

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

—A terrific cloud burst near Bluefield, W. Va., last Saturday, resulted in the loss of about 50 lives and probably several million dollars worth of property.

—Dr. Ira Landrith, editor of the *Cumberland Presbyterian*, tells of an airship which he saw recently in Texas. It was invented by Rev. B. Cannon, a Baptist preacher of Pittsburg, Texas. As an evidence of their faith in the inventor and his invention, his townsmen have furnished the funds to complete the contrivance and to secure patents in America, and to apply for patents in Europe. Shares of the stock which cost originally \$10 are now valued at \$1,000, only two shares having been offered even at that price. Mr. Cannon promises that by means of his invention we shall be able to sail through the air at the rate of seven miles a minute, or 420 miles an hour. His airship is to be constructed after what he understands to be the pattern found in Ezekiel, chapters 1 and 10. We have been looking for the airship any day for some time. We shall be especially glad if a Baptist preacher is the successful inventor of it. One would have thought, though, that a Baptist preacher would have been more at home in the water than in the air.

—It is stated that in the Boer war 960 officers and 13,734 soldiers of the English army have died or been killed in South Africa; 1,892 officers and 43,354 men have been sent home broken in health. Perhaps half or more of these have recovered and returned to the field. This does not take into account the money spent, which has amounted perhaps to several billions of dollars. Nor does it take into account the woe caused in numerous English homes to the wives, mothers, sisters and sweethearts by the death of their loved ones. Nor does it take into account the loss in men and money on the side of the Boers, nor the terrible devastation and desolation wrought in their beloved country. Verily, Gen. Sherman was right about it when he said, "War is hell." We hope that the International Court of Arbitration provided for by the International Peace Congress held at the Hague last year, will result in the prevention of any more wars. Certainly it would seem much more sensible for nations to submit their differences to such a court than to appeal to the arbitrament of arms, which is always uncertain, and at the same time tremendously costly.

—The daily papers have been writing as if every officer in the army is in favor of the re-establishment of the canteen. Every time an officer, from a Colonel down to a Corporal, expresses himself as in favor of the canteen, his utterance is heralded throughout the country and published in glaring headlines. But when such officers as Lieutenant-General Nelson A. Miles, Major-General Jos. A. Wheeler, Major-General O. O. Howard, and others of similar prominence, express themselves as favoring the canteen law, as they have done recently, the public hears little about it. For instance, General Miles was in Buffalo on June 14th, and it is presumed was interviewed on this subject, but the interview was evidently very unsatisfactory. The next morning the *Buffalo Courier* said editorially, "General Miles is not so sure as some officers of lesser rank that the anti-canteen law is a bad thing. He notes that the manufacturers and the railway companies do not find it necessary to provide drinking places for their men." This was put in as mild a way as the *Courier* could possibly put it, but in order to break the force of even that mild statement, the *Courier* adds: "Still it must be remembered that civilians have many hours when they are not on duty, while soldiers are supposed to be constantly subjected to rigid discipline." Yes, and for that reason it ought to be easier to control them and to prevent them from drinking.

They Went and Told Jesus.

(Matt. xiv. 12).

BY MARY J. PHILLIPS.

Dost thou, poor sinner, ever feel,
That no one careth for thy soul?
Dost thou in darkness grope along
While stormy billows o'er thee roll?
Oh! troubled one, art thou weary
Of sin's delusive ways?
Go, and tell Jesus, He will turn
Thy mourning into joy and praise.

Thou, who hast stood beside the grave,
And seen a loved one buried low,
With thy poor heart in anguish weary,
Crushed down beneath a weight of woe,
And all the earth to thee is dreary;
No hope nor comfort anywhere;
Go, and tell Jesus, He will lift thee
From the pit of dark despair.

When disappointments spoil thy plans,
And rough and weary is thy way,
And faith is weak, and friends have fled,
And life seems like a long sad day;
Go, and tell Jesus, poor tired one,
And lay thy sorrows at His feet;
For He that notes the sparrow's fall
Will give thee rest and peace so sweet.
Ridgedale, Tenn.

The Bible and Its Place in the Sunday School.

BY PROF. S. L. MCDANIEL.

[Read before the Twelfth District Sunday School Convention, of Jefferson County, Tennessee, May 24, 1901, and published by request of the Convention.]

THE NAME

Bible is derived from the Greek word *biblion*, signifying a book.

ITS AUTHOR

is God. Such a book could emanate from no other than the Supreme Being. Angels and good men could not have produced it, for they would not have dared to say, "Thus saith the Lord;" neither could they have had the will or inclination to practice falsehood. Bad men and devils could not have written the Bible, for the very good reason that there could be no possible motive for them to produce such a book, inasmuch as it enjoins that which they hate, and constantly condemns their lives and characters. We can reach no other conclusion than that the Bible is the revelation of God, making known fully and explicitly His character, His will, His purposes, and especially manifesting His love and mercy toward the creature man.

ITS AGE.

The Old Testament is the most ancient book in the world. Moses wrote 700 years before the founding of the ancient city of Rome, and about 1,000 years before the time of Herodotus, the father of profane history. Between the writing of the first and last chapters of the Bible there elapsed a period of at least 1,500 years.

THE MEN EMPLOYED

to write the sixty-six books of the Inspired Volume made their record as the Spirit of God moved them. They came from different ranks and stations in life. Some of them were kings; some great leaders in Israel; some prophets; one a herdsman, or "one who was among the herdsmen of Tekoah;" one was a tent-maker; one a physician; one a tax collector, and some were fishermen. It made no difference with the Divine Being, and author of the Book, as to what was the social rank, or what the occupation of the men employed, to convey his revelation to mankind. Though living in different ages of the world, surrounded by different and varying circumstances, these inspired men were simply the agents to embody in one Book the thoughts that were all from one mind—the Divine mind.

THE BIBLE A UNITY.

The sacred writers were infallibly guided in every record they made. To quote the words of the Apostle

Peter: "For the prophesy came not, in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i: 21.

Christ, before he left the world, promised inspiration to the apostles, saying: "But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xvi: 13.

Again, in the confirmation of the divine inspiration of the Holy Scriptures, Paul, in writing to the Corinthians, says: "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." 1 Cor. ii: 13.

The New Testament, while asserting its own inspiration, also asserts that of the Old Testament writings, and here is a strong argument for imparting to children a knowledge of the word of God. This we believe to be the most important part of the work of the modern Sunday school. Since the apostle further asserts that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Let us hold continually before the minds of childhood and youth the lessons found in the Book of books; let its great truths be presented in their simplicity in a prayerful and earnest spirit, looking to God to bless our efforts.

THE BIBLE AS A LITERARY WORK

commends itself to our consideration. It is the great classic that should be read and studied in every institution of learning. It ought to be read every day in our common schools. Using the language of another, of all books ever written, no one contains so instructive, so sublime, and so great a variety as the Bible. Resolve to read three chapters each day for one year, and you will find realities there more wonderful than any pictures of fiction that have been drawn by the finest pencilings of master hand or the most practical novel writer who has shone in the dazzling galaxy of ancient or modern literature.

Bible history antedates all other history. Facts are given that no human works give or can give, only as borrowed from the original. Here we find the most interesting biography of patriarchs, prophets, priests, and kings. Here we find epistolary writings, and orations unexcelled by any that have come down to us from other sources. Listen to Paul before the trembling Felix; hear him as he speaks before Agrippa, or lifts up his voice on Mar's Hill, denouncing the profuse idolatry seen on every side, and, unawed by the pretentious philosophy of Athens, proclaiming to Epicurean and Stoic, and to all alike, the great doctrines of the everlasting gospel of Jesus Christ.

The Bible is a book of sermons, and from which all true sermons must be drawn. The "Sermon on the Mount" will go sounding down the ages till time shall end, for it was uttered by Him who spoke as never man spake.

The Bible is a book of voyages and travels; it is a book of laws, and upon which all laws should be founded.

Its rhetoric is unsurpassed by that of any human production, whether impassioned denunciation, poetic narrative, or the finest didactic poetry and lyric song. Here we find sublime apostrophe, beautiful allegory, bold personification, the sharpest irony, and the most cutting satire.

You can find no other book of so great a variety of style, and yet all so consistent with complete unity. There are many writers, but a unity of authorship, without any diversity of aim, diction, or moral sentiment. The Bible has nothing to conceal that the world ought to know. Unlike the flattering words of men, it speaks out—it tells the truth, the whole truth, and nothing but the truth. It palliates nothing that is wrong; it makes no compromises with "the world, the

flesh, and the devil." It makes the one great charge against mankind, to wit:

"They are all gone aside, they are altogether become filthy; There is none that doeth good; no, not one." Ps. xiv: 2, 3.

And again, the charge is repeated:

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. xvii: 9.

And yet, while depicting our desperate state by nature, the Bible presents the remedy—the balm of Gilead—for our healing; "it invites us to the Great Physician."

THE BIBLE'S PLACE IN THE SUNDAY SCHOOL.

Having thus presented a brief but imperfect sketch of the Word, the question comes up as to its place in the Sunday school.

Certainly it should not be a subordinate place. Put this Book in the back-ground, the Sunday school degenerates into a mere social circle, or a literary club, where people may go to while away their time without any substantial profit to mind or heart. Whether teacher or scholar, let the Bible be our class book. Let it be the standard by which to gauge our teaching and practice. Let its holy light shine into our hearts and understandings; then we shall be able to teach others, and not "be the blind leading the blind." If we have anything to teach, let it be upon the authority of the Divine Word. "Simple, yet grand; mysterious, yet plain, and though from God, nevertheless it is within the comprehension of a little child." You may send your children to school to study other books, from which they may be educated for this world; but in this inspired book they study the science of the eternal world. Here you may find something for the mind, the heart, the conscience, the will, the life. It satisfies all our rational desires, meets all our wants, all the true aspirations of the soul. We may look to the world for pleasure, or riches, or fame, but if we do, our experience will be that of the godless sons of literary fame, such as Byron or Voltaire, who said:

"We've drank every cup of joy, heard every triumph
Of fame; drank early, deeply drank, drank draughts
That common millions might have quenched; then
died

Of thirst, because there was no more to drink."

But never a human being went to the Bible who did not find true the words of our Savior: "But whosoever drinketh of the water I will give him, shall never thirst; for it shall be in him a well of water springing up into everlasting life."

Yes, let this book have the first place. For it we cannot substitute the words or the comments of erring men. Let us drink at the fountain head. In the Bible there is nothing superfluous, nothing lacking: it is perfect. In the words of the Psalmist, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple." Ps. xix: 7. The Bible is a book suited to all—the learned and the unlearned—the old and the young. Nothing is more damaging to the cause of religion and revelation than the idea that this Book has little to do with the intellect; that it is suited only to old people and children, and addresses itself only to untaught and unenquiring ignorance. To the most intellectual and educated it opens a vast field for thought. The wisest and best of our race have pored over its pages for instruction, for guidance, and as the only revelation that has brought "immortality to light."

Let it stand first in importance in the Sunday school, first in our homes, first in our hearts, and the first to control and guide our lives.

The World Growing Worse.

BY W. A. JARREL, D.D.

How any one who believes the statements made in Matt. xxiv. 37-51, Luke xviii. 8, 1 Tim. iv. 13; 2 Tim. iii. 1-8, and other Scriptures, can believe the world is growing spiritually better is more than I can conjecture.

1. In answer to the argument that wars as carried on now are not so barbarous as they once were, arbitration, etc., let the barbarities of the Boer and the Chinese wars say whether there is anything in this argument.

2. In answer to the argument that the charities, etc., are better than ever, admit this (which, considering the opportunities of the age, is doubtful), and still you have to face the fact that the age is a Pharisaical age. The age in which Christ came, in all these respects, was the best since the fall. Yet, it crucified its Redeemer; and He denounced it as whitened sepulchers. Like our own, looking at the outward, it could have demonstrated that it was almost a heavenly, millennial age.

LOOKING AT THE FACTS.

1. Not since the days of Christ was infidelity, outside of State churches, so prevalent. It is now not only in the world and in State churches, but all churches are honey-combed with it. Not a denomination of any size in which many of its "great preachers" and "great professors" are not really infidels. Who could have

been made believe, fifty years ago, that even Baptist institutions of learning would now be loaded down with infidel-Baptist professors? Yet, looking at Chicago University, and many others, we cannot deny this. Why, even in the staid old conservative South, in high places among Baptists, the vicarious atonement is denied! Worse than all, we have become so used to this, and so "liberal" that these infidels retain their standing among us. Who does not remember that Dr. Howard Osgood, at Detroit, showed that Harper is but paddling out the silly statements that Tom Paine peddled out? Yet, Paine is called an infidel and Harper Baptist!

2. Under the form of godliness, a very large portion of our churches are filled with the world. In many of them, to preach the old-fashioned gospel life means a short pastorate to the one who preaches it. Christian experience as a condition of church membership has become almost a thing of only the past. Baptist preachers now make the way to baptism about as easy as do Methodists and Campbellites; and, in some instances, easier than do some Methodists and Campbellites. For all this I have the facts as proof.

3. Considering our increased wealth, the support of the ministry and of missions is a mere pretense rather than a reality.

