Medical Discovery I think I would be in my grave to-day," writes Mr. Moses Miles, of Hilliard, Uinta Co., Wyoming. "I had asthma so bad I could not sleep at night and was compelled to give up work. It affected my lungs so that I coughed all the time, both night and day. My friends all thought I had consumption. My wife insisted on my trying Dr. Pierce's Golden Medical Discovery—which I did. I have taken four bottles and am now a well man, weighing 185 pounds, thanks to Dr. Pierce's Golden Medical Discovery."

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

tieth Century Sunday school Ought to Be. J. E. Trice, W. J. Stewart.

2:15 p. m.—Subject: Woman's Work in Our Denomination. E. S. Bryan, P. W. Carney, S. C. Reid.

3:00 p. m.—Question Box, conducted by L. B. Jarmon.

8:00 p. m.—Devotional services, led by J. H. Agee.

8:20 p. m.—Sermon by A. W. Lamar.

Sunday. 9:30 a. m.—Sunday school Mass-meeting, conducted by J. W. Patton.

11:00 a. m.—Mission sermon. Preacher to be selected.

8:00 p. m.—Sermon. Preacher to be selected.

NOTE: All who are on the program are urged to be present. We are expecting the best meeting of the Associational year. Let all who desire conveyance from Murfreesboro, write Bro. J. C. Williams, Eagleville, Tenn. The afternoon trains of Friday, June 28th, will be met at Murfreesboro.

A. J. BRANDON, Chairman.

Some curious botanical experiments made at a zoological laboratory at Naples are reported by Hans Winkler. A flowerless aquatic plant, that grows normally with its roots in the sand and leaves in water, was inverted, specimens being placed with the leaves buried in the sand and the roots floating in the water in strong light. The roots changed to stems and leaves, the buried parts becoming roots.

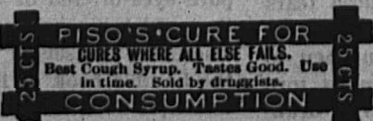
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## BAPTIST AND REFLECTOR.

The Baptist, Estab. 1835. The Baptist Reflector, Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., JUNE 13, 1901.

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

## SUBSCRIPTION PER ANNUM, IN ADVANCE.

Single copy, \$2. In clubs of 10 or more, \$1.75.  
To ministers, \$1.50.

OFFICE—No. 150 N. Cherry Street. Telephone No. 1543.

Entered at post-office, Nashville, Tenn., as second-class matter.

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7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

## A NEW HEAVEN AND A NEW EARTH.

Lesson for June 23—Rev. xxi. 1-7; 22-27.

After describing in mysterious figurative language the various events which were to take place in the world, John closes the book of Revelation with a wonderful description of the future abode of the redeemed, "a new Heaven and a new earth." The word new means not a different Heaven and a different earth, but Heaven and earth renewed and renovated. Just why Heaven should be renovated, we do not know, unless the new earth is to be the new Heaven, as many scholars think. With sin removed out of the world, with humanity purged of its selfishness, with no envy, no enmity, no back-biting, no saloons, no gambling houses, no race tracks, Paradise lost will then be Paradise regained.

In that golden age yet to be, the Holy City, the new Jerusalem, shall come down from God "as a bride adorned for her husband," beautiful and attractive. The old Jerusalem, the city where God had dwelt among men in symbols, had passed away and had been destroyed by the Romans. But there is to be a new Jerusalem, a new Heaven, holy and sacred. It shall come down out of Heaven from God and the tabernacle of God shall hereafter be, not away off in the lofty Heavens, nor shall it appear to men only in symbols, but he shall dwell with them and they shall be his people and God himself shall be with them and shall be their God. All nations shall be his people, and not simply the Jewish nation, as heretofore. There will then be an intimate, close, personal relation between God and his people. What a beautiful picture does this present of that coming day!

Not only shall God dwell with his people, but he shall be their friend and Comforter. He shall wipe away all tears from their eyes, and at the touch of that magic hand those tears shall never start again. There will be no occasion for tears. We shall not have occasion then to mourn the departure of loved ones from us, torn rudely from our grasp by the cold hand of death

even when we love them most; nor shall there be any occasion for crying or pain. All of the old regime will have passed away and with it all of these things which can bring sadness. All things will be made new. It will be a new dispensation, a new age period. He that sitteth upon the throne hath said it and he has attested it with the statement that "these words are faithful and true," adding that he is alpha and omega, the beginning and the end. He comprehends all time. He exists from eternity. He liveth and abideth forever.

Now if any one wishes to enjoy this good time coming, Christ promised that he will give unto him that is athirst of the fountain of the water of life freely. He may come and partake of this fountain without money and without price. He that by God's grace and the power of faith shall be able to conquer temptations which come upon him shall inherit this new Heaven and new earth. He shall be one of the heirs of the King. He shall sustain the relation of son to father.

In this new Jerusalem there is to be no temple, as there was in the old Jerusalem. The service is to be purely spiritual. God and the Lamb are the temple of this Holy City. The

substance will take the place of the shadow, the antitype of the type, the thing signified of the sign. God and the Lamb shall be everywhere in that new Jerusalem, and they shall be worshiped by everyone continually and directly without the invention of houses, sacrifices or services of any kind. It will be a city without a church, and yet it will be all church.

And in this city—which John had previously described and which was said to be fifteen miles long and broad and high, with walls of precious stones and gates of pearls and streets of gold—there shall be no need of the sun nor of the moon, but the glory of God shall irradiate and illumine every part, and the Lamb himself, the Lamb which was slain on Calvary, shall be the light. He is not only the "light of Asia," but the "light of the world." He it is that lighteth every man that cometh into the world.

That light is to be so great and so brilliant that the nations (the revised version leaves out the words which follow in King James' version "of them that are saved." Some copyist probably thought it necessary to put that in, but as a matter of fact, all the nations then will be saved), shall walk amidst the light of that city; and the kings shall bring their glory into it. From this verse it seems that John in his vision saw not only one city, but the whole wide world, redeemed, renovated and bowing at the Master's feet. All the nations of earth are to be his subjects, kings shall lay their crowns at His feet. He is to be Lord of lords and King of kings and President of presidents. To Him every knee shall bow and every tongue confess that he is Lord to the glory of God, the Father. He shall be crowned Lord of all.

The gates of that city shall not need to be shut by day, as was the case with Eastern cities to keep out robbers and enemies in time of war. In fact, there shall be no night. No physical night, but one bright beautiful, endless day. No mental night, for there we shall know as we are known. We are not sure that we shall know every thing, but we shall know enough. No spiritual night; no cloud of sin shall come between the soul and the Savior there.

No night shall be in Heaven, no gathering gloom shall o'er that glorious landscape ever come; No tears shall fall in sadness o'er those flowers That breathe their fragrance through celestial bowers.

All the glory and honor of the nations of the earth shall be brought to that city, and shall be made tributary to the King. Who shall enter that city? Within its pearly gates nothing unclean shall enter. Along its golden streets no one shall walk who does whatever is abhorrent to the pure eyes of God or who makes a lie, "but only they which are written in the Lamb's book of life." There are two sets of books kept in Heaven, one the Lamb's book of life in which are written the names of all who repent and believe on Christ, and

another the books in which are inscribed the deeds of men. Those whose names are written in the Lamb's book of life shall enter the city, regardless of their deeds. It is not what they do, but what Christ has done, that gives them the right to enter the city. They come trusting not in their merits, but in His; relying not upon themselves, but Him; depending not on their life, but on His death; cleansed not in the baptismal font, but in the fountain filled with blood.

The above description of the new Jerusalem is a beautiful one. Whether there is such a city literally, we do not know, though we think that John only meant to speak in figurative language to express as well as possible the magnificence and glory of that city to human minds. We do know that whether there is to be a material city of the kind, or only a spiritual one, that home of the soul will certainly be a beautiful one and a splendid one. Oh, who would not like to be there throughout eternity, in that "city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings?"

## THE NEW JERUSALEM.

In connection with our Sunday-school lesson this week, it will be interesting to note that some one has recently shown that the entire population of Chicago, numbering about 2,000,000, could be safely housed in one large sky scraper one mile square. The dimensions of the new Jerusalem are 1,500 miles square. If, then, 2,000,000 people could be housed in one building one mile square, how many could dwell in a city 1,500 miles square? The answer gives us the astonishing number of 4,500,000,000,000 people.

The number of people in the world at the present time is estimated at 1,500,000,000. There have not always been that many people in the world, but let us admit for the sake of argument that there have been that many during the 6,000 years of its existence. It is also estimated that the average life time is about 33 years, so that during the century there would be about 4,500,000,000. This would make during the 6,000 years of the world's existence 270,000,000,000. So that according to the calculation made with reference to Chicago, it would be possible to get all the people that have ever lived in the world within the walls of the new Jerusalem, and have to spare over 16 times as much room as they require. Or you can give each one a mansion 16 times as large as the room occupied by each person in the Chicago sky scraper. Or you can get 20 times as many people in the walls. Or in order for the Holy City to be filled, the world would have to stand 16 times as long as it has, or 96,000 years longer.