4. Statistics show that the increase of the world's population is much greater than the increase of converts; so that many more are born into the world than into Christ. The world is going farther from the gospel than to it. This is true, even if all who are reckoned as "Christians" were real Christians. But, taking into consideration Romanism and other State Churches, the Pedobaptist Protestant and Campbellite denominations, only a small proportion of them ever profess regeneration—what Baptists and the Bible regard as Christians. To this, add the confessedly large proportion of even "Baptists" who are "strangers to grace" and what a picture, and what a mockery is the plea that the world is spiritually growing better!

Look, again, at the sad fact, that whole nations are becoming "civilized" without becoming Christianized, only to become infidels—Japan for example. Only twenty years ago, in our plea for missions, we urged the disaster of these nations accepting Western Civilization without becoming, at the same time, Christianized. Now, we see the sad fear realized!

Look, again, at the increase of games, various amusements for education and Christianity. We send our boys to colleges to come home educated in the barbarous foot-ball, base-ball, etc., rather than in refinement and in intellect. Like the decaying and decayed days of Rome, all now seems running into the craze for amusement.

5. Look at the increase of crime. The United States census shows that there were in 1850, 6,737 criminals convicted in the United States, or one to every 3,412 of the population, while in 1890 there were 82,329 convicted, or one to every 757 of our population! Let any one take these figures, and calculate how long it will be, at this rate of the "world growing better," before all will be criminals. Dr. W. F. Crafts assures us that within the last thirty years, murders, divorces and liquor sales have increased ten times faster than have the population. Witness the increase of corruption in every quarter. Why, frequently, the most treacherous and dangerous men we have are in the lead in our churches; and keep the knife at the throat of the pastor, that he may keep still on corruption, and that he may preach that the world is growing better.

Romanism directs the hand of the President of the United States, has control of nearly all of our cities, is branching out into the smaller places and getting control there, and elects our presidents, by manipulating platforms and elections. Few are the places where one can boldly uncover Romanism as it is, without incurring the risk of being mobbed—often no risk at all, but absolutely sure of being mobbed.

For the American Sabbath we have the Papal European Sabbath—worse than in some places across the water.

Take, as straws showing the way the wind blows, the following, clipped from our papers, only a few of them and but a few issues of them:

"President Hyde of Bowdoin College addressed an inquiry to the Congregational churches of Maine as to how many young men between the age of thirteen and twenty-one were members of those churches. He received answers from 162 churches which had in all 307 young men. In 89 churches there was not a single young man under 21. One hundred and forty-four of these young men were in ten churches in the cities and large towns. These facts are appalling."

"The Wisconsin State Convention showed a relatively small number of baptisms, and a small net decrease in membership. But some thought the outlook encouraging because more money was raised than usual. What shall it profit a church if it raise the whole world and no souls are saved by its ministry?"

"President R. E. Jones of Robart is caustic in his criticism: 'Academic distinction has become a matter of brawn and bull-dog courage, rather than Greek and Calculus. Harvard Freshmen cannot write English, and every college President meditates an article on the growing illiteracy of the college student.'"

"The fact has recently been brought out by Dr. A. C. Osborn in the *Examiner* that the growth of Baptists in New York has been a "backward progress;" that the per cent of increase, when compared with the increase of population, is far less than it was fifty years ago. He says: 'Neither ministers nor church members are as efficient in evangelization as they were thirty or forty or fifty years ago.'"

"Dr. Parkhurst is quoted as recently saying: 'When I perceive the amazing spirit which seems to be stealing into the world, I can't for the life of me make out what the Lord is about, and I say it with profound reverence.' It is not at all necessary that Dr. Parkhurst should make out what the Lord is about."

"Dr. Lorimer lately made an address in Boston in which, a Boston paper tells us, he 'complained bitterly of the lack of piety, enthusiasm and zeal among the young people of the denomination.' This does not speak well for the various young people's societies, the B. Y. P. U.'s, the Y. P. S. C. E.'s, etc., etc."

"Speaking of 'Christian Science,' the *Interior* of Chicago, says: 'How any one can reconcile himself or herself to such absolutely unmitigated and unredeemed bosh, passes comprehension.' It is generally 'herself.' There seems to be a truth in the claim of a recent English thinker that the human logical faculty is decaying."

To all this I can add a vast array of other facts in the same direction. Since the prophecies of the Old and the New Testaments abound in like statements, the attempt to cry down these facts with the word "pessimism" is, in the language of the Bible, to "cry peace, peace, when there is no peace." Against Bible prophets the false prophets of Bible times raised the same cry as we now hear against the preacher who tells the people the real facts—that our age is one of sham and pretense, rushing on to its "destruction." There is a Bible optimism. But it is not in the direction of the world now growing really better. The Bible optimism is the blessed assurance of the coming of Christ, and His destroying the works of the devil, and restoring the fallen earth to its "peace on earth and good will unto men." "Amen, so come, Lord Jesus."

Dallas, Texas.

Types and Their Antitypes.

BY REV. W. A. HAMLETT.

"THE ROCK."

The Bible contains many interesting references to rocks. Not only does their Maker use them as ribs for the earth's frame, but He also makes them to serve Him as material for allegories. What are the things of creation for, if not to subserve their Creator? He uses the mountains and hills, and makes them break forth into singing, while even the trees clap their hands before Him for joy. The morning is provided with wings to act as a messenger for God, while the wind catches an armful of prayers of saints, and soars aloft with them unto the throne. Ravens are used as bread-carriers to His servants, if the earth refuses to feed. Birds of the air serve as objects from which lessons of comfort are drawn, and lilies bloom but to be used as texts for sermons. Foxes have holes only to remind us that the Son of Man had not where to lay His head. The Christian's God is the God of nature, and He uses the entire natural kingdom as a supply house, from which material is drawn for the divine purpose.

The greatest sermon ever preached had its climax to rest upon a rock. That careless listener to God's word is but as a man whose house is built upon sand, and sinking sand at best. The one who intently hangs upon every word spoken in behalf of God's Son, and does its teachings is as one building his house upon a rock. He abideth the storm. To impress the stability of His church, Jesus taught His intention to build it upon a rock, and like unto the wise man's house it will never fall, though winds blow and floods come. Those of the new heart love to sing,

"How firm a foundation
Ye saints of the Lord."

When the mob murdered Jesus, it not only pierced Mary's heart and John's heart, but a pang of grief shot through the sympathetic earth, as great rocks parted asunder, and appeared like gaping wounds.

Adam and Eve had as clothing fig leaves, but when the last day comes, and men find themselves without the garment of righteousness, they shall cry for the rocks to fall upon them, and hide them from the face of God. From the long ago the Heavenly Father was spoken of as a rock. As a weak, timid wife derives satisfaction from leaning upon the strong arm of her husband, so have His children ever felt toward God. For a people to say "He is our rock" was to tell vol-

umes in the fewest of words. In this way the Christian reads the geological hand-writing of faith, and the one word spelled is "safety." How secure must he feel whose rock is the Lord of Hosts! To such soul Jesus becomes both refuge and strength, the combination resulting in a very present help in the time of trouble. Moses showed rare tact and judgment, as he revived the wasting hopes of Israel, by giving them a song, the burden of which was "Their rock is not as our Rock?"

All that is firm, or strong, or eternal, is best expressed by use of "rock." "Firm as Gibraltar," is a proverbial saying, because Gibraltar is a rock. Jesus is a rock to His people. In Him there is security, no fortress ever giving soldiers more emphatic protection. Yet those without Him are in as much danger as those within are safe. Isaiah describes the Messianic Kingdom as possessing blessings, among the number being one which is as "the shadow of a great rock in a weary land." The sun's heat beats unmercifully upon a traveler in a desert. Water is scarce and shade at a premium. With one's camel as the center, the earth around presents one weary circle of burning, blazing sand. Mirages are seen, only to end in disappointment, as risen hopes fall back exhausted. Tents are raised only to be stuffy holes with much heat and less air. As if by providential intervention, there arises a rock, a great rock in the weary land, gladdening hearts of both men and beast. There is shade, durable and cool; there is protection from sand storms, and above all a place where one may stretch his tired limbs and rest.

"Jesus is a rock in a weary land.
A shelter in the time of storm."

Away from Him are thirsting throats, dust-filled eyes, weariness, exhaustion and all such. Who would prefer the desert heat to shade? Who would prefer sand storms to protection behind a great rock? In the desert is drought, and next to starvation is the gradual choking of a parched throat; a slow and tortuous death from thirst. When men have to die, they desire it to be with dispatch. Misery is increased by tardiness. Israel was dying of thirst, the suffering of which made them rashly wish for death. A rock in the desert was smitten, out of which flowed a small Niagara. The very sight of the limpid stream made people shout in joy, as the current plowed its way in the desert sand, the men and women of Israel drank and lived. One can hardly help seeing the contrast between water and drought; life in the face of death. But the water came from a rock; and even such a rock is Jesus, from whom flow rivers of living water, as the Samaritan woman was told. Though the desert is unfavorable to streams and dangerous to life, yet as the barren rock became a fountain-head in the midst of barren sands, so does the Christ offer drink to the thirsty of this world.

Many who are travelers in life's wilderness, exhausted and fallen to the dust, can testify that in the desert there is a Rock whence flows the water of life, looking upon which one sees it is clear as crystal; drinking of it, one finds it has power to give life, and the life it gives shall never end. Often, on dark nights, however cautious one may be, one finds his feet to trip, and himself to fall into a pit. By some means or other, David fell into a pit; it was a horrible pit, at the bottom of which was miry clay. Beyond doubt, he began to sink; deeper and deeper his weight carried him, until in great need, he cried unto God. The King of Hosts inclined unto Israel's king, and hearing his cry, placed his feet upon a rock. David never knew what the firmness of a rock foundation meant, until, after sinking into mire, he was placed upon one. Jesus, the rock, is such a foundation to all who are saved. The sinking sinner, like Simon, cries, "Lord, save," when a hand is reached forth, and he who is nigh drowned is placed upon a rock. To be saved from drowning is as joyful as to be drowned is sad. Sinking into the miry clay of the pit is terrible, yet gracious is that salvation provided upon the solid Rock. In the shallows, ships may founder, and many may be drowned beneath the whirlpools; but the one upon the cliff above is safe, for the foundation is sure and steadfast. We are persuaded the Rock, Christ Jesus, is safe, and he whose feet are set thereon is likewise safe, for his goings are established. Well may such an one have a new song in his mouth, for whosoever is upon the Rock has a right to sing.

Also there is safety within the Rock. How many travelers have thus escaped the fury of storms! There is an abiding feeling of security in the bare thought of a rock. Elijah, by this means, was saved from whirlwind and fire. In the contemplation of such events as the one through which Elijah went, and their disastrous results, men have reason to rejoice in a Savior, who is a rock offering eternal refuge. Life is one succession of fitful storms by land or sea. Full soon would the strength of humans be exhausted, or their life blown out, were it not for the Rock of Refuge. Widows have often rushed to that Rock in storms of bereavement, and there found solace of soul. Sinners have

been snatched from the raging sea, and being placed upon the Rock, have joined in salvation's song.

Now let our prayers be that when the last storm comes; when Jordan roars, and night broods over the soul, that there may appear amid the mists, the great rock, and that the feeble, trembling lips may sing:

"O, safe to the Rock let me fly,
To the rock that is higher than I."

Grenada, Miss.

THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

THE LINE OF SALVATION.

I have shown, I think conclusively, that neither baptism nor church membership, nor works nor obedience, nor duty, is a part of the plan of salvation. All these things are important matters, and should and do follow salvation. But they do not come before salvation, and are not essential to procure it. The question we are discussing is, what must I do to be **SAVED**?—not what must I do **AFTER** I have been saved. The question is, where is the line of salvation to be drawn? At what point is a person saved? I have said it is at faith—a faith which follows repentance. Let me now emphasize this point by means of Scriptural quotations. There are so many of these that it is impossible to give them all. There is no one point on which the Scriptures are more profuse than on this point of salvation by faith, or justification by faith, as it is usually termed. It is not my purpose, however, to discuss the question of justification by faith in all of its bearings. Whole volumes have been written upon it. I only propose to show in this article from the Scriptures that the line of salvation is drawn at faith.

Among the many passages bearing upon this point it is difficult to know where to begin or what to select. We may as well take them as they come. I shall use the word faith and belief as practically synonymous. Jesus said to the woman who was diseased with an issue of blood twelve years, and who came behind him and touched the hem of his garment, "Thy faith hath made thee whole." (Matt. ix. 22; Mark v. 34; Luke x. 48.) To the blind man near Jericho, he said the same thing: "Thy faith hath made thee whole." (Mark x. 52.) To the woman who was a sinner, who anointed his feet in the house of Simon the Pharisee, he said: "Thy faith hath saved thee." (Luke vii. 50.) Said Jesus, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16.) The emphasis here is evidently not on baptism, but on belief. Again "And, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." (John iii. 14, 15.) And then follows that beautiful golden text of the Bible, "For God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) In the same chapter, John says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on Him." (John iii. 36.) He has everlasting life now, has it as soon as he believes. Again, Jesus said, "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." (John v. 24.) If you claim that works are a part of the plan of salvation, then listen, "Jesus answered and said unto them, this is the work of God that ye BELIEVE on him whom he hath sent." (John vi. 29.) Again, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John vi. 35.) His hungering and thirsting for the bread of life and water of life shall forever be quenched by the power of faith.

John says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might

believe that Jesus is the Christ, the Son of God; and that BELIEVING YE MIGHT HAVE LIFE through his name." (John xx. 31.)