In this calculation we have assumed that the population of the world has always been as large as it is now, which, of course, is not true; and also that everybody who has ever lived will inhabit that city, which also is not true. We have assumed, too, that the dimensions given by John are literal and not figurative dimensions. As a matter of fact, we are inclined to think that the figures given are simply meant to express magnitude, that the new Jerusalem is a spiritual place unbounded by walls. But we have given this calculation partly for the curiosity of it and partly to answer the objections of carping critics as to the impracticability of the new Jerusalem holding all the people of the world.

## A TEMPERANCE REFORM.

Says the Baptist Argus:

England is trying a temperance reform which is being watched with great interest. Landed proprietors in a number of cases have been induced to take charge of the bar-rooms in the villages and towns upon their estates, and, aided by their rectors who are pushing these experiments, they run them themselves in a new way. The "pubs," as they are called, are enlarged and fitted up with games, music, classes, reading rooms, etc., after the order of the Y. M. C. A.'s. Beer and ale are sold, but from a stand at one side where no inducement is made to buy, and where only two glasses can be had by an adult in one evening. Coffee, tea, soda-water,



chocolate, lemonade, etc., are put to the front, and made the very best.

These pubs are becoming very popular and very profitable. All profits above 5 per cent. on the money invested is devoted to building public libraries, cleaning the streets, etc. In a number of cases the rectors themselves are the active proprietors of the pubs. It is claimed that few of the men continue to call for the two glasses of strong drink and that many have ceased to call for it at all; that the pub is fast becoming a social center for the men and their families, the direct causes of better streets, better society all through.

So popular and profitable have become these places that a company is being organized with half a million dollars to begin replacing all the bar-rooms of London. Many questions arise regarding this experiment, but none the less it is to be watched with great interest.

This is interesting. We hope the experiment may prove a successful one. We think, however, it would be better to leave off the sale of beer and ale entirely. Perhaps in these "pubs" may be found the solution of the canteen question in the army.

#### PRACTICE IN PRAYER.

The *West Texas Baptist* tells the following story:

While Judge Connor was holding court in Abilene, he went one night to hear a white man preach to the colored people. During the prayer service, before the sermon, the Judge was called on to lead in prayer. He got down and did the best he could. The next man to lead in prayer was an illiterate colored brother, but the Judge felt that the negro "beat him all to pieces." The next day that same negro went into the court house, where the Judge was presiding. During a lull in the business, the Judge called the negro to him, and the following conversation took place:

Judge Connor—"Are you not the colored brother who led in prayer last night after I did?"

The colored brother—"Yes, Jedge, I se de one."

Judge Connor—"Well, I want you to explain a certain thing to me. How is it that I have tried to improve my mind all I could, and have met with reasonable success in the law, and ought, therefore, to know pretty well how to express myself, and yet you, a poor, illiterate negro, could beat me praying like you did last night?"

The colored brother—"Well, Jedge, I don't know, 'ceptin' it is dat I practices hit de most."

The Judge said he accepted the explanation, and the negro "had beat him again."

There was a whole lot of philosophy as well as truth in the remark of the old negro. It takes practice in private to make good prayers in public as it takes private practice to make anything else good.

#### MRS. BURROWS.

Mrs. Lutie Rochester Burrows, the beloved wife of Dr. Lansing Burrows, pastor of the First Baptist Church this city, died at her home on June 8th. Mrs. Burrows had been an invalid from rheumatism for twenty-five years, but bore her sufferings with a sweet and patient Christian resignation. She was a lady of the highest culture and noblest character, and as with Mrs. C. H. Spurgeon, there radiated from her sick chamber influences of light and love to bless and help mankind. It was in the circle of her home, however, that her influence was most potent, and especially upon her devoted husband, who watched her and cared for her as tenderly as a mother for her child. Besides him, she leaves to mourn her loss two sons, Dr. Charles L. Burrows of Georgia and John Burrows of Nashville, and Mrs. G. C. Mays of Georgia. We tender to the bereaved husband and children and other relatives our deep sympathy in their severe loss. Funeral services were held at the First Baptist Church on Monday afternoon in the presence of a large concourse of relatives and friends. They were conducted by Dr. J. M. Frost, assisted by Drs. J. O. Rust and T. B. Ray. She was laid to rest in beautiful Mt. Olivet to await the resurrection morning.

#### QUESTION BOX.

1. Can you tell us where we can get a gospel tent?  
2. In the *Advanced Quarterly* we are told that Christ appeared unto the women first and second unto Mary Magdalene.  
WM. KERR.  
Simpson, Tenn.

1. The Concord Association has a gospel tent which you might perhaps secure. Write to Hon. R. C. Fields, Hermitage, Tennessee, about the matter.

2. Scholars are divided on the subject as to whether Christ appeared first to Mary Magdalene or to her and

the other women. We think, and so took the position in our exposition of the Sunday-school lesson at the time, that his first appearance was to Mary Magdalene. As we said, there are others who think that it was to the other women.

1. Is it Baptistic and consistent for church members to play billiards, pool, ten pins, etc.? Is it right under any circumstances? Is it right for pastors to engage in such games?

2. Should Baptist deacons drink whiskey and absent themselves from service?

A PASTOR.

1. So far as games of billiards, pool, ten pins, etc., are concerned, there is no objection to them in themselves. They are harmless recreations, like croquet, tennis, golf, etc. But the trouble comes in their associations. They are nearly always to be found in connection with saloons, and, as a rule, are played either by the vicious or the idle classes, and frequently betting is indulged in in connection with them. For these reasons we do not think it consistent for a church member or pastor to engage in such games. Besides, much time is liable to be spent in them which might be more profitably employed.

2. No, most emphatically no. We hardly see the necessity of telling why.

What is the door of a Baptist Church?

INQUIRER.

The Baptists are divided on this subject. Most of them take the position that baptism is the door; others that the vote of the church which admits into membership is the door. It seems also from the letter of "Inquirer" accompanying the question that there are some who hold that giving the hand of fellowship is the door. As a matter of fact, all three of them may be considered as doors, or modes of admission into the church. We should say, however, that baptism is essentially the door, which should always be preceded by the vote of the church and followed by giving the right hand of fellowship. But a person is not a member of the church after the church has voted to receive him until he has been baptized. It is customary to make the motion to receive a person as follows: "I move that he be received for baptism, and after baptism into the fellowship of the church." After the person has been baptized, he is then a member without the necessity of waiting for the right hand of fellowship, though this is a very pretty and impressive form. It does not, however, make the person a member of the church, but only recognizes him as such.

#### PERSONAL AND PRACTICAL.

—Dr. F. H. Kerfoot still lies seriously ill at his home in Atlanta. We are glad to announce that according to latest accounts, he was some better. The hearts of thousands of Southern Baptists will unite in prayer that he may soon be restored fully to health.

—The printer by mistake got the wrong head on Bro. Hamlett's article last week and attributed it to Dr. Pattison. These articles by Bro. Hamlett have been very fine. We are sure that they are read by our readers with much interest. There are several more of them.

—On our recent visit to Brownsville we took the opportunity to call at the Brownsville Female College. Under the presidency of Prof. R. E. Hatton, the school has had a good session during the past year. Prof. Hatton is an experienced educator as well as a very clever man. He deserves, and we hope that he will have, a large patronage next session.

—The *Baptist Banner* speaks of "Dr. W. E. Hatcher's excellent book, 'The Young Professor'." Dr. Hatcher has written several books, and they are all good ones. He is one of the most polished and most brilliant writers in all the land. This book, however, was not written by him, but by his son, Rev. E. B. Hatcher, pastor of the First Baptist Church, Norfolk, Va. "Honor to whom honor is due."

—The higher critics had concluded from internal evidence that the book of Ecclesiastes could not have been written earlier than from 100 to 200 B. C. But an old Hebrew text has recently been discovered, admittedly written about 300 B. C., which quotes accurately from Ecclesiastes. And thus the discoveries in archaeology are overturning the conclusions of the higher critics, as the spade is also constantly doing.

—The Associational season will soon be on us. We will publish a list of the time and place of meetings of the various Associations in Tennessee next week. The first to meet is the Memphis, which is to be at Dyersburg on July 18th. The editor expects to attend as many as practicable. He regrets very much that it will be impossible for him to attend all. We trust that the season may be a gracious and helpful one.

—We are sorry to learn of the resignation of Brother B. F. Whitten as pastor of the Dyersburg Baptist Church. Brother Whitten has done a fine work there and we supposed he was a fixture. We do not know where he will go, but we should be very glad to have him remain in the State. He informs us that his resignation will not affect the publication of the *Searchlight and Gleaner*.