Peter and John healed the lame man at the gate Beautiful, and in explanation of it afterwards, said to the people, "And His name THROUGH FAITH IN HIS NAME hath made this man strong, whom ye see and know; yes, the FAITH which is by him hath given him this perfect soundness in the presence of you all." (Acts iii. 16.) In that fine discourse at Antioch in Pisidia, Paul said, "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 39.) Paul looking at the cripple man on Lystra, perceiving that he HAD FAITH TO BE HEALED, said "with a loud voice, stand upright on thy feet. And he leaped and walked." Acts xiv. 9, 10.) It was the faith that healed him. The leaping and walking were the result of that faith. They were the effect, not the cause of his being healed.

In that memorable council at Jerusalem to discuss the question as to whether circumcision was necessary to salvation, Peter said, speaking of the Gentiles, "And put no difference between us and them, PURIFYING THEIR HEARTS BY FAITH." "The pure in heart shall see God." (Matt. v. 8.) How shall the heart become pure? By faith? When the Philippian jailer asked, "What shall I do to be saved?" the reply was, "BELIEVE on the Lord Jesus Christ and thou shalt be saved." (Acts xvi. 32.) Paul said that the Gospel of Christ is "the power of God unto salvation TO EVERY ONE THAT BELIEVETH." (Rom. i. 16.) He says that God is "the justifier of him WHICH BELIEVETH ON JESUS." (Rom. iii. 23.) And he asked, "Where is boasting then? It is excluded. By what law? Of works? Nay; but the law of FAITH." (Rom. iii. 27.) He then adds, "Therefore we conclude that a man is justified by FAITH without the deeds of the law." (John iii. 28.) Was he not right in his conclusion? Again he said, "But to him that worketh not, but believeth on him that justifieth the ungodly, his FAITH is counted for righteousness." (Rom. iv. 5.) Again, "For the promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith." (Rom. iv. 13.) And again, "For with the heart man believeth unto righteousness." (Rom. x. 10.)

The old prophet, Habakkuk, said, "The just shall live by faith." (Hab. ii. 4.) Paul quotes this several times, in Rom. i. 17; Gal. iii. 11; and Heb. x. 38. He says in that beautiful verse, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) The ground, the basis, the foundation of peace with God is faith.

Paul says of himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (Gal. ii. 20.)

Paul asks, "This only would I learn of you, received ye the spirit by the works of the law or by the hearing of faith?" (Gal. iii. 2.) And he concludes, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. iii. 21.) And again, "For ye are all the children of God by faith in Jesus." (Gal. iii. 26.) Paul says also in that good old passage which I have several times quoted, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." (Eph. ii. 8.) He says also, "In whom we have boldness and access with confidence by the faith of him." (Eph. iii. 12.) And again, "That Christ may dwell in your hearts by faith." (Eph. iii. 16.) He says of himself, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 9.) Paul says that some people are "damned who believed not the truth." (Thess. ii. 12.) Jude says that the Lord "destroyed them that believed not." (Jude 5.) Peter writing to the "elect according to the fore-

knowledge of the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter i. 2) says that they "are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter i. 5.) And he speaks of their "receiving the end of your faith, even the salvation of your souls." (1 Peter i. 9).

And so I might go on quoting passage after passage. But these ought to suffice. They not only teach in the strongest possible manner the doctrine of salvation by faith, or salvation by grace through faith, but they also prove, it seems to me, beyond a question that the line of salvation is drawn at faith; that when a person has believed, he is saved, that he then has everlasting life; and that the end of his faith is the salvation of his soul. This means not only that salvation is the object of his faith, the purpose of his faith, but the end of his faith is salvation. And so I draw the line of salvation just this side of faith, and I boldly proclaim with all of these passages and a hundred others to support me, that before the person has believed, no matter what else he may have done, he is not saved; but when he has believed, when he has stepped over the line, he is saved, saved, and all the powers of earth and all the devils in hell cannot keep him from being saved. If he is saved, he will join the church, be baptized, will do good works to a greater or less extent as a result of his salvation. But he is saved when he believes.

This is necessarily so, because as I have shown in a previous article, religion is a spiritual matter. It is on the inside of a person. Its manifestations are external, but its essence is internal. Its fruits will be seen in the life, but the roots are in the heart. Works are only the bursting forth, the flowering out of faith in the heart.

Louisiana Items and Opinions.

I must be allowed to say that you are giving the denomination a most excellent paper. Tennessee Baptists have just reasons for being proud of the BAPTIST AND REFLECTOR. It stands firm for Baptist principles as related to divine truth, and reflects the spirit of Christianity in presenting them to its readers. Such a paper is a pastor's helper, and becomes an efficient teacher in every home. A weekly paper in the home moulds sentiment and shapes future destinies; hence pastors and parents should be very careful about the spirit that characterizes religious papers, as well as the subject matter that they contain.

LOUISIANA OUTLOOK.

Louisiana Baptists increased their contributions for Home and Foreign Missions during the last Conventional year fifty per cent. This is encouraging. It indicates several important facts, prominent among them, that the pastors are more and more becoming interested in missions, and are leading the people into the grace of giving. Again, that a larger number of churches are contributing to the Savior's cause that which belongs to Him.

STATE CONVENTION.

Our State Convention meets with Baton Rouge Church on Thursday before the third Sunday in July. We are hoping to have the best Convention in the history of the State. We mean by best that the reports will show that more souls have been saved, more churches strengthened and built up in the faith, more new fields occupied, and more money given for missions. We do not mean to rate churches by their commercial value, yet, it is evident that those who give most for the spread of the gospel of our Lord are those who enjoy church work most and are always at the post, ready for duty. Bro. Editor, come to our State Convention and help us catch the inspiration of the marching host of Tennessee.

COLLEGES.

Mt. Lebanon and Keachi Colleges have closed a successful year's work. The writer had the pleasure of preaching the commencement sermon at Mt. Lebanon, and enjoying the feast of good things that characterized the commencement. Bro. C. J. McFerren graduated and received the degree of B. S. He is a young preacher of great promise. The degree of D. D. was conferred upon Elder C. W. Tomkies of New Orleans. He is worthy of such an honor. Dr. J. R. Edwards is leading this time honored school to merited success. One hundred and sixty-seven matriculated last year and he is looking for 200 during the next session.

CHURCHES.

Good reports come to us from the churches throughout the State. Drs. Penick of Shreveport, Dodson of Minden, Hoster of Arcadia and Wharton of Ruston are leading the army of God on to victory in North Louisiana. Constant additions at regular services and believers being baptized, indicates that pastors are following the apostolic order. Special meetings in which a united effort is made for the salvation of the unsaved are all right and oftentimes a seeming necessity, but when pastors lead their people to believe that at every service the unsaved may be brought to Christ, and when they go to church asking God to save some one in that service, it is still better and nearer the Pauline way. The writer is on his second year as pastor of Monroe Church. I have a noble people here. They are not what they ought to be in the Master's work, yet we have much to encourage us. We have had 80 additions since we took charge here, and the church is still making greater endeavors for the future. We hope to meet our responsibilities. J. S. EDMONDS.
Monroe, La.

From Texas.

Our usual letter is somewhat delayed by the removal from Weimar to this place. After getting settled again and commencing work, I take a leisure time to write a few lines.

Elgin is a thriving, growing town of nearly 2,000 people, situated twenty-seven miles east of Austin and at the crossing of the Austin branch of the Central and the main line of the M. K. & T. Railroads.

The Baptist cause at this place has been much crippled and set back for several years by the confusions and divisions so common in Texas. The membership is weak, the church property in need of repairs and altogether there is much work of a difficult character to be done.

The denominational schools of the State have about all closed their sessions, and so far as heard from all have had successful terms. Baylor University at Waco is rapidly advancing. Over one hundred thousand dollars have recently been contributed by two wealthy Baptist men, a father and son, for the building and equipment of a science hall and a chapel on the grounds of the Baylor University. One of these brethren and another wealthy brother also proposes a joint donation of \$20,000 to the Baylor College at Belton.

The past few years have marked a great stride forward by the Baptists of the State. They are learning by experience how to do things on a large scale, and, as Dr. Buckner says, it is easier to do a big thing than a little one anyway. And, by the way, we learn that the Buckner Orphan Home has recently been the recipient of a large contribution by one of the liberal brethren above mentioned.

The great oil find in the southeastern part of the State has fairly set the country "on fire." The flow is simply wonderful and fortunes are quickly made; and many also will be sadly disappointed, as in all exciting enterprises some seekers find a failure. The destructive cotton weevil is doing its terrific work, and what the result will be cannot be reckoned till later on.

The annual meetings of District Associations will begin in a few weeks.

The spiritual lethargy and dearth still prevail throughout the country, with here and there a revival reported. With all the sincerity of our gloomy spirits, we can but recall the pathetic words of the prophet, "How long, oh Loré? How long?" T. E. MUSE.

Elgin, Texas.

Encouraged.

When I read under the caption, "Discouraged," the article in your paper by the faithful working president of our University, I confess I felt cast down for awhile. But while reflecting over what he had said that was discouraging, all of which is too true, I have taken up the other side.

I am encouraged because the past year's work has been the greatest in our history, notwithstanding the discouraging features mentioned by President Savage, we having the largest enrollment of students (376) we have ever had.

I am encouraged because these students came to us from more than twenty of the States and Territories of the United States, which shows that the efforts we have made to cheapen board and living expenses are being learned and appreciated, and it gives a larger constituency for the institution to draw from than it has hitherto had.

I am encouraged because every department of the University shows an advance over the year before, except that of young ministers, and this loss of them was only occasioned because the churches failed to send in funds sufficient for their maintenance.

I am encouraged because the institution has been so managed that every vacant room in Adams' Hall has been used the past year, and that, I am sorry to say,

others returned home after coming here because they could not get a room in which to stay to avail themselves of the cheap board.

I am encouraged because from the present outlook every room in which we can possibly place a student will be taken and occupied the first week of the next session—and while we will doubtless have to turn away some fifty or sixty students that will seek instruction here after the session opens, I am encouraged to believe some other brother will, like Bro. W. T. Adams, rather than see them longer turned away, invest at least \$5,000 in another hall for the young men, since this money thus invested brings a revenue of from eight to ten per cent. annually.

I am encouraged because of the success of Carson and Newman College by the herculean efforts of President Henderson in raising \$80,000, thereby securing \$75,000 to its endowment. This shows that our brethren in Tennessee have not lost interest in Christian education.

While there are other encouraging features I could mention, may I say last, but not least, I am encouraged because of your voluntary call for a rally of the Baptists of the State to raise now at this opportune time \$100,000 for the endowment of this institution and that it is so readily seconded by Bro. Turnley. This indicates that there are many brethren outside of our immediate vicinity that are appreciating the great work we are doing and are demanding that the denomination render this much needed help. While we have no promise of aid from any of our Baptist societies or organizations, I am encouraged to believe if others will back up your suggestions the time is not far distant when this result will be reached, and Tennessee Baptists will witness a greater attendance of students from other States to mingle with her own in seeking the advantages her institutions offer. J. A. CROOK, Sec'y.

Board of Trustees South-western Baptist University.
Jackson, Tenn.

From the National Capital.

Fifteen Baptist Churches compose the Columbia Association, fourteen in the District of Columbia and one in Maryland near the District line. The latest reports give these churches a total membership of 5,324.

The First Baptist Church has not had a regular pastor since the resignation of Dr. C. A. Stakely. Dr. Edward B. Pollard is the acceptable supply. The First is the oldest Baptist Church in the District, having been organized in the year 1802. They have a large membership, a commodious house of worship, an admirable location and a fine opportunity.

The Fifth Church, Dr. C. C. Meador, pastor, have sold their old property and will soon begin the erection of a modern house of worship at the corner of Sixth and East Streets, Southwest. Pastor and people are to be congratulated upon this change in their location.

The West Washington church have given an enthusiastic welcome to their new pastor, Rev. C. C. Coleman. Mr. Coleman is a native of Mississippi and one of the recent graduates of the Seminary at Louisville. Rev. George E. Truett, well known in Tennessee, supplied the pulpit of this church for several months while they were without a pastor. He and his family are members of the West Washington Church, and will give loyal support to the pastor. Bro. William Truett has recently come into the congregation of this church from the Edgefield church of Nashville. We welcome very heartily this beloved brother to the ranks of Washington Baptists.

GRANVILLE S. WILLIAMS.

Brief Mention.

The Mossy Creek Sunday-school observed Children's Day last Sunday, carrying out the excellent program prepared by the State Board.

Dr. Phillips is giving us some breezy hot weather sermons.

We visited Mouth of Richland Church this week, but missed the genial face and cordial hand-grasp of old "Uncle Bobby" Stone. He passed away last November at the age of 83 years. For more than forty years he had been a pillar of the Sunday-school and church, always in his place, never failing to get the questions and answers in the quarterlies and ask you a dozen questions besides. He was bright and cheerful as a boy, and Baptist preachers always had a hearty welcome at his home.

To-day Emmet Newman, one of the best citizens of our town, was buried. The funeral was attended by a large concourse of people, all of whom sincerely mourn his death.

J. J. BURNETT.

Jefferson City, June 10th.

I was at New Middleton Sunday and preached to a large congregation. We had the warmest service I have been in for quite awhile. Bro. L. L. Allen was with me. In the afternoon I preached to a good audience at Grant. Here is where I first joined the church. Here I was ordained. Here I lived in the sweet days long gone away. It was a joy to be among the good folks at Grant.

J. T. OAKLEY.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Central Church—Pastor Lofton preached on "The Great Commission" and "Indecision." Congregations small.

North Edgefield—Pastor preached at both hours. A funeral in the morning interfered with the S. S. and morning service.

Immanuel—Pastor Ray preached on "How do Things Impress You?" and "An Highway Shall be There."

Centennial—Pastor preached on "Rendering Service" and "Choosing The Goal." Baptized one at night.

Third—Pastor preached on "Devotion to Duty" and "Surrendering to be Saved." 135 in S. S. 70 in mission.

Edgefield—Pastor reports usual services.

Seventh—Pastor preached on "Deliverance" and "A Living for the Soul." 122 in S. S.

Rains Avenue—Observed Children's Day. 80 in S. S. Bro. Claibourne preached at night on "Free Salvation."

Bro. Holt preached at Yellow Creek Baptist Church, Rhea County. Tremendous crowds. Good collections. All day services.

Bro. Gupton preached at the tent at night on North Market Street on "The Compassion of Christ." Fair congregation.

Bro. Trice preached at Old Soldiers' Home and at Cauley's Chapel.

New Hope—Observed Children's Day in the morning. Dr. Folk preached in the afternoon.

Bro. Spillman was present and reported a pleasant day. He attended the Immanuel Church in the morning and the Central at night.

The following resolutions were adopted by the pastor's conference of Nashville:

We learn with profound and inexpressible sorrow of the death of Rev. F. H. Kerfoot, D.D., Secretary of the Home Mission Board. This sad dispensation of Providence removes from our midst a leader of superb abilities and a Christian gentleman whose rare graces of character set forth in an exceptional way the spirit of our Lord.

Resolved, That we feel a keen sense of personal loss and that we express to his bereaved wife and children our grief, assuring them of our deep and personal sympathy in this hour of all but insupportable affliction. We commend them to God, who promises to be a husband to the widow and a father to the fatherless.

Memphis.

Central Church—Pastor Potts preached to good summer congregations. Four additions by letter.

Central Avenue—Pastor Pettigrew preached on "Will the Heathen be Saved Without the Gospel?" and "Invitation to the Weary." Good congregations. Mission collection at night.

First—Pastor Boone preached on "An Unrecognized Claim" and "Our Wants and Needs Compared." One addition by letter.

Binghamton—Bro. Sale preached on "Heaven" and "Christian Sanctification." Arrangements are being made to organize a Sunday-school and prayer meeting.

Bro. Wells closed his meetings at the Southern Shops, some good accomplished. He also lectured on Jerusalem at the First Colored Baptist Church to a good crowd Thursday night. When he lectured at the New Prospect Church (col.) 300 out of a membership of 310 answered to their names.

Chattanooga.

First Church—Pastor Brougher preached on "The Bible, Is it Revelation or Romance?" illustrating the various translations with a chart. At night on "Odd-fellows," and more "Bible Bullets" were distributed. The three chorus choirs sang most acceptably. 300 in S. S. One baptized. Four received by letter. Good congregations.

Central—Seven accessions; three by letter and four by baptism. Prospects for Children's Day are good. Bro. Fristoe formed training class at Sweetwater last Tuesday night.

Second—Pastor preached at both hours. Good S. S. A Mission Institute will be held next week.

Hill City—Usual services, with preaching by the pastor.

Knoxville.

First Church—Pastor Egerton preached. Two approved for baptism. Three baptized. 438 in S. S.

Centennial—Pastor Snow preached. 317 in S. S.

Smithwood—Pastor McLain preached. 86 in S. S.

Second—Pastor Jeffries preached. One received by letter. 296 in S. S.

Third—Pastor Murrell preached. One profession. Two baptized. 218 in S. S.

Bell Avenue—Pastor Murray preached. Received five by letter. 209 in S. S.

An interesting session of the Sunday-school Association was held with the church at Bearden.

JACKSON.

First Church—Pastor Haywood preached to a good congregation in the morning, crowded house at night. Two baptized at prayer meeting.

Second—Pastor Inman preached to good congregations.

Highland Avenue—Pastor Moore preached to good congregations. Has been engaged in a meeting at Bolivar.

—A good day at Lancaster last Sunday. I had the largest audience I have seen in our church since the Association met with us last October. We had an enjoyable service. Two joined the church. We also observed the Lord's Supper. We shall be pleased to have any of our ministering brethren visit our little town and preach for us. J. H. AGEE, Colporter.

Lancaster, Tenn.

—Eagleville is 18 miles from Murfreesboro. Messengers to the fifth Sunday meeting coming on the train going North would arrive at Murfreesboro at 5 45 p. m.; arrive at Eagleville at 9 p. m., which would be too late for service Friday night. The conveyance from Nashville and Murfreesboro will be very comfortable. All coming will please send their names.

Eagleville, Tenn.

J. C. WILLIAMS.

—I take my vacation after the 15th of July. Will lecture for one week each at the Mississippi Chautauqua at Crystal Springs, the Louisiana Chautauqua at Ruston, and at the Gulf-port Chautauqua. Have been invited to preach one Sunday each at the First Church, Cleveland, Ohio, and the First Church, Courtland, N. Y. Best wishes.

OSCAR HAYWOOD.

Jackson, Tenn.

—Good day with us here yesterday. One profession of faith and same approved for baptism. Let all our Sunday-schools remember the collection for Sunday-school and Colportage next Sunday morning, and remembering, let each one give and give liberally. Duck River fifth Sunday meeting at Tullahoma this time, beginning Friday night.

R. A. KIMBROUGH.

Shelbyville, Tenn.

—We are in a great meeting here at Claremore, I. T. Rev. J. B. McKeehan of Miami, I. T., is doing the preaching, and doing it with great spiritual power. He is a Kentuckian by birth and education—Williamsburg and Louisville. He has a great future before him. He is only 32 years old, but a power already in the pulpit. In one week we have had some 20 professions of faith in Christ. We are expecting great things. More anon. Claremore, I. T.

J. M. NEWMAN.

—A good day at Hale's Chapel the third Sunday. Preached in our new house at 11 a. m. One addition by experience and baptism. Organized a Sunday-school at 3 p. m. Preached at Cross Lanes school-house at night to a large congregation. Our fifth Sunday meeting will meet at Tullahoma the 28th, 29th, and 30th of this month. We hope for a good meeting, and hope all of the brethren that are assigned subjects will be there, and as many more as can come.

L. D. AGEE, Colporter.

—The work at Trenton Street Baptist Church is keeping up well this summer. Two hundred in Sunday-school last Sunday in spite of the rain, and 122 at our Walnut Hill school. The Sunday-school observed Children's Day the 30th. Baptism next Sunday. Our church is emphasizing State Missions now. First, the subject is made the object of special prayer in our prayer meeting. Second, we make it a subject of special study in our meetings and at home. Third, we make a special effort to get a contribution from every member.

SPENCER TUNNELL.

Harriman, Tenn.

—Rev. W. C. Golden has been with us for twelve days, preaching with great power and earnestness of soul. Bro. Golden's sermons were direct appeals to the heart, full of the gospel and apt illustrations. The congregations were large, gave close attention and many lives were greatly benefited. The visible results are not so large as we had hoped and prayed for. There were three conversions, but God can use these three for a glorious work in his kingdom. Not only the Baptists, but the people of Brownsville in general, were highly pleased with Bro. Golden's sermons.

Brownsville, Tenn.

CHAS. L. ANDERSON.

—Sunday, June 16th, was an eventful day for the people of East Florence, especially Baptists. We had the largest Sunday-school of the year, 168 present. Our efficient Superintendent, Dr. A. D. Bellamy, was happy. At the morning service we received 15 members into our church; the Sunday previous, eight. Twenty of this number are members of our Sunday-school, most

of whom professed during a protracted meeting at the M. E. Church, in which many of our Baptist people took an active part. We had arranged for baptizing in the evening at the river; on assembling, there was a vast throng of people, various sizes, ages and denominations. Unknown to each other, three churches had arranged for baptizing at the same time and place. The Campbellites first troubled the waters and baptized three. After receiving two more members the Baptist pastor began baptizing, and alternately with the pastor of the M. E. Church they continued until the five Methodists who requested immersion had received the same. The Baptist pastor continued until 25 had obeyed the command given by our Savior. Each of the ministers (Baptist and Methodist) assisted the other in leading out and adjusting wraps for those baptized. Many were heard to remark, "I never before witnessed such a sight." At the night service we received four members, two by letter and two for baptism. The hand of church fellowship was then extended to the new members, thus closing a busy day spent in the service of the Master.

JOE VESEY.

East Florence, Ala.

To the Churches of Tennessee.

The District Association period will begin at Dyersburg July 18th and continue until about November 1st. I think the pastor and the District Association constitute "the key to the situation." Let all pastors arrange to attend, and let all churches arrange to be well represented. I would further suggest that at least one-half day be given in which reports may be heard directly and verbally from the churches. The old-fashioned "love letter" should give place to a live report from a living man. Let each body of messengers arrange to have one of their number tell of their methods, successes, failures, plans, hopes, prospects, state of religion, etc. The secretary, editor, college professor and all concerned will find this an interesting and helpful exercise.

These visiting brethren are often talking in the dark in these meetings. A lively set of reports, such as I have indicated, will develop an audience and reveal a situation, which will prove to be an inspiration to the man who is studying the best interests of our denominational growth. By all means let us have free and full discussions. It will do more good than Baptist brag or Baptist bruising. Down to business, brethren, is my earnest suggestion for these New Century Association meetings. We need to hear from the churches, and to have the spirit of wisdom, the spirit of light, the spirit of life—yea, the Spirit of Christ. All who agree with me please say, Amen.

A. U. BOONE.

Memphis, Tenn., June 22nd.

As to Salaries.

I notice in the BAPTIST AND REFLECTOR of June 20th that Bro. W. R. Farrow asks the question, "How much does it take to pay the salaries of all the secretaries and all the colporters of the State who are connected with the mission work of the State?" I suppose he meant to ask how much money it takes to pay the salaries of the missionaries and colporters. He had just before asked the salary of the Secretary. In your reply you were misled by the ambiguity of the question, and also by a slight error in the Minutes.

By referring to the Treasurer's report, on page eight of the Minutes of the last Convention, we find this entry: "Amount paid to Corresponding Secretary and missionaries, \$7,557.12." The added phrase, "including Sunday-school and colportage," is misleading, as the colporters were not paid by the Treasurer, but by the Corresponding Secretary, as his report, just below on the same page, indicates. The Treasurer paid for Sunday-school colportage books \$976.44. The Corresponding Secretary paid to colporters and for books, as per his report, \$4,964.07. The amount paid by the Treasurer was thus repeated, which if subtracted from the total amount paid by the Corresponding Secretary makes \$3,987.63. But there were also received by the Corresponding Secretary, through the colporters, \$2,415.21, which added to the \$3,987.63 makes a total of \$6,402.84, of which amount \$2,500 in books were left on hand.

Now, if the object of Bro. Farrow was to ascertain the per cent. of the expenses as compared with the receipts, he should take account of all this, and he should also take into account the labors of the Corresponding Secretary in his capacity of Treasurer and Financial Secretary of the Orphans' Home. He received for this, as his report on page fourteen of the Minutes shows, \$2,631.16. Now, add these amounts and we have \$7,557.12 plus \$6,402.84 plus \$2,631.16. Total, \$16,591.12. Now, the per cent. of the salary and traveling expenses of the Corresponding Secretary with the above is 12 per cent. But the Corresponding Secretary represents also Home and Foreign Missions, and any per cent. of expenses as compared with receipts should not omit this, which, if included, would bring the per cent. down to about 8 per cent.

A. J. HOLT, Cor. Sec.

Nashville, Tenn., June 21st.

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.

Associations.

No. I.

As the Associational season is drawing nigh, is it not meet that we should turn our thoughts thitherward in order that we may make the most of this season which is an important period in our denominational progress?

I trust I may be pardoned for seeming vanity in stating that I have personally participated in just 382 Baptist Associations, besides numberless State Conventions, and twenty-five Southern Baptist Conventions. I only do so to show that experience warrants the statement that I ought to know how Baptist Associations are conducted. It may be that some editor or some other secretary in the South has personally attended so many, of which he has kept an accurate account, but it is scarcely probable.

Fully fifty per cent. of the messengers to our Associations have never attended a half-dozen sessions in their lives, and ninety per cent. have never attended a dozen, while a large number each year attend an Association for their first time.

Therefore the following suggestions giving the writer's ideas as to the best way to get all the good out of an Association, may not come amiss.

TIME AND PLACE.

An eminent Baptist once said that when the subject of time and place comes up at an Association he always "thanks God and takes courage." This subject never fails to awaken interest and excite attention. It is an open question as to the best time to hold Associations. They are usually held at a season when the working country people are more at leisure. An ideal As-

sociation is a country affair. It doesn't flourish in a city or town. It is not appreciated by town or city people. They seldom stop to attend it, and thereby lose great profit. So it should be held at the season most convenient to our country brethren.

Usually the summer season after the crops are "laid by," or in the early fall when chickens are ripe and roasting ears are in full bloom, and before the cold weather renders fires necessary for warmth and comfort, are the seasons selected for the Association.