—That was a graceful act upon the part of the Edgefield Baptist Church, this city, in passing resolutions of sympathy for Dr. Kerfoot as he lies upon his bed of sickness. Most people wait until a person is dead before they offer flowers to him, and then they throw them in rich profusion upon his coffin when he can neither see nor smell them. The best time to give flowers is when one is on the earth and can enjoy them.

—Dr. A. S. Pettie of Columbia was in the city last week on business and gave us a pleasant call. He reports the work at Columbia as moving along nicely. There have been nine professions during the six weeks of his pastorate. His family has not yet moved to Columbia, for the reason that he has been unable to secure a house for them. There is some talk of building a parsonage. He has not lost his interest in the Anti-Saloon League.

—On Tuesday of last week, we had the privilege of joining together in matrimony Mr. Huger W. Fred of Washington, D. C., and Miss Ruby Wallace of McMinnville, Tenn. The marriage occurred at the Baptist Church in McMinnville in the presence of a large number of friends and relatives. Mr. Fred is a clever and promising young business man of Washington. His bride is the youngest daughter of Mr. D. F. Wallace of McMinnville, and is a lady of many charms both of person and character. They left at once for their home in Washington, followed by the best wishes of a host of friends for their happiness and prosperity.

—We greatly enjoyed our brief visit to McMinnville last week. Several years ago we supplied the church for some months during the absence of the pastor at the Seminary and we learned to love the people there very much. McMinnville is a beautiful little city of about 2,000 inhabitants, nestled among the foot hills of the Cumberland Mountains. The people, as a rule, are cultured and refined. The Baptist Church has a comparatively small membership, but it is composed of some of the best people in the world. Rev. J. J. Crundwell is the pastor. He is a hard student and a noble man, but has been in very poor health for some time. We hope that he may soon fully recover.

—Rev. B. W. Spillman reached the city on June 1st and began his work as Field Secretary of the Sunday-school Board. He is laying his plans for an aggressive campaign. His purpose is both to develop the existing Sunday-schools in numbers and in equipment, and also to organize a Sunday-school in every Baptist Church in the South. It is a tremendous task set before him and cannot be accomplished in a day nor a year, but he hopes by patient and persistent labor that it may be accomplished in a generation. He is an interesting speaker and especially enthusiastic upon the subject of Sunday-school work. As he has opportunity, he will be glad to do good to all men on the Sunday-school line, and especially unto those that are of the household of the Baptist faith.

—We learn with the deepest regret of the death at the home of his father in Tullahoma last week of Rev. Edgar D. McNatt, son of Rev. B. McNatt. Bro. McNatt was a young minister of much promise. He graduated at the Southwestern Baptist University with high honors, and was ordained to the ministry a year ago. He was called to the pastorate of the church at Bell Buckle, and served acceptably for several months, but was compelled to resign on account of ill health, and seek a milder climate. He went to San Antonio, Texas, but the dread disease, consumption, had laid its hand upon him too powerfully, and a few weeks ago he returned home to die. His funeral was held at Wartrace, and his body lay in the spot where a year ago he had stood to be ordained to the ministry. Such a calamity—the removal of one so young and so bright, and who gave promise of so much usefulness—seems inscrutable to our short sighted eyes. We cannot understand it. But after awhile it will all be made plain to us, and when we shall know as we are known, we shall see that God knew best, and shall realize that all things work together for good to them that love God. We tender to the bereaved family, father and mother, and brothers and sisters our very warmest sympathy in their great grief, and pray that they may have the riches of God's grace to comfort and strengthen them.



## THE HOME.

A Song by the Way.

Old times will come no more,  
Though sweet they were and bright;  
We've said good-by, and shut the door;  
So still good-by—good night!  
But new times and true times,  
The distant sky adorning,  
Are bright times and light times—  
So bid new days good morning!  
Old times will come no more,  
With all their wrong and right;  
There is a seal upon the door,  
And we have said good night!  
But new times, God's true times,  
His happiest skies adorning,  
Are our times, all flower-times—  
Hail to them, and good morning!

—Frank L. Stanton

### Keep at It.

Two boys stood close beside a number of workmen busily engaged in constructing a building. "That seems like nice work," said one to the other, observingly, as he watched a mechanic driving, with well-aimed force, nail after nail into place.

"Yes, I should like to be a carpenter, but I could never have the patience to hit the same nail so many times," answered the boy.

The workman paused, his hammer lifted midway, and replied. "You would never do for a mechanic, then," he said; "if it is only repeated effect that brings good results."

This is true along any line of work you may pursue. The art of accomplishing a task skilfully is not learned in a day, but often represents years of steadfast toil. This ought not to discourage us, but, rather, to increase our desire to succeed. It is true that "no great thing was ever lightly won."

A boy who in early life sets about his work, whatever it may be, in earnest, is likely to accomplish wonderful results. "That son of yours is a born farmer," remarked one man approvingly to another, as he noted the energetic manner in which the lad performed his task. "John always does his level best at everything," was the reply.

That is really the secret of the whole matter: our level best, and stopping at nothing short of it. Late-ly a man who had distinguished himself in the war, was being entertained in a home where a bright-eyed lad sat at his feet, eagerly listening to the conversation. "Well my boy," said the gentleman, "of what are you thinking?" "Sir" was the answer, "I mean to be a great soldier like you." "Oh," he said, as he laid bare a hidden scar, "are you willing to pay the cost?"

Time after time are we to perform the duties assigned us. Our work may not be marked by human eye, and it may seem of minor importance even to us, but if into it is thrown the energy of the heart, of will, and of mind, some day it will count, and the one talent will have been multiplied as the great Giver intended.—*The Intelligencer.*

Among other lines of manufacture in which Baltimore leads the world is that of making showcases, and not only does Baltimore's output exceed that of any other city on the globe, but it was also one of the first to construct this useful article.

### "You Can't do Everything."

You might look at this sentence a long time and yet not see through it; yet it sounded out to me as a very keynote of righteous living. "My husband saw a house that was less inconvenient and hard for me than this; but the rent was higher, and I told him not to take it. If you want to live honest you can't do everything."

It fairly thrilled me with its clear, true ring. A plain, toiling little mother, seldom well, not by any means suffering poor, steadily wide awake to the necessities of good suits for her brood of boys and girls, and yet stopping square off at the point of safety in expenditure, and that uncomplainingly and as a matter of course.

If more people could live by that single watchword, how much the sad list of forgeries and embezzlements would be shortened! And if the boys and girls could believe for one moment the reality of the poor father's remonstrance, "We cannot afford it," how much easier would be the path of honesty. Fathers dread to refuse—the crustiest ones sometimes cannot be brave enough to do it—and few business men are willing to explain the endangered or narrow state of their affairs to their families. I saw one a few months ago pick up with a long sigh a needless bit of jewelry bought for his sweet, lovely daughter, and say with anxious, unsmiling face, "I can refuse the boys, but not Ethel." Are you surprised to know that he has not paid for it? What was likely to happen when a great many such bills have accumulated? And will he poor man, suffer alone?

Let us be thoughtful in our demands upon father and mother. We do not know how low the purse from which we are drawing may be; we

do not know how low it threatens to be; we do not know the special, critical business needs of perhaps this very day.

No, no; you say you "trust your father's honesty," and laugh me in the face; you would fling back to me and to the winds my good Scotch-woman's sentence. But it remains a keynote sentence for all that. Do you want father to bear all the hardness of the struggle for honesty? Do you think that it is fair to appeal to him every little while that "all the other boys have"—anything—from a high-price bicycle to a new pair of shoes, which he considers beyond his means? Can any argument be more painful to most fathers? Perhaps you have found it very successful, which is a strong sign in favor of my views; just as the "twist" which a cruel driver puts in a balky horse's mouth is apt to be successful.

Have mercy upon those who bear the burdens of care and responsibility, and remember that if they "want to live honestly, they can't do everything."—*Forward.*

### New Items.

The latest fad among wealthy women of England is to have a silver model of their pet dogs and cats. The model is made small, for an ornament, while the pet is alive, or after its death a life-size and exact model is made of silver, and this takes the place of the stuffed and mounted pet formerly popular.

The reason given for the substitution of the drum for the trumpet in the Italian army is that in these days of short service a young soldier learns to march to the drum far sooner than to the trumpet. Again, it is found that trumpeters are very subject in pulmonary affections.

It has been found possible to make a thin, smooth and strong paper of asbestors, which can be used in the manufacture of paper lanterns and of other things that are required to be both light and fireproof. The paper can also be made waterproof. It is manufactured with the machinery used for ordinary paper.

### A Self-Made Man.

Charles M. Schwab, whom J. Pierpont Morgan has elected to be president of the United States Steel Corporation, commenced as a boy by driving a hack in Pennsylvania. At 18 he was a clerk in a grocery store at Braddock. When he was boarding with Mrs. Richard Stevens in that place he promised her that if he ever got to be worth \$100,000 he would give her \$1,000. That was twenty-one years ago, shortly after Schwab left his home in the Allegheny Mountains to make his fortune. Some days ago, before removing to New York, he was at Braddock, bidding farewell to his friends and the men who had worked under him, Mrs. Stevens laughingly reminded him of his promise in the old days, when on winter evenings he studied his books by her sitting room fire. After he went to New York he sent her one of the new \$1,000 bonds of the Carnegie Company by way of redeeming his promise. By the help of one of his employers he was sent to a Pittsburg business college. He was always industrious and ambitious. He owned \$18,929,000 in the Carnegie Company when it was reorganized about a year ago.