As to the day of the week, that too is an open question. The old style was to meet on Saturday, hear the introductory sermon, adjourn for dinner on the ground, meet again in the afternoon, read the letters and elect officers, and then adjourn until Monday morning at 9 o'clock. The moderator by the aid of the clerk usually made out a list of the committees Saturday night, and handed them out Sunday at preaching. But Saturday is growing into disfavor as the day for the assembling of the Association. Tuesday and Wednesday are becoming quite popular now for the reason that the preachers all lose their Sunday appointments, and every church in the Association that meets the Sunday that day, as the pastor is usually at the Association. Still many of our older brethren cling with tenacity to the Saturday time of meeting.

It is the judgment of the writer that if all the Associations in the State of Tennessee should agree upon a schedule so that no two Associations should be in session the same day, it would be a great benefit to the general cause. It would take six months to get through the list, and some would meet at an inconvenient time, but there are obvious advantages in such a schedule.

1. It would give members of one Association an opportunity of visiting any other Association without being absent from his own.

2. It would give the editors and the secretaries an opportunity of attending every Association.

I do not give emphasis to the objection that a few entertain that the presence of these functionaries is not desirable. But I dare say that these same men bring into any Association as much light, knowledge, zeal, energy, loyalty, good-cheer, large experience and true devotion to the Master's cause, as any other visitors who attend Associational meetings. But the question of time and place is always settled by each Association according to the convenience of that body alone. I predict a coming time, when, without any surrender of any right, each Association will select its time and place with more reference to the good of the cause in general than from local considerations.

The place should receive attention. Many Associations have met at churches wholly inadequate to care for them. I recall now an Associational meeting at a place where the neighborhood was entirely unprepared for the meeting. No provisions had been made. Embarrassments were many. More than once the messengers went hungry, and the neighborhood was glad to get rid of its embarrassment.

Any church inviting an Association should begin to prepare a year in advance.

1. There should be plenty of water on the ground. No church should invite an Association that is not well provided with plenty of good, pure water for man and beast. If the spring or well is too far from the house, there should be plenty of water hauled in barrels to the ground.

2. The messengers should not have to be sent so far from the church for entertainment that they cannot conveniently attend the meetings of the Associations. Members of the enter-

taining church that live so far away might camp on the ground, and entertain their company camp-fashion. Really an Association that is entertained in camp-meeting style has many advantages.

3. The house should be large enough to hold the body and the visitors also who always attend. If the house is not sufficient, there should be provided a comfortable brush arbor. Where there is a Woman's Missionary Society to meet with the Association, which happily is becoming more and more in vogue, there should be provided a place convenient for their meeting, say a school house or some other church house. Of course the house should be well provided with lamps for night services. It must be embarrassing for visitors to have to act the sexton and clean lamp chimneys, light lamps, sweep out the house, etc., yet the writer has had this to do many a time.

But this is enough at present. In future articles I hope to treat on some other practical phases of Associational life.

A. J. HOLT, Cor. Sec.

Woman's Missionary Union.

Program for July, 1901. Subject, The Foreign Board.

1. Hymn—"How Firm a Foundation."

2. The Great Commission—(To be read by five persons, giving names of writers). Matt. xxviii. 18, 20; Mark xvi. 15, 16; Luke xxiv. 45, 49; John xx. 21, 22; Acts (by Luke) i. 7, 8.

3. Prayer—That help may be given every member of this society to be more loyal, more faithful this year.

4. Encouragements—Contributions to Foreign Missions from Southern Baptists last year larger than ever, \$156,083. W. M. U. contributed \$31,801. Baptisms reported 1,000, a large number considering conditions in China. Twenty-one new missionaries appointed.

5. A Lesson of Faith—Prepared sketch of William Carey, the shoe-maker missionary and pioneer of modern missions.

6. Fagot Gathering—Ask several members to come prepared to tell of some missionary they have heard, or to bring some item of interest regarding foreign missions that the fire may burn brightly.

7. Remember—The more members enlisted as helpers, the more successful will the meeting be. Mission prayer cards for the new year have just been issued; societies may obtain them free from Central Committees.

8. Business—Collection.

9. Leaflet—"The Object of Our Foreign Mission Board," by Dr. E. E. Bomar. Recommendations of the Foreign Board.

10. Ask God's Guidance for the Foreign Mission Board; His protection and strength for the missionaries.

11. Closing Hymn—"Nearer My God to Thee," a resolve for the new year.

A sketch of William Carey will be found in the BAPTIST AND REFLECTOR of June 13th.

Items of interest in report of Foreign Board.

Your committee to report on Items of Interest in the report of the Foreign Board bring the following to your attention.

1. Enlargement.—We note with grateful pleasure the large increase in the number of missionaries to the foreign fields. Within the last three years over fifty new missionaries have been appointed, twenty-one within the last twelve months, so that we now have on the foreign field one hundred and two missionaries. Besides, this the number of native workers has increased from about one hundred and thirty to one hundred and seventy-one, which gives us a present force of two hundred and seventy-three workers on the foreign field. We note with profound gratitude the very

high character of these new missionaries, ranking as they do among our most cultivated and consecrated men and women. Still again, we are gratified to see that the work is being steadily enlarged on the foreign fields. New churches are being organized and new stations opened. We rejoice also to note that some of these native churches are taking liberal steps toward building houses of worship, and in sustaining themselves. We record the fact with profound pleasure that the Board has for four years consecutively reported to the Convention "no debt," all accounts being paid in full. The contributions for the work have for years steadily increased. Last year we were rejoiced at the enlarged contributions of \$140,000, and this year it has gone to \$156,000, the largest receipts in the history of the Board. As can be readily seen when the receipts are enlarged the per cent of the expenses is proportionately diminished. The report of the Board shows that for the past year only eight cents on the dollar was used for all expenses in Richmond, and five cents on the dollar covered all the expenses for collecting in the several States. Thus it will be seen that thirteen cents on the dollar covered all the expenses in the home land, and eighty-seven cents went to the missionaries. It is a cause for profound gratitude to Almighty God that our missionaries report 1,009 baptisms during the past year. Of this number, 200 were reported in China, notwithstanding the terrible trials there. It will ever stand out as one of the most glorious pages in the annals of Christian work that the missionaries and the native Christians acted with such fidelity to the cause of Christ, some of our native workers even laying down their lives for the Master's sake.

The committee commends the establishment of theological training schools for native preachers in foreign lands; also the formation of publication societies in Canton, China, and Rio, Brazil. It approves the appointment of medical missionaries and commenting on the hopeful outlook, concurs in the request of the Board that prayer be offered for more men to be called to the foreign work—men such as Judson and Carey, Yates and other heroes of the cross. The report closes as follows:

2. We recommend that the Board seek to enlarge the work to the extent of sending out at least twenty-five new missionaries during this Conventional year, trusting God to give them to us, and the churches to sustain them.

Now for State Missions.

During the months just preceding the meeting of the Southern Baptist Convention, Home and Foreign Missions have the right of way over everything else, and it ought to be so then, but now that special pull is past. I want to call the attention to the pastors of the State work, not that I mean for you to do less for Home or Foreign Missions, God forbid, but that you will do more for the work in the State. Surely it can be said of a truth that never was our work so prosperous as now, with more men in the field and the field yielding more visible fruit than ever before. Think of it, there have been in the last 90 days thirteen new church houses dedicated, which is the direct work of the missionaries, and twelve more that will surely be finished and dedicated before the meeting of the State Convention this fall. Who can estimate the good to result from twenty-five new Baptist pulpits in this State declaring the truth in sections where they have had it not as we hold it? Let God be praised for it all that He should have honored the sickly efforts of a mighty people who could do so much for His glorious cause if they would only wake up to a consciousness of their ability to do so. God stir our hearts to

"attempt great things for God and expect great things from God."

Our Board is in need of more funds than it had last year, for it is working more men. Some one may say that we should not have employed so many. Yes, we should, for the Convention at Gallatin ordered us to scale the work for the year on the basis of a 25 per cent increase. The Convention ordered it, God willed it, the Board did it. Now will you march to your own orders, do God's will and stand by the Board, which is only your servant? God help us.

Carthage, Tenn. G. W. SHERMAN.

How Can It Be Done?

Dear Bro. Folk:—Dr. Holt's article, "The Problem of Southern Baptists," in your issue of May 9, should cause serious thought in the mind of every Baptist reader.

The question presents itself, will the Baptist view of the New Testament teachings as to church government hold good in this age when organization is all the rage in every phase of life? Must we come to the Church of England and Roman Catholic view, that what was a good and efficient practice in one age must be adjusted so as to fit the conditions of another age? The very suggestion of this query raises the question as to standards. If we leave the old battle cry of Baptists during all the ages, "The Bible is our only and sufficient rule of faith and practice," what shall be substituted as our guide? Some will answer the "sanctified common sense," the "superior wisdom," etc., of the whole denomination in convention assembled. But who is the "whole denomination?" Which are the brethren who are so perfectly led of the Holy Spirit that we may be safe in following them rather than the examples given in the Scripture?

What is the situation? There are some 19,000 white Baptist Churches in our Southern States. By far, the great majority of these are practically indifferent to the great work for which the church was instituted by Christ. A large number of these churches are uninformed and undeveloped; and are themselves fit subjects for missionary work. The question is, how may these churches be developed and interested so that with one heart they may all put their strength together in one common effort in the name of the Lord? It seems to be generally conceded that all present methods are not effecting the object hoped for. Hence the present uneasiness among those who have the interest of the Lord's kingdom at heart. Some cry for more organization, some for none at all, and some, perplexed by the difficulties in sight, are content to drift as we are going.

The boards are hampered by a double difficulty, and the cry which is now being made for another board is a confession of their failure to meet the requirements of the situation. First, a large number of the churches disbelieve in the board system, and feel that the boards are an encroachment upon the prerogatives of the churches. They are, therefore, unwilling to be led by them or to endorse their work. Second, the boards are so fully occupied with executive duties that they have no time to attend to the development of the churches.

The Gospel Mission plan was put into operation with the hope of eliciting the interest of individual churches by inducing them to assume the direct support of such missionary work as they are able. The seven year's history of that work fully demonstrates the practicability of the churches so managing their work. But something is needed to unify the operating strength of individuals and bring out the sense of fellowship in co-operation.

The great and essential principle from practice is that the responsibility and authority for the management of all the

affairs of the kingdom, so far as they pertain to itself, resides in the church. Certainly if organizations are to be effected they must be actually (and not merely nominally) subjected to the church's authority, or they cannot be regarded as according to Scripture teaching. Isn't it possible to effect an arrangement whereby the scattered forces of our Baptist churches may be concentrated for action, and yet so as that each shall be the centre both as authority and responsibility of its own activities? Surely there is one thing we must not forget, and that is, that the church is the temple of the Holy Spirit.

There can be no reasonable objection to Associations and Conventions as purely deliberative bodies. The difficulty is to keep them such. But does not the trouble arise from the endeavor to manage so much business, and much of it, too, such as properly belongs to the churches? Thus they become executive in character rather than deliberative. The boards derive their motive from the conventions which appoint them, and they are practically business managers for the conventions.

But suppose all this were altered. Suppose that the conventions were to confine themselves to consultation over and planning out work which should be referred back to the churches for execution. Suppose that the boards were charged with the work of studying the condition and ability of the churches, and developing them—indicating to each such work as it could do, so as to make its efforts best co-operate with those of the whole.

Note briefly how this would affect the denomination with respect to its mission work.

First, as to the churches. They would each be left free to assume the management of its own work. Such as are able could support a missionary in full, other weaker churches could combine in such support. The selection, appointment and direction of the missionary would be with the church, but having the advice of the board and the benefit of council in convention, it would always have the assurance that its work was being effective and in co-operation with that of other churches. Each church would have its own work, the responsibility for which would rest directly and solely upon itself.

Second, as to the conventions. They would become purely deliberative bodies at which the work of the year performed by the churches would be brought together for information and discussion. Plans made for the succeeding year would be referred back to the churches for execution. The advice and assistance of the boards would be duly received. Not being concerned in the management of funds, the question of the money basis of representation would be removed, and all churches could be invited freely to send as many messengers as would care to attend.

Third, as to the boards. They would study the churches and the work to be done. Knowing both the ability of the one and the needs of the other, they would be able to afford advice and assistance to the churches in their work so as to unify the co-operative strength of all. They could act as intelligence offices, and together with the denominational papers as a medium of communication both between the churches and between the missionaries and churches. By this means, brethren feeling called forth could be brought into contact with churches wishing to send, and by their earnest representation of the needs of the work the churches would be spurred to the performance of their duty.

Being thus simply advisory and educational bodies, they would not be in danger of encroaching upon the field of the churches' responsibility and authority. There would, therefore, be no need for any church to fear them. Mutual

confidence would mark their intercourse with the churches. Thus one of the barriers which the boards have now to encounter in their endeavor to cultivate the churches would be removed. And the main part of the executive work, which the boards now perform, being also removed by being given back to the churches, they would be free to give practically the whole of their attention to the solution of the very question which is before us.

Brethren, does not it appear that the difficulties before our denomination are to be removed by action along the line of the above selection? Its consistency with what we believe to be Scriptural teaching will bring all together, and it provides for united action. A dissemination of our forces is weakness, but to drift on as things now tend is to leave the landmarks of our faith as to church practice. The questions before us are serious, and we owe it to God to give them a right solution. Let our minds work in prayer and without prejudice, and with the desire to honor Him who saved us.

WM. D. KING.

Avondale, Tenn.

Tennessee Associations, 1901.

Memphis—Dyersburg, Thursday, July 18.

Big Hatchie—Woodland Church, Haywood County, Wednesday, July 24.

Concord—Salem Church, Cainsville, Wilson County, Thursday, August 1.

Sequatchie Valley—Dunlap Church, Friday, August 2.

Holston—Clear Fork Church, 12 miles west of Limestone, Tuesday, August 7.

Nolachucky—Adriel Church, at Crosby, Tuesday, August 13.

Chilhowee—Pleasant Grove Church, Thursday, August 22.

Duck River—Mar's Hill Church, Marshall County, five miles west of Cornersville, Friday, August 23.

Big Emory—Haley's Grove Church, Cumberland County, Thursday, August 29.

Walnut Grove—Maple Grove Church, Meigs County, Thursday, August 29.

Unity—Walnut Grove Church, Hardeman County, 8 miles East of Bolivar, Saturday, August 31.

Watauga—Holly Spring Church, Johnson County, Tuesday, September 3.

Ebenzer—Bethany Church, Maury County, near Carter's Creek Station, Wednesday, September 4.

Tennessee Valley—Birchwood Church, James County, Thursday, September 5.

Central—Trezvant, Wednesday September 11.

Easton—Calhoun Church, McMinn County, Thursday, September 12.

Salem—Mt. Zion Church, date not given in minutes, but presumed to be Thursday, September 12.

Stockton's Valley—Beech Grove Church, Monroe County, Ky., Saturday, September 14.

Mulberry Gap—Sneedville Church, Hancock County, Tuesday, September 17.

Friendship—Fellowship Church, Stokes, Wednesday, September 18.

Wiseman—Rocky Mound Church, Macon County, 5 miles northwest of Epom Springs, Wednesday, September 18.

East Tennessee—Point Pleasant Church, Thursday, September 19.

Holston Valley—Shady Grove Church, Thursday, September 19.

Sweetwater—Christiansburg Church, Monroe County, Thursday, September 19.

Beech River—Bible Hill Church, Decatur County, Friday, September 20.

Weakley County—Bethel Church, 3 miles east of Greenfield, Friday, September 20.

Wm. Carey—Union Hill Church, Hardin County, Saturday, September 21.



OLD PEOPLE

Have a charm of their own when they are not weak and feeble, but hale and hearty, enjoying the sports and pleasures of youth though they cannot participate in them. The whole secret of a sturdy old age is this: Keep the stomach and organs of digestion and nutrition in perfect order. The young man who does not think of his stomach will be made to think of it as he grows old. It is the "weak" stomach, incapable of supplying the adequate nutrition for the body, which causes the weakness and feebleness of old age.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It makes the "weak" stomach strong, and so enables the body to be fully nourished and strengthened by the food which is eaten.

"I suffered for six years with constipation and indigestion, during which time I employed several physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Pierce's Golden Medical Discovery and little 'Pelle's,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since. I am now in good health for one of my age—60 years. I owe it all to Dr. Pierce's medicines."

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

Union—Philadelphia Church, Grundy County, Saturday, September 21.

Clinton—Robertsville, Thursday, September 26.

Beulah—New Liberty Church, Lake County, (Cronanville), date not given in minutes; presumably first week in October, (October 1?) Tuesday.

Cumberland Gap—Blair's Creek Church, Tuesday, October 1.

Tennessee—Smithwood Church in auditorium of Holbrook College, Fountain City, Tuesday, October 1.

New Salem—Hickman Creek Church, Smith County, Wednesday, October 2.

Ocoee—Cookston's Creek Church, 15 miles east of Cleveland, Thursday, October 3.

Providence—Cave Creek Church, Roane County, Thursday, October 3.

Riverside—Mount Union Church, Fentress County, Friday, October 4.

Judson—Missionary Ridge Church, Hickman County, 2 miles west of Bon Aqua Station, time not given in minutes; presumed to be October 5, first Saturday.

Cumberland—Little West Fork Church, Montgomery County, Tuesday, October 8.

Northern—Cedar Ford Church, Union County, Tuesday, October 8.

Enon—Conwall's Chapel Church, 7 miles north of Carthage, Wednesday, October 9.

Western District—Cottage Grove Church, 12 miles west of Paris, Wednesday, October 9.

Nashville—Mill Creek Church, Davidson County, Thursday, October 10.

Sevier—Bethel Church, Eldee, Sevier County, Thursday, October 10.

Harmony—Harmony Church, Friday, October 11.

Southwestern—Chalk Hill Church, Benton County, 3 miles east of Camden, Friday, October 11.

West Union—Paint Rock Church, near Almy, Scott County, Friday, October 11.

Dover Furnace—Dissolved, but a call is made to form a new Association at some unexpressed time.

Midland—Mount Harmony Church, Knox County, Wednesday, October 16.

New River—Macedonia Church, Scott County, Thursday, October 17.

CONVENTIONS, 1901.

East Tennessee Sunday school Convention, Clinton, Wednesday, July 31.

Baptist State Convention—Harriman, Wednesday, October 16.

The above list is made out from the minutes of the various Associations. Read it over and if there are any mistakes in it we shall be glad to correct them. If any Associations are omitted let us know.

BAPTIST AND REFLECTOR.

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

NASHVILLE, TENN., JUNE 27, 1901.

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

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2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

3. If you wish a change of post-office address, always give the post-office from which as well as the post-office to which you wish the change made. Always give in full and plainly written every name and post-office you write about.

4. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

6. Advertising rates liberal and will be furnished on application.

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

THE CREATION.

With our next lesson, we turn back to the Old Testament, and shall continue to study that for the next six months. You have heard the expression frequently, "from Genesis to Revelation." We go from Revelation to Genesis—from the end to the beginning, from Omega to Alpha. In other words, having gone through the Bible, we start again. The International Lesson Committee aims to have our Sunday-school pupils go over about the same lessons every seven years.

The first great fact which meets us as we begin this study of the Bible anew is—God. "In the beginning God." When the curtain rises, he is standing in the foreground. In the very opening of the drama he is the actor, and at that time the only actor. The sacred writer does not attempt to argue the fact of his existence. He simply takes it for granted. He begins with God. God is the starting point. With him, God is a self-axiomatic truth which needs no proof. But given God and all else follows. If the first four words of Genesis be granted as true—and who shall deny them?—if in the beginning was God, self-existent, omnipotent, omniscient, omnipresent, then subsequent events were simply the unfolding of the power wrapped up in his nature. Talk about evolution. All evolution is simply the evolving, the development, the expression of God's power. Any evolution which attempts to ignore God, or which stops short of God, or which tries to go back of God, is necessarily false.

The second great fact which meets us is that God is the Creator. "In the beginning God created the Heaven and the earth." It does not make any particular difference whether he did this by simply speaking the word and bringing the world into existence, or whether you adopt the nebular hypothesis that he did it by creating a mist which gradually condensed and became solid earth, and then cooled and became habitable. It does not make any particular difference whether he created the earth in six days of twenty-four hours each, or whether the six days represented long periods of time, perhaps millions of years. The essential fact is that God was the Creator, that he was back of it all and his hand fashioned the universe. The order of creation is given as follows:—1. On the first day,

light. How simple, how sublime, is the expression of Moses, "God said, Let there be light and there was light." No words of poet or orator can add to this statement of the fact. And so light always radiates from the presence of God. That is the first emanation of his character. 2. The firmament. The earth, including the land and the water. 3. Land, separating the continents from the oceans and causing vegetation to grow. 4. The sun and the moon. If any one wonders how light could have been created before the sun and the moon, he certainly has never risen from his bed before sunrise and has never seen the light flooding the valleys an hour before the sun rises above the hill tops. 5. Life in the waters. From this, it would seem that the first form of animal life was fish life. 6. Life on the land, and crowning that, man. You may call this idealized history, but it seems to us to be very real history. Certainly, it has to do with an "objective historical fact"—creation.

Our lesson contains the account of the creation of man. Without him, God's work was not complete. Some creature was needed with a moral nature and with a mental capacity to exercise dominion over all the other creatures. So God created man—created him in his own image—which, of course, means his moral image, with a God-like nature. He made him a little lower than the angels. A little later, the next chapter tells us he created woman to be his companion and helpmeet. He gave them instructions to "be fruitful and multiply and replenish the earth and subdue it and have dominion over all of the other animals." Indeed, he placed the whole world under man's dominion.

After the creation of man, God looked upon the world and he saw it was very good. Before man's creation it was *good*, but after that it was *very good*. The creation occupied six days, whether six literal days of twenty hours or six periods of time, embracing perhaps millions of years, it makes little difference. A thousand years with God are as one day, and a day as a thousand years. On the seventh day God rested and hallowed that day, "because that on that day he had rested from all his work which God had created." One of the ten commandments which he gave to Moses on Mt. Sinai was to "remember the Sabbath day to keep it holy." If God labored six days and rested on the seventh, how much more do we need to rest on the seventh day! This need for rest one day in seven is written in the very constitution of man. It has been demonstrated that man needs to rest one day in seven, and that any one who does so actually accomplishes more in the end than one who works every day. The same is true of other animals. Following the divine example, let us keep the Sabbath day then as a day of rest, and also as a day of worship.

REV. F. H. KERFOOT, D.D.

It is with a sad heart that we announce the death of Dr. F. H. Kerfoot. It was not entirely unexpected, as it has been known to our readers for several weeks that he was very critically ill. The end came last Saturday night about 8.30. He had been unconscious all day and his death was quiet and peaceful. He was buried Monday morning in Shelbyville, Ky., where he had a home and where his child lies buried. The funeral services were conducted by Dr. Henry McDonald, pastor of the church at Shelbyville. The order of exercises was as follows:

Invocation—Dr. Lansing Burrows of Nashville.
Reading Hymn—Prof. J. J. Rucker, of Georgetown College.

Reading xc. Psalm—Rev. W. W. Hamilton, McFerran Memorial Church, Louisville.

Reading Hymn—Rev. Ryland Knight, Ashland, Ky.

Reading Romans xiii.—Dr. W. W. Landrum, President Home Mission Board, Atlanta.

Prayer—Dr. G. B. Eager, of Southern Baptist Theological Seminary.

Brief addresses by Dr. J. E. White and Dr. I. T. Tichenor, of Atlanta; Dr. J. M. Frost, of Nashville, and Dr. H. McDonald, of Shelbyville.

Prayer by Dr. I. J. Van Ness, of Nashville, and concluding hymn by Rev. B. H. Dement, of Louisville.

Telegrams of sympathy were received and read

from Dr. R. J. Willingham, Corresponding Secretary Foreign Mission Board, Southern Baptist Convention, Richmond, Va.; Dr. O. F. Gregory, Secretary, Baltimore, Md., and from Dr. H. Morehouse, Corresponding Secretary of Baptist Home Mission Society of New York City.

"Know ye not that there is a prince and a great man fallen this day in Israel?" Dr. Kerfoot was indeed a prince in Israel. He was one of our greatest and strongest men. The son of a prominent physician, with all advantages, both of home surroundings and education, he made use of his opportunities. He was born August 29, 1847, and was consequently about fifty-four years of age. He was in the Confederate army for awhile during the war. In 1869 he graduated at the Columbian University with the degree of B.L. He spent a year and a half in the Southern Baptist Theological Seminary, but on account of failing health had to suspend all study for a year. He graduated at Crozer Theological Seminary in 1872. Afterwards he traveled over Europe, Egypt and Palestine and spent a year in the University of Leipzig. On his return to this country, he became pastor of the Midway and Forks of Elkhorn Churches in Kentucky. He was elected to succeed Dr. Richard Fuller as pastor of the Ertaw Place Baptist Church at Baltimore. After a successful pastorate there for a number of years he was called to the Strong Place Baptist Church, Brooklyn. On account of a fall which dislocated his hip and rendered him unfit for pastoral service, he resigned this church, studied for awhile in the Seminary at Louisville and was elected to a professorship in that institution, which he held until two years ago, resigning to accept the secretaryship of the Home Mission Board, which was urged upon him.

Dr. Kerfoot was a great preacher. With a fine presence, a strong voice, a warm emotional nature, a thorough knowledge of the Scriptures and an impassioned eloquence, he was one of the ablest preachers in the Southern Baptist Convention. Many of our readers will remember the sermon preached by him before the Texas Baptist Convention at Waco last year. Some of his enthusiastic hearers declared that it was the greatest sermon that had been preached since the day of Pentecost. He swayed his audience, consisting of some 6,000 or 8,000 people, like wheat before the wind. Strong men fell upon each other's necks and wept like children. But that sermon was only one of many similar sermons. The difference was in the occasion. It was the meeting of the man and the hour.

Dr. Kerfoot was a great platform speaker, as shown by his numerous speeches before the Southern Baptist Convention on various subjects and before the State Conventions in the last two years upon Home Missions. Two of his speeches were especially notable: (1) The one delivered before the Southern Baptist Convention at Columbus, Ga., in 1881, when he so emphasized the words in the Constitution of the Convention, "Elicit, combine and direct the energies of the churches," as to burn those words upon the consciences of Southern Baptists. So strongly did he stamp his individuality upon them that many people thought, and some perhaps think now, that Dr. Kerfoot was the author of the phrase. (2) His speech before the Convention at Hot Springs last year, appealing for the appointment of a committee on co-operation.