### SUCCESS—WORTH KNOWING.

40 years success in the South proves Hughes' Tonic a great remedy for Chills and all Malarial Fevers. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists. 50c. and \$1.00 bottles.

## 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; author of *Cycle of Cathay*, etc."

This is one of the most fascinating books that we have read in a long time. It is especially interesting 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 OCTOBER 23RD, 1900.



## YOUNG SOUTH.

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

Mission topic for June, ITALY.

Who is writing that sketch of Savonarola? I hope to get several before June goes. L. D. E.

### Young South Bible Learners.

Learn well Heb. xiii. 5-6. These are verses that will give you the best of all courage. Take them to your hearts.

### The Student Band.

The little books will reach 20 of you before you read these lines. Some of them are sermons, but such sermons! Don't, I beg of you, throw them aside as "too solemn" for boys and girls. If you will read them day by day, as you read your daily portion of the Bible, read them carefully with thought and prayer, I am sure they will bring you closer to the dear Savior. Read them aloud to dear grandmother or mother, or take them when you go to see some sick friend. They are full of spiritual food, and we all need that. L. D. E.

### Our Missionary in Tennessee.

Rev. and Mrs. Nathan Maynard arrived in Covington, West Tennessee, on May 21st, having changed their plans as soon as they landed at Vancouver, about going immediately to Virginia. Mrs. Maynard met her father and sister at Covington, and as it is the place of Mr. Maynard's last pastorate before they left for Japan, they are in the midst of dearly beloved friends and enjoying every moment. They will go to Virginia near the last of June and then to Maryland. In the fall they will be back in Tennessee, and many of us hope to clasp their hands and look into their faces.

But Mrs. Maynard herself is waiting to talk to you. Here is her letter of greeting. I know you will read it joyfully:

My Dear Young Friends:—A greeting to you all from American shores and not only so, but from Tennessee! I see from the Young South pages which I have read since my return that you are all expecting me, and so will not be much surprised at the heading of this letter. Yes, indeed, 'tis true, happily true, that I am once more permitted to be with my beloved father and sister, to meet and greet loved friends and to taste to its fulness the joy of the companionship of congenial friends. It is indeed a blessed privilege, and to those long separated, a foretaste of heaven's joy.

I wish it were in my power to assemble the hosts of the Young South and give to each a warm, personal greeting, but that will not be possible, so I make haste to extend it through our kind editor. One week ago to-day we reached Covington, and yet I am just finding time to do a little writing. The time has been happily filled, yet more than once I have felt this duty of writing to you pressing upon my heart. Twice I have taken up pen and paper, but was unable to finish, but I assure you that you have not been forgotten.

On the 25th of April we parted from our tearful household and many friends, both Christian and heathen, at the station in Kokura. For days before we left, our house was a central point of interest in Kokura; some doubtless coming from curiosity, but the majority

to show a friendly interest in our departure. Many brought gifts, a Japanese custom when parting from friends, and in every possible way we were made to feel that they grieved to see us go. Our own dear household, our faithful cook San, his wife, and Mashimo San, who comes to teach the schools in my absence, could scarcely speak to us for weeping. When Rick San, our cook, tried to pray for us at morning prayers the day before we left, he burst into sobs after a few sentences and rushed from the room. Shall I give you those few sentences? They touched my heart so deeply. We had just read the 'Walk to Emmaus,' and Mr. Maynard had made a few remarks in regard to Christ's return to His disciples. Rick San took up the thought and applied it to his sorrowing heart and put it into these words, of course in Japanese: "Dear Lord, we thank thee that thou didst send thy Son back to his sorrowing disciples to comfort and strengthen them. We thank thee for the hope it gives to us that with the same love and mercy thou wilt send our beloved master (or teachers) back to us soon." But with a few more similarly touching petitions the faithful heart broke down. I shall never forget his pale face at the station. I begged him to try and restrain his tears and let us all part with smiles, and he made a truly heroic effort to please me. There was a large crowd at the station to bid us farewell, and at the very last moment after the stately Japanese bows and formal good wishes were through with, they, greatly to our surprise, began to crowd around for a hand shake, something I have never seen among the Japanese. I suppose they thought we would feel better. We could but look back to our coming to Kokura six years before, when we were followed through the street by a hooting mob, and alone in that great city, took up our work. There has been sunshine and shade, joy and pain, but in it all "God with us" and we give Him all the praise for the great change.

We are coming home to rest and regain strength, hoping to return next year with renewed strength to our cherished work.

Such a calm Pacific voyage we had, only one little squall, and no sea-sickness. The railroad journey, too, was a pleasant one, though five days is a long time to be cooped up in a car. Still, take it altogether, the journey of three weeks rested rather than fatigued us, and we are both feeling far better than when we left Japan. Do not feel that you no longer have a missionary because she is in America. I am just as much yours as ever, and we have a lovely substitute over there in Mrs. Hambleton, the young bride who has just gone to give her life to Japan. Send her some sweet messages through the Young South, won't you? She is so lonely in that far-off land. Don't let our work suffer. Let us be even more in earnest and see what can be accomplished during this year. It would sadden me inexpressibly and spoil my home-coming if you were to fall back, but I think not, I believe you will not! With warmest love, your missionary,

BESSIE HARLOWE MAYNARD.

### A Symposium.

We were greeting our beloved friend last week and this week we have these sweet brave words from her. God bless her! That is what swells up from every heart, I am sure, as you finish her first letter. Now we must prove to her that she is still the object of our work and prayers by pouring in the offerings steadily and generously. Don't forget her request that we remember Mrs. Hambleton, who takes her place in Japan. I hope she will write us from Kokura at an early date. Praise God for His great mercy in bringing Mr. and

Mrs. Maynard back to the home-land, and pray earnestly that they may be used of Him during all their stay.

Some others come with loving greeting to-day.

The first comes from Kentucky:

Dear Mrs. Maynard. Loving greeting:—Welcome home to our loved homeland! Mid such general rejoicing, The Young South so loudly cheering Its returning missionary; Moved by Christian sympathy I no longer can forbear To express solicitation For your early restoration To good health. Our love and prayers Followed you across the sea, Know that by your loyalty Others shall more faithfully be.

Echoes of sweet baby voices Raised in childish supplication, "Keep our own dear missionary" Find an ever answering echo In the mother's heart responsive (Vibrant still with sad reflection) As in loving retrospection Thoughts revert to "Obasan," Waiting tidings of salvation Till "too old to understand," "Too old to know of God's love who loved her so! Shall not thoughts of "Obasan" Hasten us to help Japan?

There's another bright picture Your artistic presentation Of the Japanese national flower; Give us of thy Spirit, Lord, Bless our own dear missionary, That these fragrant buds of promise Watered by the Dew of Mercy May develop perfect flowers; Flowers distilling rich perfume That shall permeate Japan. Living essence—Christian graces—How the children's upturned faces Speak to us of hope—deferred! Shall not thoughts of Obasan Hasten us to help Japan? Berkeley, Ky.

The second is from the president of the Mt. Pisgah Missionary Society:

"I am glad of an opportunity to express my appreciation of the noble work which you have been doing in Japan, and to tell how much I love and admire your noble, self-sacrificing spirit, in leaving friends, loved ones, and native country, to go to a heathen land, in order that you might tell the degraded women of that land about Jesus and His power to save, and lift them to a higher and nobler plane of living. Oh! how I did enjoy your graphic description of the first Christian marriage in Japan, and I prayed that it might not be the last one. May God bless you in your home coming, and may you be restored to health and strength once more, and live long to labor for our loving Master, is the sincere wish of one who loves you for your work's sake."

MRS. M. E. WILLOUGHBY.

The third is from Ashburn:

"My Dear Mrs. Maynard: How glad we are that you are so soon to be in your own home-land! We sincerely hope that your health may be greatly improved by the change and rest. It would afford us great pleasure to see you, our own dear missionary, and hear you tell of your Japanese home and work. We always enjoy your letters to the Young South, and we read everything from you or Mrs. Maynard in the Foreign Mission Journal. We are so proud of your picture, too. We will continue to work for the support of the cause you so faithfully serve. With our very best wishes for you and Mrs. Maynard, we are, your loving little Tennessee friends,

MAY, JESSIE, and JOE TAYLOR

Who else will greet our missionary?

### YOUNG SOUTH CORRESPONDENCE

That last letter to Mrs. Maynard had a charming "post-script," which says: "Find enclosed \$1 for Japan from M. J., and J. Taylor, Ashburn."