Dr. Kerfoot was a great secretary. His speeches, as we said, were powerful. He thought large plans for the work of the Board and for the interests of our Southern Zion. It seems a tremendous pity that he could not live to see them carried out. To him the office was no sinecure. It meant work, hard work. As he saw all the tasks which confronted him and the magnificent opportunities which lay out before him, he exclaimed in a letter to us a few months ago, "Who is sufficient for these things?"

Dr. Kerfoot was a great parliamentarian, one of the ablest in the South. He taught parliamentary practice in the Seminary for some years, and he wrote a book on the subject, which is now adopted by many of the Baptist Conventions and Associations in the South. He was also Moderator of the Kentucky General Association and frequently Vice-President of the Southern Baptist Convention.

But while Dr. Kerfoot was great in these other

respects, he was, to our mind, greatest as a man. Take him all around, up and down, through and through, out and out and in and in, he was one of the greatest men we ever knew. He had his faults, but those faults were covered over by a strong personality, a genial nature, a warm, sympathetic, loving heart. His very nobility of character made him keenly sensitive to the criticisms of his brethren, and it may be that these criticisms had something to do with precipitating the disease which carried him off and hastened his death.

We believe that the great contribution which he has left to Southern Baptists is not so much his books, though he has written some able ones, such as the revision of Dr. Boyce's *Theology* and his book on *Parliamentary Practice*; not so much the memory of his sermons and speeches, though they will long linger in the minds of those who had the privilege of hearing him, but it is the emphasis he put upon the need of all Southern Baptists co-operating in the great work of sending the gospel into all the world, and the impulse he gave to that great object. The duty of "eliciting, combining and directing the energies of the churches in one sacred effort for the propagation of the gospel"—this is the one great principle to which he gave his life, and we fear for which he gave his life. But while it was emphasized by his life, we trust that it may be still more emphasized by his death, and that Southern Baptists will now heed that voice which they shall never hear again in the flesh, but which still speaks to them with all of its earnestness and eloquence. We hope that, like Samson, he may slay more by his death than by his life. That which he could not do while living, he may be able to accomplish through his death. If so, his death will not have been in vain.

Who shall take his place? We do not know. We do not suppose that the Home Mission Board knows. Nobody knows yet. But somebody will take up his burdens and duties and carry them out for him. Whoever does, let us give to him our sympathy and support.

Let us add this: The death of Dr. Kerfoot appears to our short-sighted minds untimely. It seems as if his work was not yet done. But God knows best. He makes no mistake.

The text of that wonderful sermon of Dr. Kerfoot's at Waco, to which we have referred, was, "All things work together for good to them that love God." We may not understand it now; it may all seem strange to our bewildered minds. Let us remember, however, that

"Man cannot judge the Eternal mind by his,
But must accept the mysteries of life
As purpose divine with perfect ends.
And in our darkest clouds God's angels stand
To work man's present and eternal good."

To the wife so sorely bereaved, to the children left fatherless, we tender our deepest sympathy, with a prayer that God's grace may come into their hearts and give them strength and comfort in their dark hour of trouble.

WHAT THE BAPTIST AND REFLECTOR STANDS FOR.

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

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

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

THE MORMON MONSTER.

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

PERSONAL AND PRACTICAL.

—We sympathize deeply with our friend, Rev. P. W. Carney of Mt. Juliet, in the recent death of a thirteen-months old babe. May God's grace comfort the father and mother. The child can not come back to them, but they shall go to it.

—A man in Missouri refused to subscribe to a fund for the purpose of putting a fence around a cemetery because he said there was no need for a fence, as those who were in could not get out and those who were out did not want to get in.

—Dr. W. M. Paden, of the First Presbyterian Church, Salt Lake City, who ordered a copy of the "Mormon Monster" soon after its publication, writes under date of June 11th: "I have already read your book with much interest. It is surprisingly accurate to have been written by one who had been so little in contact with the whole machine."

—It is announced that the Secretaries of our State Mission Boards in the South will hold a meeting in Nashville on July 30th. At a meeting held in Atlanta last year at the invitation of the Home Mission Board, an organization of the State Secretaries was effected. The meeting in Nashville will be the first regular meeting. It will be for the purpose of comparing notes and devising plans for the prosecution of our State work in the South. There is no nobler, no better, no more hard-working band of men in the South than the Secretaries of our State Boards. We shall be glad to have them meet in Nashville.

—A law was recently adopted in Arkansas requiring a person to procure a license at the cost of \$5 a year to drink liquor. The *Baptist News* says: "This is a good law, but it ought to provide that he shall also wear conspicuously on his person a placard as follows: I have paid a license of \$5 for the privilege of drinking all the liquor I want this year." The *News* adds: "Most toppers carry a very conspicuous advertisement of their drink habits on their noses, but the moderate drinkers who imbibe on the sly and frequent the saloons by the underground passage are sorely in need of a law that will uncover their meanness and expose them to public view."

—The *Baptist News* has the following kind words: "The *Baptist and Reflector* has an editorial each week on the Sunday-school lesson for the second Sunday following. As Bro. Folk is a fine writer, these Sunday-school editorials are very helpful to his readers. And why should not the Sunday-school lesson, or any other selection from the word of God, be suitable matter for editorial consideration? The business of a religious paper is to deal with Bible questions." A great many have expressed their appreciation of our articles on the Sunday-school lessons. We hope that they are read with interest and profit, not only by Sunday-school teachers and pupils, but by others as well.

—It is stated that Mr. Jno. D. Rockefeller has offered to give another \$5,000 to Carson and Newman College on the condition that \$5,000 shall be raised by 1905. We think Mr. Rockefeller ought to make it \$50,000 instead of \$15,000, but at any rate we are in favor of the College accepting the offer and starting in to raise the other \$50,000. It can be done. We will suggest, however, that it might be well to wait about two years before beginning, so as to give the Baptists of East Tennessee a breathing spell, as many of those who gave before will probably want to give again, and also to give the South-western Baptist University a clear field the next two years to raise an endowment, as we hope it will do.

—The *Alabama Baptist* says that the death of Gov. William J. Samford, the Chief Executive of that Commonwealth, is a source of profound sorrow to the people of Alabama. He was a pure, upright, Christian man and Governor. He leaves a heritage to his children and to the people, marked by a spotless character. A higher eulogy cannot be pronounced. Gov.

Samford died on June 21st in Tuscaloosa, where he had gone to attend the commencement exercises of the State University. He was succeeded by Hon. W. D. Jelks, President of the Senate, who took the oath of office on June 13th. Gov. Jelks is a comparatively young man. The *Alabama Baptist* warns him against the "intemperate, the gambler, the blasphemer." We hope he will heed the warning. He is a graduate of Mercer University, Macon, Ga. Is he a member of a Baptist Church?

—Soon after the meeting of the Southern Baptist Convention, Dr. J. B. Cranfill, editor of the *Texas Baptist Standard*, published an editorial called *Observations on the Southern Baptist Convention*, in which he made some pretty severe charges against various brethren and one of the Boards of the Convention. We were quite surprised at the article at the time. It did not sound like Dr. Cranfill. In a recent issue of the *Standard* Dr. Cranfill says: "The article was written under a misapprehension of some things, not necessary to mention here, but which have since been set right in my own mind. In order now to set all of this at rest forever, I cheerfully, of my own motion and with only a good purpose in my heart, withdraw the entire article, and ask the pardon of any brother, known or unknown to me, who was hurt in any way by what the article contained."

—Mr. Edward Goodman announces his retirement from the *Standard* of Chicago. He has been connected with it for nearly forty-eight years as proprietor and business manager. Since 1895, he has been President and Treasurer of the Goodman and Dickerson Co., which published the *Standard*. He says that the special reason for his retirement now is "that the paper may have new capital and new life." Mr. Goodman is not only an efficient business man, but also a high-toned Christian gentleman. Personally we regret his retirement from the *Standard*. It has been a pleasure to meet him on our occasional visits to the office. In regard to its future plans, the *Standard* says that it "expects in the fall and winter to make several important announcements which will be interesting to its readers." We presume that Mr. J. S. Dickerson will still remain managing editor of the paper, a position which he has filled with distinguished ability since 1895. The *Standard* has long been one of our very best papers.

—In comparing the basis of representation in the Southern Baptist Convention and the Northern Anniversaries, the *Journal and Messenger* said: "Under the present system three millions of Southern Baptists had two thousand persons present at their anniversary, and one million of Northern Baptists had fifteen hundred present at their meetings in Springfield." The editor of the *Journal and Messenger* has attended the Southern Baptist Convention a number of times. For this reason, and for the reason also that the *Journal and Messenger* is published just across the line, he has an unusual acquaintance with Southern Baptist affairs for a Northern man. It was all the more surprising therefore to read the above statement from his pen. He ought to know that while there are three million Baptists in the South, about one-half of these are negroes and not constituents of the Southern Baptist Convention at all, but have a convention of their own. We do not object to the comparison which he made, but it should have been on the basis of one million five hundred thousand Southern Baptists against one million Northern Baptists.

—That is certainly a very gloomy picture which Dr. Jarrell presents on page two. We do not know when we have seen so much pessimism crowded into one article. Dr. Jarrell must have had a bad case of dyspepsia when he wrote it, or he was having trouble with his eyes and was wearing blue glasses. There is much truth, of course, in what he says—too much truth. And yet there is another side to the picture. Never were the forces of Satan more blatant, but on the other hand never were the hosts of God more numerous, better armed, or more eager for the conflict. More copies of the Bible are being published than ever before. It is being more earnestly studied than ever before. More missionaries are laboring in the foreign lands, more money is being given to their support and they are having more converts than ever before. Never was the missionary spirit so strong as now. Never was temperance sentiment so widespread and so determined. We do not mean that Dr. Jarrell is mistaken in what he says. We only mean to present another and brighter side to the picture. In one respect, however, Dr. Jarrell is mistaken—in saying that this age is so much worse than that when Christ came to the world. Read the first chapter of Romans and you will see there a picture of human depravity and moral degeneration such as has never been equalled since in all of the history of the world, and certainly is not surpassed now.

THE HOME.

Grandmother's Sermon.

The supper is over; the hearth is swept,
And in the wood fire's glow
The children cluster to hear a tale
Of that time so long ago.

"Life is a stocking," grandma says,

"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay-colored, and some are
white,
And some are ashen gray.

"But most are made of many a hue,
"With many a stitch set wrong,
And many a row be sadly ripped
Ere the whole be fair and strong.

"There are long plain spaces without a
break

That in youth is hard to bear,
And many a weary tear is dropped
As we fashion the heel with care.

"But the saddest, happiest time is that
We court and yet would shun,
When our Heavenly Father breaks the
thread
And says that our work is done."

The children come to say "Goodnight,"
With tears in their bright young eyes,
While in grandma's lap, with broken
thread,
The finished stocking lies.

—Ellen A. Jewett.

Aunt Sarah's Baby's Copper.

Uncle Tom was rich and old, and
lived on a great farm on a hill, and
all his brothers and sisters and neph-
ews thought he was made of money.

So, when Uncle Tom came to see
his first baby niece, it was expected
he would do something handsome.

But Uncle Tom was so odd one
could never tell where to find him;
and when he had looked at his lovely
niece, and said she was as pretty as a
young puppy, and laughed his loud,
jolly laugh, he just tossed her a cop-
per, and that was all.

Mama Sarah was so indignant she
threw it back without saying a word.
But Uncle Tom was too good-ra'ed
ever to be offended, and only laughed
again, and putting the copper in his
pocket, he went away whistling, to
look at some cows some where.

He bought the cows and paid for
them, and while he was putting up
his money, a hen flew out of a barn
window close by, cackling—a very
old hen, with a high crest, like a pe-
acock's, and white feathers down her
legs, as though she had been a Bloom-
er.

"That's a singular looking bird,"
said Uncle Tom.

"She is a great layer," replied the
hen's owner.

"Got one of her eggs you will sell
me?" asked Uncle Tom, taking out
Aunt Sarah's baby's copper.

"I guess so. Here, Rad, you run
up to the nest in the horse barn
chamber, behind the stalls. That is
Pantlet's nest, and I guess by the
sound you will find a new-laid egg
there."

In a minute Rad ran back with the
egg warm and white, and Uncle Tom
paid the copper, and taking it home,
put it under a sitting hen, and in due
time out popped a chicken. The chick-
en grew to be a hen, and the hen proved
as great a layer as her mother.

So Uncle Tom saved so many eggs

to pay him for his trouble and his
corn, and sold the rest, or turned
them into chickens for the benefit of
Aunt Sarah's baby, who kept grow-
ing along to girlhood, and then wom-
anhood, and was still as pretty as ever.

At last Uncle Tom sold some of the
hens for a lamb. The lamb became
a sheep and the mother of many
sheep, until the sheep were sold for
a cow.

So year by year, while Aunt Sarah's
baby grew older and prettier, her
property grew larger and more val-
uable, until on her wedding day,
Uncle Tom took home to her in a
line, like the procession going into
the ark, first a flock of hens, then a
drove of sheep, and, following after,
a herd of cows—a handsome dowry,
and only the rightful income from
her first copper.—*Et.*

Kind Severity.