Many thanks! We always know we can depend on these border friends of ours. Work hard this summer and write often.

Then Niota sends this:

"Enclosed please find \$1 collected on the star card from Class No. 3, Mt. Har-

mony S. S. Please send us another and we will try not to be so long filling it."

KATIE FORREST.

We are so much obliged and the new card shall go at once. Thank each member of the class for us.

Our dear, steady, never-tiring workers at Harriman come next:

"An unusual press of work has made me late this time. I did hope to be one of many to welcome dear Mrs. Maynard to her old home, but I find I've let the time go by. I send \$2 for Japan, on' from our 'Juniors' and the other a 'star' from Elenor Thomas and Maggie John. May God bless you abundantly!"

MRS. MATTIE SUBLETTE,

Leader of Trenton St. Juniors.

We are most grateful. How I wish we had a score of such bands as this! I hope to meet them all together in October. Mrs. Maynard will be pleased to hear from them all through the June days. I know she bears them on her heart, because they have been so faithful to her work. I want them to arrange to meet her during the session of the Convention. May I be there to see her and them!

There was a "postscript" to Mrs. Willoughby's letter also, and it brings 15 cents, "a memorial offering for my little Mervin, who crossed the mystical river of death, Sept. 20, 1900. He would be 15 years old on April 25th. The last offering he sent to the Young South was to Mrs. Maynard's work in Japan. He always read the Young South page, the first thing when the paper came. How dark were the shadows that fell upon my heart in 1900, bereft of both husband and child in less than six months! But I know that God know best! If I were financially able, I would send an offering in memory of my loved ones to start a Library Fund in the Orphans' Home." Mrs. M. E. WILLOUGHBY.

That is a good suggestion. Who will take it up? Will Miss Davis tell us the condition of the "Home Library" now? Many would send "memorial offerings" for this purpose, I feel sure. What do you think of it? Let me hear from many of you, especially the Nashville friends. Thanks for this offering. May God's comforting and sustaining grace be with this mother!

With the poetic greeting from Mrs. Tribble came six cents from Clifton, "the first money he ever made away from home." One cent of this is to be credited to his little sister, Mary, but as the letter contained four more cents, I give her credit for a nickel. May this dear boy always be as generous! Many thanks!

Baileytown sends the next message:

"Enclosed find \$2 collected with the star cards. We have three others out in the New Lebanon S. S. We certainly would be glad to see Mrs. Eakin and Mrs. Maynard at the Holston Association, which meets on Tuesday before the second Sunday in August, with the Clear Fork Church."

ZEULA Z. AND EVA Y. SMITH.

How pleased we would be to come if it was possible. Thanks for the offering.

Mrs. L. C. Howse of Eureka sends 50 cents from Miss Rena's star card. We are much obliged.

I had a pleasant call from Mrs. Lou E. Wilson of Suburba last week, and she brought a birthday offering of 57 cents for Japan for herself, and \$1 from Carl and Chester Quinn, and 25 cents from Ethel and Daniel Quinn for the Babies' Branch. The "Quinn Band" have moved to Harrison, and I hope they may find the new home a pleasant one, and stir up friends for the Young South there.

Now comes the last, the "banner" letter for June, so far:

"Enclosed you will find

FIVE DOLLARS

from the Clarksville Sunbeams, who extend to Mrs. Maynard a hearty welcome,



We sincerely hope her visit will be both pleasant and profitable to her, and that she may be restored to perfect health. We are all very anxious to see 'our missionary' face to face, and we are hoping for that opportunity. We know it will be such a joy and inspiration to us."

SALLIE FOX.

See "Receipts" for proper credits. I am sure Mrs. Maynard will make a great effort to stand face to face with these Sunbeams, who are so earnestly devoted to all Young South lines of work. I wish I could share the pleasure with her. We are deeply grateful for their continued efforts. God bless them everyone!

That is all, and I know Mr. Wallace is saying, "It's enough!" Most gratefully, yours,

LAURA DAYTON EAKIN.  
Chattanooga.

## Receipts.

April offerings ..... \$113 76  
May offerings ..... 70 81  
First week in June ..... 5 08

## FOR JAPAN.

Taylor Band, Ashburn ..... 1 00  
Trenton Street Juniors, Harriman, by Mrs. Sublette ..... 1 00  
E. Thomas and Mr. John, Harriman, by Mrs. Sublette, star ..... 1 00  
Class No. 3, Mt. Harmony S. F., by K. F. in memory, M. W. ..... 15  
Mrs. Howse, Eureka, star ..... 50  
Clifton Tribble, Kentucky ..... 05  
Mary Tribble ..... 05  
Z. and E. Smith, Baileytown, star ..... 2 00  
Mrs. Wilson, Suburba ..... 57  
Carl and Chester Quinn, Harrison ..... 50  
Clarksville Sunbeams, by S. Fox ..... 1 00

## FOR ORPHANAGE (SUPPORT).

Clarksville Sunbeams ..... 1 00  
Carl and Chester Quinn ..... 50

## FOR HOME BOARD.

Clarksville Sunbeams ..... 1 00

## FOR STATE MISSIONS.

Clarksville Sunbeams ..... 2 00

## FOR BABIES BRANCH.

E. and D. Quinn ..... 25

Total ..... \$202 47

Received since April 1, 1901:

For Japan ..... \$ 131 12  
" Orphanage (support) ..... 14 25  
" Pictures ..... 30  
" For Home Board ..... 29 28  
" State Board ..... 7 94  
" China ..... 8 81  
" Babies Branch ..... 9 78  
" For Mexico ..... 2 50  
" Foreign Journal subscriptions ..... 1 50  
" Prize books ..... 2 07  
" Postage ..... 87

Total ..... \$ 202 47  
Star card receipts ..... 46 80

Wanted, a Little Girl.—Will anyone knowing a bright, good little girl about 12 years old, desiring a good home and loving care and training, write to Miss Lee Price, Bent Mountain, Va., for further information? L. D. E.

—The fifth Sunday meeting of the Concord Association will be with the Eagleville Baptist Church Friday and Saturday, June 28th and 29th. Delegates and visitors from Nashville can come by Nashville and Eagleville stage, leaving the Custom House at 7 a.m. and arriving at Eagleville at 4 p.m.; or by rail to Murfreesboro, leave Murfreesboro by hack at 1 p.m., arrive at Eagleville at 6 p.m. We would like to have a large attendance. J. C. WILLIAMS.  
Eagleville, Tenn.

## A TEXAS WONDER.

## Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

## RECENT EVENTS.

—Will somebody give us the address of Bro. Landon H. Smalling?

—The Baptist Church at Smith's Grove, Ky., was dedicated last Sunday. The sermon was preached by Rev. Wm. Lunsford of Bowling Green, Ky.

—Dr. H. P. Fitch has resigned the pastorate of the First Baptist Church at Dalton, Ga., the resignation to take effect July 1st. Dr. Fitch is an eloquent preacher of the Word. We should be glad to have him back in Tennessee.

—We acknowledge the receipt of an invitation from the Class of 1901 to be present at the Commencement Exercises of Baylor Female College, Belton, Texas, June 6th to 11th. We regret that it was impracticable for us to attend.

—The *Biblical Recorder* stated a week or two ago that "Rev. F. M. Royall, missionary to China, now in this country, joined Dowie's church, at Chicago, recently, and was baptized face-foremost three times—so we are reliably informed—by Dowie."

—It is announced that Rev. E. R. Carswell has resigned the pastorate of the church at Lake City, Fla., and gone to Baltimore to take a position in an institution that has adopted his method of curing stammering. He will also publish the *Bible Baptist*.

—Dr. C. S. Farris, professor in DeLand University, Florida, and editor of the *Florida Baptist Witness*, spent the past year with his family in Chicago, where he took special work in the University of Chicago. He will resume his place as professor of Greek in Stetson University next fall. He is one of the best men in Florida, or in the South.

—We are sorry to learn of the death of our former fellow pastor at Murfreesboro, Dr. J. M. P. Otts, a Presbyterian minister of great ability and distinction. He died at his home in Greeseboro, Ala. He was the author of several excellent works. His book called "The Fifth Gospel," is one of the most interesting books with reference to Palestine we ever read.

—The meetings at the Howell Memorial Church, this city, closed on Thursday night last week. Pastor Peyton was assisted by Rev. Geo. W. Sherman, who preached the gospel with much earnestness and power. Up to date there have been 22 additions to the church, by baptism, three by restoration and two by letter. The church is stronger numerically and spiritually than it has ever been.

—There were 40 additions to the Third Church, this city, as a result of the meeting held there during the last several weeks in which Pastor W. C. Golden did all the preaching. Bro. Golden has just gone to Brownsville to begin a meeting there with Pastor Anderson. We hope to hear of good results. He will find a noble class of people to labor with there, as well as a noble fellow-laborer in the pastor.

—We have received a copy of the minutes of the 71st meeting of the General Assembly of the Cumberland Presbyterian Church held at Westpoint, Miss., May 16th-23rd. Like our own Baptist Convention minutes, these minutes have been expanded into an annual, embracing nearly 300 pages. They are invaluable to any Cumberland Presbyterian and will be found of much interest to others. The work upon them is well done. Rev. J. M. Hubbard of Lebanon, Tenn., is Stated Clerk.

—We acknowledge receipt of the following invitation:—"Mr. and Mrs. Fleet H. Goodridge request the honor of your presence at the marriage of Miss Alice May Bourne to Mr. Joseph Haywood

Eaton, on Wednesday evening, June 19, 1901, at nine o'clock, Walnut Street Baptist Church, Louisville, Ky." Mr. Eaton is the son of Dr. T. T. Eaton, editor of the *Western Recorder*. He is a young lawyer of much promise. His home is in Denver, Col. We extend to him and his fair young bride our heartiest congratulations, with best wishes for their success in life.

—The Second Baptist Church, Jackson, Miss., of which Rev. W. P. Price is pastor, was organized on June, 1901, with 49 members. At the morning service Pastor W. F. Yarbrough of the First Church gave a most excellent exposition of the covenant the church was about to enter into. In the evening Dr. T. S. Potts of Memphis preached a fine sermon on "Hindering the Cause of Christ." The Church starts out under favorable auspices. The *Baptist* says: "This Second Church is planted in the midst of a large and rapidly increasing population, and we confidently expect to see her blessed of God in the salvation of souls."

—Col. J. W. Rosamond of Gadsden, Assistant Superintendent of Agriculture in the State, was in our office last Monday. He was investigating a recent libellous article with reference to himself which appeared in a paper published in Nashville, and he was trying to find out if under the decision rendered in the Underwood - Cunningham suit, holding publishing houses liable for the utterances of papers printed by that house, he could not recover damages from the publishing house which printed this paper. We advised him not to take advantage of a decision which seems to us to be so unjust, and as he is a fair minded man we do not believe that he will do so.

## 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 clears 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."

**OPIUM COCAINE AND WHISKY**  
Habit Cured at my Sanatorium, in 30 days. Hundreds of references. 25 years a specialist. Book on Home Treatment sent FREE. Address S. M. WOOLLEY, M. D., Atlanta, Ga.

## Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

Have you seen a copy of **KIND WORDS** in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in *Kind Words* makes it rank very high among papers of its kind. The children pay it the highest possible compliment. Instead of glancing through it and then throwing it down, as I have seen them do, they watch for it eagerly and then read it through."

Another says:  
"My mother always tells me to be sure and bring her a copy of *Kind Words*."

Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.

All Periodicals were changed and much improved with January issue.

## PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	13
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	4
Bible Lesson Pictures	75
Picture Lesson Cards	25

**B. Y. P. U. QUARTERLY** For Young People's Meetings. Per quarter, 10c. single copy, ten or more to same address, 6c. each.

## There's a Difference

in Pianos discernable only to experts. It is a difference of material and workmanship.

There's another difference discernable to every eye and ear. This is a difference of style, finish and tone.

The difference between our instruments and others is always in our favor.

We protect those not able to judge the differences for themselves by giving a strong and responsible guarantee with every sale.

**Jesse French Piano & Organ Co.**

240-242 N. Summer Street

Sell-Exchange-Rent

**MEADERS & OSGOOD,**

Manufacturers of **ICE** Dealers in **Fresh Fish and Oysters.**

Orders for ICE in Sacks and Car Load Lots Solicited.

Mention this paper.]

NASHVILLE, TENN.



**WANTED** To correspond with teachers and employers. Have filled vacancies in 19 States. **ROBERTSON'S TEACHERS' AGENCY**, Equitable Bldg. Memphis, Tenn.

—Good services at our church (Friendship) the first Sunday. The pastor preached on "Importunate Prayer." At the conclusion of the service eight came forward and gave their hand as an evidence that they desired an interest in the prayers of God's people, while many of the saints were rejoicing in tears.

Midlin, Tenn.

A. L. BRAY.

### 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.

## New England CONSERVATORY OF MUSIC

Forty-eight years of constant and healthful progress and growth has put this institution at the head (both in size and standing) of musical institutions in America. Comprehensive in plan, moderate in price, thorough in practice and famous for results.

GEO. W. CHADWICK, Musical Director.

Send for music and education catalogues.

FRANK W. HALE, General Manager, Boston, Mass.

—Sunday, June 2, 1901, at 11 o'clock a.m., Bro. Jacob H. Sharp was ordained to the full work of the ministry by the Stock Creek Baptist Church. The presbytery consisted of the following brethren: Dr. M. D. Jeffries, Rev. J. F. Hale, Rev. W. S. Bryan and the writer. Bro. Jeffries preached the ordination sermon and Bro. Hale offered the prayer. Bro. Sharp has just completed a two years' course in the Seminary, and has been called to the care of the church at Jonesboro. We congratulate this church upon securing the services of Bro. Sharp as her pastor. He is a young man and promising. Now, brethren, stand by Bro. Sharp and love him. He comes to you highly recommended. May the Lord bless both church and pastor in their labors together!

Bearden, Tenn. T. A. PAYNE, Sec.

### Baptist Young People's Union—Chicago—July.

The N. C. & St. L. Ry. and the Illinois Central Railroad announce rate of \$13.50 round trip, Nashville to Chicago for the above Convention. These lines operate handsome vestibule trains with through Pullman Sleepers, also elegant dining car service, meals served "a la carte." The Illinois Central is the only line giving you a beautiful ten-mile Lake View ride. Trains stop at 63rd, 39th, 22nd Streets. Hyde Park convenient to all parts of Chicago. Ask for tickets via Martin. R. C. WALLIS, Sol. Agent, I. C. R. R., Wm. SMITH, Com'l. Agent, I. C. R. R., Nashville, Tenn.

## Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS, MO



A Well-Equipped, Quiet, Restful Sanitarium and Hospital. Appliance for the best treatment is found here.

Large Grounds, Large Buildings, Every Comfort.

Trained Nurses, Physicians of your own Choosing.

Rates as low as can be for accommodations furnished.

For full information address

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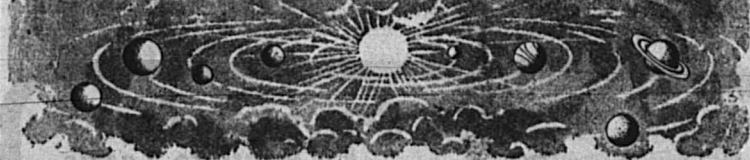
Physician-in-Charge, Superintendent.

## MONTEAGLE.

At this delightful resort, on the top of the Cumberland Mountains, 2,200 feet above the sea above the mosquitoes and malaria, and blessed with deliciously cool nights and days, there are provided for the summer of 1901 much more than the usual opportunities for special instruction and wholesome entertainment and recreation. The season will open July 3, and continue for fifty-eight days. The Summer Schools provide especially for three courses in the English Bible, and Junior and Primary Sunday-school Normal Courses, besides courses in English, the languages ancient and modern, the sciences, music, art, expression, physical education etc. A special feature is the Summer Session of the New York School of Expression. A large number of Bible lectures, as well as scientific and literary lectures have been arranged.

Greatly reduced rates, in most cases the round trip for one fare, may be had at all stations Board and other expenses very low. For information, address, W. R. PAYNE, Business Manager, Monteagle, Tenn.

## BAPTIST PERIODICALS



### Reflect the Truth as the Planets do the Sun's Light

QUARTERLIES		Price	MONTHLIES		Price
Senior	.....	4 cents	Baptist Superintendent	.....	7 cents
Advanced	.....	2 "	Baptist Teacher	.....	10 "
Intermediate	.....	2 "		per copy! per quarter!	
Primary	.....	2 "			

LESSON LEAFLETS		Price	HOME DEPARTMENT SUPPLIES		Price
Bible	.....	1 cent each	OF ALL KINDS. QUARTERLIES		
Intermediate	.....	1 cent each	Senior	.....	5 cents
Primary	.....	1 cent each	Advanced	.....	3 "

Picture Lessons . . . 2½ cents per set! per quarter!  
Bible Lesson Pictures . . . 75 cents per quarter!

ILLUSTRATED PAPERS		Price, per quarter	per year
Young People (weekly)	.....	13 cents	50 cents
Boys and Girls (weekly)	.....	8 "	30 "
Our Little Ones (weekly)	.....	6½ "	25 "
Young Reaper (semi-monthly)	.....	4 "	16 "
" (monthly)	.....	2 "	8 "

(The above prices are all for clubs of five or more.)

Good Work (New), in place of "The Colporteur," (monthly) Price, 25 cents  
per year, in clubs of ten or more, 20 cents per year.

American Baptist Publication Society  
WESTERN HOUSE, 316 N. Eighth Street, St. Louis, Mo.

# \$2 Per Day for Hands!

## Good Positions for All Who Want to Work!

Send \$1 in money or stamps to us, with your name and one or two references, stating what line of work you prefer, and we will, by advertising and personal correspondence, continue to work for you until you have employment. You will have the benefit of our 25 years experience. We want 2,000 men to go to Texas at \$2 per day. Read our endorsement, as follows:

"Mr. F. O. Wallace, Manager of the Cumberland Employment Agency, this city, has been with the "Baptist and Reflector" for more than ten years, and is still connected with it. We know him to be a gentleman of honor and integrity and conscientious in all his dealings."

E. E. FOLK, Editor.

### Cumberland Employment Agency.

F. O. WALLACE, Manager,

Nashville, Tenn.

## The Manix Store

### The June Sale

## A Big Success

We received a whole lot of letters and orders in response to our "ad" of last week, and there would have been more if the extraordinary character of this sale had been fully appreciated. Go to the office of this paper and ask the editor for a copy of the "Manix Circular." It is a duplicate of the great two-page "ad" that opened our June Sale.

### An Unparalleled

### Bargain Event.

That word unparalleled is a trifle strong, but we know whereof we speak. Our store since June first has been crowded, while others have waited for "trade to liven up a little." The why is simply because we gave people more for their dollar than that dollar would buy elsewhere. We will mail a circular on a postal card request, or ask the editor.

## Did you get a Circular?

### Ask the Editor.

## J. E. Manix Dry Goods Co.,

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GOING TO BUFFALO			
Lv. Nashville.....	L. & N.	7:45 am	7:50 pm
Lv. Louisville.....	"	1:00 am	3:15 am
Lv. Cincinnati.....	Penna.	4:30 pm	8:30 am
Lv. Loveland.....	"	5:16 pm	9:18 am
Lv. Morrow.....	"	5:38 pm	9:30 am
Lv. Xenia.....	"	6:30 pm	10:17 am
Lv. London.....	"	7:20 pm	11:00 am
Ar. Columbus.....	"	8:00 pm	11:35 am
Lv. Columbus.....	C. A. & C.	8:30 pm	12:05 a.m.
Lv. Akron.....	Eric	1:08 am	4:30 pm
Ar. Lakewood.....	Chautau.	5:45 am	10:18 pm
Ar. Jamestown.....	qua Lake	5:55 am	10:30 pm
Ar. Buffalo.....	Eric	8:15 am	12:50 p.m.

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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.

ALDRIDGE.—William M. Aldridge was born June 12, 1858, and died April 25, 1901, at his home in Saulsbury, Tenn. His health for months before his death was quite feeble, yet his untiring energy bade him look after the interest of his beloved family almost to the last moment of his mortal existence. At quite an early age he was left an orphan, both father and mother being called to their future reward. But God verified His promise—"A father to the orphan." He was reared by his grandmother, Mrs. Ellis, whose labor of love was not bestowed in vain. In youth he gave his heart to God, and joined the Missionary Baptist Church at Emory, Miss., near the home of his birth and childhood. He spent some years in the State of Arkansas; from thence he removed to the State of Tennessee. Owing to his business tact and uprightness of character, his services were always in demand. He accepted a position with some of the leading men of his town, and always gave satisfaction to his employers, and gained their friendship and highest esteem. He was united in matrimony to Miss Pauline Smith, Feb. 3, 1887. To them were born five children, three of whom have already passed "over the river" waiting to welcome him in our "Father's House." He leaves a true, devoted Christian wife and two precious little girls, Mamie, twelve years of age, and Eva six. He united with the church at Saulsbury by letter and lived so consistent to the religion of Christ, that those who knew him believed he had been with God. He was made Assistant Superintendent of the Sabbath-school, which office he filled faithfully till his failing health no longer permitted him to attend regularly the worship of the sanctuary. To the sorrow-stricken brother of the deceased, the broken-hearted wife and the weeping children, our Father is calling to you; He says, "Beloved, think it not strange concerning the trials which are to try you, as though some strange thing happened unto you." (Pet. iv. 12). In this dark hour we must "walk by faith." If we place our hand in His, He will guide us safely to the other shore, and then we will shake hands with our beloved ones, who have washed their robes in the blood of the Lamb, to reign with Christ forever and ever.

"Oh, this is blest relief!  
My burning heart it cheers;  
It cools my burning grief,  
And sweetens all my tears;  
These eyes shall see my darling then,  
Nor shed a parting tear again."

J. G. ELLIS, His Uncle.

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## OBITUARY

PHILLIPS—Sister Winnie Phillips was born November 17, 1880, died March 14, 1901, professed faith in Christ and joined Powell Chapel Church in August, 1891, and lived a consistent member until her death.

Resolved, That we, as a church, while we deeply mourn her loss, bow to the dispensation of Divine Providence.

Resolved, That we extend to the bereaved parents, brothers and sisters our heartfelt sympathy, and let us so live that we may at last meet the approbation of Heaven and receive the Christian's reward.

R. H. HENDERSON,  
BERTHA MALONE,  
FANNIE JONES.

WINKLER.—Monday, May 20, 1901, the death angel summoned Kittie Elizabeth, age seven months and seven days, child of Walton and Willie Winkler, from earth to heaven. Oh! it is so hard for the parents to give her up. But God knows best.

"God moves in a mysterious way,  
His wonders to perform,  
He plants his foot in the sea,  
And rides upon the storm."

She was such a good, sweet baby—to know her was to love her. It has left little Lillian so lonely without a companion. She thought so much of little sister. Father and mother, weep not as those that have no hope. Dear baby cannot come to you, but you can go to her. She was too good and pure for this world, so God saw fit to take her home to heaven. She is there watching at that beautiful gate for papa and mamma and little Lillian. May we all be prepared to meet her.

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

TROLLINGER.—On Monday morning, near one o'clock, April 29, 1901, the angel of death, which had been hovering 'round the home of Mr. Andrew Trollinger during the days of the new century, took its flight and bore away the spirit of the wife and mother, Mrs. Sarah Trollinger, leaving dear ones to weep and to long for a mother's love, a mother's gentle voice, a mother's tenderest sympathy. Mrs. Trollinger was a member of Mt. Lebanon Missionary Baptist Church, Marshall Co., Tenn., and one may truly say, "She hath done what she could." During her sickness not a murmur was heard, but all were impressed by the sweetly calm face, made beautiful by patient resignation. In her last talk with the pastor she said, "I have prayed that I might live to see my baby boy grown. My prayer has been answered. I am ready to go." We would that we might soothe the saddened hearts, but can only point to the Great Comforter, the Giver of all good, and remember, Although this sorrow to us has been given, Dear wife and mother's an angel in heaven.

REV. C. V. HALE, Pastor,  
J. L. COOKSEY,  
MRS. J. L. COOKSEY,  
ROSA REAVIS,  
Committee.

Society in India, it appears from the Bengal papers, is being disturbed just now over the origin of the term "grass widow," and a considerable amount of research has been directed to the subject. So far, the inquiries made have succeeded in tracing the word back to the year 1844, when it was used in "The Calcutta Review." In the opinion of qualified philologists the term is a corruption of the much older one "grace widow." This is derived from "vidua de gratia," which may be interpreted literally as widow by favor."

# "The Mormon Monster;"

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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, Roberts 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.

## Our Premium Offers.

1. The Baptist and Reflector and a Self-Pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister.
2. The Baptist and Reflector one year and a Post Fountain Pen, self-filling and self-cleaning, will last a life time, price 3.00; both paper and pen for 3.00, or 2.50 if a minister.
3. The Baptist and Reflector one year and a copy of "Baptist Why and Why not" for 2.75, or 2.25 if a minister.
4. For one new subscriber and 2.50, or 2.00 if a minister, we will send "A Siege in Peking."
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."
7. The Baptist and Reflector to new subscribers from now until Jan. 1, 1902, for 2.00, or 1.50 if a minister.
8. The Baptist and Reflector to new subscribers four months as a trial for 50 cents.
9. The Baptist and Reflector to new subscribers in clubs of 10 for 25 cents for three months.

The above offers all apply to renewals as well as new subscribers.

Or, to encourage our friends to work for us, we will make the offers as follows:

1. For one new subscriber and \$3.25, or 3.00 if a minister, we will send the Teacher's Bible.
2. For two new subscribers and 4.00, or 3.25 ministers, we will send the Bible.
3. For seven new subscribers and 14.00 we will send a set of Matthew Henry's Commentaries in six volumes.
4. For one new subscriber and 2.75, or 2.25 if a minister, we will send "Baptist Why and Why Not."

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.



## Some Facts

—ABOUT THE—

# Great Beaumont Oil Fields.

The San Jacinto Oil Company was organized at Beaumont, Texas, on San Jacinto day, 1901. To Texans the word San Jacinto means victory. The first San Jacinto day was April 21, 1836. On this memorable day Sam Houston and his immortal Texas band defeated Santa Anna and his Mexican myrmidons and thus set the noble Texans free. Since that day the name San Jacinto has been a synonym for honor, chivalry and progress in the annals of the Lone Star State. No Texan can lightly use that glorious name. The incorporators of the San Jacinto Oil Company entered into an agreement with each other and their prospective stockholders to organize and maintain an oil company with the purpose of honestly and speedily developing a great property, and they thus chose the name for their Company that on April 21st, 1836, was made immortal.

### THE PURPOSE OF ORGANIZATION.

The purpose of organization of the San Jacinto Oil Company was to acquire lands, drill oil wells, and thus develop a great and large dividend-paying property. The selling of the stock of the Company was never an end in itself, but simply a means to an end. Stock has been sold only for the purpose of development, and not at all for profit or speculation. The men who incorporated the Company, had the laudable desire to better their financial condition and at the same time to earn large and increasing dividends for their stockholders. They believed, and yet believe, that it is as legitimate to plant a drill in the ground and drill for oil, as it is to plant a grain of corn in the ground and expect an ear of corn. Both investments are legitimate, and one is as legitimate as the other.

### THE OIL FIELD.

The Beaumont oil field was discovered January 22, 1901. The first well that was struck is known as the "Lucas Geyser." When the vein of oil was struck in that well, at a depth of 1,000 feet, the oil gushed out at the rate of 70,000 barrels a day, and was thrown 160 feet high by the immense force that brought the oil to the surface. This geyser gushed at the rate of 70,000 barrels a day for ten days, and formed a lake of oil near there that contained 700,000 barrels of oil.

Barrels, mind you—not gallons!

The lake of oil has been burned up, which seems a great pity; but it was in the way of other improvements, and had to succumb to the interests of advancing civilization. Up to the present writing, ten additional gushers have been sunk, and are all of about equal producing value to the "Lucas gusher."

You want to know how big the oil field is? We don't know. Nobody knows. It probably extends through a rather large area there. It is said by old citizens, that there is an oil lake in the Gulf of Mexico on the coast about thirty miles southeast of Beaumont. In times of storm, mariners make for the oil lake, and when they reach it, they find an eternal calm, and are safe. Old citizens of Beaumont say that the oil lake has been in existence every since they knew the country, and it is supposed that the oil lake is from the same source that furnishes the oil for the Beaumont gushers. Then, up some twenty-one miles northwest, is the Sour Lake oil field. It is reported that the oil lake has been tapped there, and is believed that there is a lake of oil extending from Sour lake to the Gulf of Mexico, and that the Beaumont oil fields are right in the track of this immense body of oil.

### BOARD OF DIRECTORS.

Our Board of Directors are as follows: J. B. Cranfill, editor of the Baptist Standard, is President; R. C. Buckner, of Dallas, is the First Vice-President; Hon. R. P. Connor, County Judge of Brown County; Lee Watson, a prominent business man of Brownwood, is Second Vice-President; T. C. Yantis, the cashier of the Brownwood National Bank, and one of the wealthiest and staunchest business men in the west, is Treasurer; while I. J. Rice, a prominent attorney of Beaumont, is Secretary and Attorney for the Company. All of these are Directors, and other Directors are as follows: John C. Bernay, capitalist, Brownwood, Texas; Dr. J. T. Harrington, city physician, Waco; Dr. T. E. Cranfill, manager for Texas of the Mutual Reserve Fund Life Association; Capt. T. A. Blair, a leading Waco attorney; Dr. T. S. Westfield, dentist, Dallas; H. W. Peightal, a business man of Galveston; and Dr. R. L. S. Gunn, physician and surgeon, of Dallas. No company has yet been organized with a stronger Board of Directors, composed of more representative men.

### OUR PROPERTY.

The San Jacinto Oil Company owns the following property: A lot 40x 118 feet within 450 feet of the Star and Crescent 70,000 barrel Gusher on the north-west and about the same distance from one of the 50,000 barrel Guffey Gushers. It is large enough upon which to drill three wells. This we regard as our dead-sure oil proposition. Then we own one acre in the Bullock league, 3,300 yards north-west of the gushers; two acres in the C. Williams league, a little further in the same direction; ten acres near Sour Lake, where they once had an oil refinery, using the product of shallow wells, and where a new oil vein has just been struck; ten acres near Saratoga in Hardin County, which is a short distance North from Sour Lake and where they have oil of the finest quality in a number of shallow wells; ten acres in the North-west portion of the H. Williams survey, where Sanger is putting down a well, with good prospect for oil. We own the lease on five acres 2½ miles South of the gushers, and two acres South-east of the said wells. We own ten acres three miles West of Sabine Pass opposite the oil

pool in the gulf. There is a flowing artesian well containing a little oil and strong flow of natural gas within half a mile of this tract. Is now being developed. Our company also owns seven-ty-five acres just South of and adjacent to the known oil fields of Corsicana, and a lease on forty acres in Sabine County upon which there are four natural gas wells.

It has been decided to acquire an additional tract at Sour Lake, and another at High Hill about 20 miles Southeast of Beaumont, where it is believed that oil exists in as great quantities as in the Beaumont field itself.

These properties are of inestimable value. The tract in Gladys City of 40x 118½ feet could not be bought for \$50,000. This tract is within about 450 feet of the New Orleans Crescent gusher, 600 feet of Guffey No. 2 and about 700 feet of the original Lucas well. This is oil land beyond the shadow of a doubt. No well has yet been sunk on the oil cap without obtaining a limitless supply of oil.

### DEVELOPMENT.

A contract has been let to Mr. Will Carroll, who has the best well drilling outfit in Texas, and drilling on our well has now begun. He expects to finish this first well by June 30, and he has no doubt of securing one of the greatest gushers ever seen on this oil-amazing oil field. Our company has ordered its own drilling outfit and it will reach Beaumont at about the time our first well is finished. It will be at once put in place and another well will be begun. Our plan is to develop our entire property as rapidly as possible, and to sink wells wherever we see a favorable prospect of securing oil.

### CAPITAL STOCK.

The capital stock of our Company is \$250,000. We are offering a small amount of this stock at par. The shares are 10 cents each, and no one will be allowed to purchase less than 100 shares. We shall sell only a limited quantity of this stock at any price, as we believe that within 30 days it will be worth at least five times its par value. When the limited amount set aside for sale has been sold, no other stock will be offered at par. It is the candid judgment of the directors of the San Jacinto Oil Company that there can be no investment in oil stock that will be so safe, or that will bring such splendid returns as the purchase of stock of our Company.

### DIVIDENDS.

Our Company cannot state definitely when we will begin to pay dividends. If our first oil well is what we hope and believe, it will produce 50,000 barrels of oil a day, or 18,250,000 a year. If we can sell this oil at 50 cents a barrel, which is a very low price, this one well alone will earn in net profits for our stockholders over \$9,000,000 a year. Such an outlook dazes the human mind, but this picture of our prospects is not overdrawn.

### WHAT WILL WE DO WITH IT?

That is a question that is on all lips, but it is not difficult to answer. The Beaumont oil is the greatest fuel oil that has ever been discovered. It is fifty per cent illuminating oil, and when refined has no superior on earth as a lubricating oil. We live in a big world, and there is no doubt that the factories, railway companies, steamships, and all other enterprises will soon be using this oil for fuel.

The vast fortune accumulated by Jno. D. Rockefeller answers the question as to the profits in oil as an illuminant. We are not solicitous about the market. This is a question that will speedily take care of itself.

### LIABILITY.

Under our Texas law no stockholder in a corporation is liable beyond the face value of his stock. No other liability than this can be incurred by owning stock in a Texas corporation.

### NON-ASSESSABLE.

Our stock is non-assessable. No assessment can be levied against any of our stockholders for any purpose.

### REFERENCES.

As to the reliability of the directors of the San Jacinto Oil Company, we give the following references:—Geo. W. Carroll, President Beaumont Lumber Co.; Beaumont National Bank, Beaumont, Texas; National Exchange and American National Banks, Dallas; and Brownwood National Bank, Brownwood.

### OFFICERS.

Our financial officers are bonded and our business is transacted in a business-like way.

### MAP.

Accompanying this prospectus is a map showing our land holdings in Jefferson and Hardin counties. Our other land holdings are also described in the map.

### INVESTMENT.

We urge no one to take our stock. We have given the facts concerning our Company in this prospectus, and in this way an opportunity for an investment is placed before you. All the money sent to this Company for stock will be honestly administered in the interest of the stockholders. Every stockholder owns share and share alike in all the lands and properties of the Company. If we strike an oil well he will own an interest in that according to the value of his stock, and in the same way he will own an interest in each well that is drilled. There will never be an attempt to freeze out the small stockholder, but their every interest will be sacredly protected as will the interests of the incorporators of the Company.

### ORDERS FOR STOCK.

Send all orders for stock to

J. B. CRANFILL, President, 247 Main St., Dallas, Texas, or  
I. J. RICE, Secretary, 639 Pearl St., Beaumont, Texas.