In western Montana, twenty-five
years ago, a stage coach was making
its daily trip, with a mother and her
infant child as its only passengers.
A sudden change of weather subject-
ed the woman to more exposure than
she was provided for, and before the
journey was half over, the freezing
cold had begun to creep into her
blood. She could protect her babe
but her own life was in danger.

As soon as the driver knew how
severely she was suffering, he gave
her all his extra wraps, and quick-
ened the pace of his team as much as
possible, hoping to reach warmth and
refuge before her condition became
serious. His passenger's welfare
was now his only thought, and by
frequent inquiries he sought to as-
sure himself of her safety.

But the fatal drowsiness had stolen
over her, and when no answers were
returned to his questions, he stopped,
and tore open the coach door. The

woman's head was swaying from side
to side.

Instantly, he took the babe from
her, and bestowed it as comfortably
as he could in a furry bundle under
the shelter of the seat; then, seizing
the mother roughly by the arms, he
dragged her out upon the frozen
ground. His violence partly awak-
ened her; but when he slammed the
door and sprang to his box and drove
on, leaving her in the road, she be-
gan to scream.

The driver looked back and saw
her running madly after him.

"My baby, my baby! O, my
baby!"

The horror of her loss made her
forget the cold. By and by, when
certain that she had warmed her
blood into healthy circulation, the
driver slackened the speed of his
horses, and allowed her to overtake
him and resume her place on the
coach, with her living and unharmed
child.

Was the man cruel? That mother
did not say so when she knew—
knew that he had aroused her and
brought her back to life. He had
done as God does sometimes to shake
us out of soul lethargy and moral
sleep.

When the sordid care and selfish
success are deadening every spiritual
sense, till our loyalty to him, and
even our consciousness of right and
wrong, are being chilled to death, a
sudden terror is often the surest, as
well as the quickest, rescue. A
warning incident or shock of misfor-
tune may be the salvation of a char-
acter, the restoration of a life worth
living. Such discipline is not God's
cruelty; it is his kindness.—*Chris-
tian Intelligencer.*

"Willie, you mustn't eat so fast;
it will give you dyspepsia." "An'
then would I be cross as papa?"—*Indi-
anapolis News.*

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One-seventh of all the deaths in
the world are said to be caused by
tuberculosis, and in some places it
is practically epidemic. The city of
San Francisco has instituted a quar-
antine against consumptives. This
disease is more common than any
other in the tropics.

He—They say the temperature in
Florida has been about 75 all this
month.

She—Isn't that aggravating? To
think that they should have tempera-
ture like that there where it's so
warm anyway that they don't really
need it.—*Philadelphia Press.*

Mamma—"Tommy, do stop that
noise. If you'll only be good I'll
give you a penny."

Tommy—"No; I want a nickel."

"Why, you little rascal, you were
quite satisfied to be good yesterday
for a penny."

"I know, but that was bargain
day."—*Philadelphia Times.*

A sense of duty pursues us ever.
It is omnipresent, like the Deity. If
we take to ourselves the wings of
the morning, and dwell in the utter-
most parts of the sea, duty per-
formed or duty violated is still with
us, for our happiness or our misery.
If we say the darkness shall cover
us, in the darkness, as in the light,
our obligations are yet with us.—
Webster.

THE SIEGE IN PEKING.

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



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.

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

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

YOUNG SOUTH.

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

Mission topic for June, ITALY.

The Student Band.

I have received two sketches of the great Savonarola, from Reese Puckett, Water Valley, and Mary Edna Everett, Trenton. Both are very well done. If you forget all else about this wonderful man, remember how his heart burned to save souls, and in this be like him!

I hope the May students have received the twenty little books I sent out a few days since, and that your interest in missions has deepened and widened by these pleasant studies of Miss Heck in the *Journal* so that you will read every one as it appears.

L. D. E.

Young South Bible Learners.

Learn 1 Cor. xv. 19-20.

Our Symposium.

Here are more sweet words of greeting for our own Mrs. Maynard.

The first is from Colorado:

"My Dear Mrs. Maynard: How well I remember clasping hands with you and your husband and bidding you God speed in the dear old First Church in Memphis just before you left for your work in far-off Japan. I was glad when I read in the Young South of your safe return. I can fully appreciate your longing desire to be at home once more, and again to see face to face those whom you love, for I, too, have been away from home and know what it is to be among strangers. Oh! I prayed earnestly that the Father's loving protecting arms would be around you on the homeward voyage and bring you to the tender embrace of your earthly father, so anxiously awaiting your coming. I do sincerely hope to meet you again in my dear old church. Doubtless you remember the reception we gave you, and I assure you we will again receive you with open arms if you will take us in the fall tour. Welcome, thrice welcome to your native land!"

MRS. A. P. TRUSS.

And Del Rio sends the following:

"We have been studying about missions in Japan, and we are so glad you have done so much for the Japanese children. We are hoping you'll have a nice time in Virginia and Maryland."

Ralph and Berry Burnett, Johnny Ruble, Willie Laws, Love Sawyer, Earl Givens, Robbie Runnion, Katie Huff, Dessie Hood, Ida Shell and Mabel Kerr.

And Humboldt adds these cheery words:

"I am so glad you are back in your own fair land, and that you had such a delightful voyage. May you enjoy meeting friends and loved ones and be greatly benefitted by the change and rest."

HARRY LEE DODSON.

I feel quite sure Mrs. Maynard is pleased with these personal greetings. Some day when she is rested she will tell you all about it.

YOUNG SOUTH CORRESPONDENCE

Your editor labors at a decided disadvantage this morning. An unfortunate fall on June 17th, has deprived her of use of her left arm entirely, the elbow joint having been dislocated. What a very useful member even the left hand becomes when it is lost! Two nights, rendered sleepless by the in-

tense pain in the injured member are not very conducive to writing. You must forgive all deficiencies therefore.

There are some letters that I feel sure you will find interesting.

No. 1 comes from our never tiring good friends at Blountville:

"My family sends birthday offerings for Mrs. Maynard, and Mrs. Phillips expects to have some 'ckicken money' soon. We are eight miles west of Bristol, and should be very glad indeed to have Mrs. Maynard see our Sunday-school when she visits Tennessee. Would that be among the possibilities?"

N. J. PHILLIPS.

See "Receipts" for names and credits. What does Mrs. Maynard say? I know it would give her great pleasure to do so, if she can arrange it next fall. The "Phillips Band" is one of our best, and we are greatly appreciative of their continued interest in our work.

No. 2 brings 10 cents and a picture from Reese Puckett. Thanks for both. Our "gallery" ought to grow apace now Mrs. Maynard is with us. I shall turn over the collection in October when she comes to Chattanooga. So follow Reese's example and send in your pictures for our dear missionary to look into the thoughtful faces of the young workers who love and honor her, and take them back to her Japanese home.

No. 3 is from Mrs. E. C. Saunders, now in Ripley:

"I recently had the great pleasure of seeing our dear Mrs. Maynard and hearing her talk, and Mr. Maynard preach."

So she is ahead of us, isn't she? Never mind! Our time will come, God willing. We are so glad to know of Mrs. Saunders' restoration to health, and we wish her many years of usefulness.

No. 4 is from Lenore:

"Enclosed find \$1 to be divided equally between the Orphans' Home and Japan. We do not send much, but we hope even a little will do good. We are so glad to know Mrs. Maynard is back again. We enjoy reading of her work in Japan, and we hope to have more money soon. May God bless the Young South and its editor!"

ETNICE KIRBY,

ALONZO KIRBY,

JUDSON KIRBY,

MAUD KIRBY.

All honor to our "Kirby Band!" Their work will be blessed. Many thanks!

Babies' Branch to the front! Mrs. A. H. Fly, in charge at Jackson, writes: "Little Lewis Tribble Carpenter wishes to enroll his name. He is only three years old, but will make a fine addition, and sends 70 cents. I send you postage on last certificates."

We are so happy to welcome this new member. May he grow up earnest in his love for missions! Will Mrs. Fly say to him how much obliged we are for his generous offering?

No. 6 is from our good friend, Mrs. Truss in Colorado, with a dollar "post-script," which we gladly place to the credit of Japan. We are most grateful.

Humboldt does likewise in No. 7, Harry Lee Dodson, sending another \$1 in a "post-script." That's the way to do things!

And here's another! Del Rio sends No. 8:

"My Sunday-school class send greetings to Mrs. Maynard, and all wish to join the Young South Band. We send you now 25 cents for the Orphans' Home, and hope soon to have more for Japan."

MAGNOLIA RUBLE.

Thank you so much! We welcome the class most cordially, and hope to learn to know them well. Dr. Holt is planning to do great things in the interior of the Orphans' Home, things that are absolutely necessary for the children's health and comfort, and he wants all the help we can give him. So work on, and interest all you can.

Templeton comes next in No. 9:

"Enclosed please find \$1.50 for Japan collected on the star card received so long ago. I will try to do better next time."

JOSIE LAMBERT.

That's most encouraging, even if a bit late. I wish all who have the cards would go hard at work at piercing stars. Thank you so much for "running over" yours.

The "Champion Beggar" has her innings again! Just read No. 10 from Memphis:

"In response to words of appeal in the 'Symposium' I enclose a small order from 'The K's.' I am sorry we can't come oftener and stronger."

A. F. K.

And what do you suppose the "small order" was for? Just

FIVE DOLLARS.

Now, don't you wish we had a great many "small orders" like that? My! we count that a great big offering, don't we? We certainly are proud of "The K's." May God keep them all! June would close rather disconsolately but for this V.

Now! June has gone. Strike hard for July. Let us come bravely to the work. Mrs. Maynard's eyes are on us, week by week, remember. Gladden her heart by a long list of sweet, cheerful givers in the next four weeks. Don't give up to the heat. Take writing materials out in the porch or on the lawn. Work for dear life, so that I may carry up to Harriman to be read before our own missionary, a fine record of our summer's work. Begin to-day!

Your editor needs cheering up. Don't forget that these lines are written in much pain and weariness, and pray God that the injury may yield to time. Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

April offerings	\$ 13 76
May offerings	70 81
First week in June	5 03
Second week in June	19 57
Third week in June	14 19

FOR JAPAN.

N. J. Phillips, Blountville	61
Mrs. R. C. Phillips	49
Charles J. Phillips	12
Ethel K. Phillips	10
Reese Puckett, Water Valley	10
Mrs. Truss, Colorado	1 00
Josie Lambert, Templeton star	1 50
Harry Lee Dodson, Humboldt	1 00
Kirby Band, Lenox	50
The K's, Memphis	5 00

FOR ORPHANAGE (SUPPORT).

Magnolia Ruble for S. S. class Del Rio	25
Kirby Band, Lenox	50

FOR BABIES' BRANCH.

Lewis Tribble Carpenter, Jackson	70
Worth Herd, Antioch	25

Total

Received since April 1, 1901:

For Japan	\$ 145 67
" Orphanage (support)	15 00
" Pictures	30
" For Home Board	30 63
" State Board	8 94
" China	6 81
" Babies' Branch	10 48
" For Mexico	2 50
" Brazil	2 70
" Foreign Journal subscriptions	1 75
" Prize books	4 07
" Postage	1 87

Total

Star card receipts

Living at Our Best.

Do not try to do a great thing; you may waste all your life looking for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval; and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the

FACE HUMOURS



Pimples, Blackheads, Red
Rough, Oily Skin
PREVENTED BY

Cuticura SOAP

MILLIONS OF PEOPLE USE CUTICURA SOAP, assisted by Cuticura Ointment, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itches, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative purposes. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST toilet, bath, and baby soap in the world.

Complete Treatment for Every Humour. CUTICURA SOAP, to cleanse the skin of crusts and scales and soften the thickened cuticle, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the severest case.

Sold throughout the world. British Depot: F. N. REE & SONS, 27-28 Charterhouse Sq., London, E. C. POTTER DRUG AND CHEM. CO., Sole Props.

pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep; and do this always, and not for the praise of man, but for the love of Jesus—this makes a great life.—F. B. Meyer.

A process for rerolling steel rails has been in usage in the United States for several years. Worn-out rails are re-beated and rerolled, and are stated to be superior for wear in that form to the rails first made. The industry has grown rapidly.

It is officially stated that the United States will remain in control in Cuba until the Platt amendment has been "substantially" adopted. This was made known to Gen. Wood last week by Secretary Root, and his action has been approved by the President.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed for ever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circular; free.

E. J. CHENEY CO., Toledo, O.
Sold by Druggists, 75c.

RECENT EVENTS.

—Furman University has conferred the degree of D.D. upon Revs. I. W. Wingo and J. H. Boldridge, both of South Carolina. Dr. Wingo was elected also to the Chair of the Bible in Furman University.

—Bethel College, Russellville, Ky., at its recent Commencement conferred the degree of Doctor of Divinity on Revs. Charles H. Nash of Hopkinsville, Weston Bruner of Baltimore and Charles E. Nash of New York, formerly editor of the *Kentucky Baptist* and the *Baptist Inquirer*, Louisville.

—We acknowledge receipt of the following invitation: "Dr. and Mrs. James Bruton Gambrell announce the marriage of their daughter, Pauline Philipps, to Mr. Frederic Howard Porter, on Wednesday, June 19, 1901, Dallas, Texas." We extend warm congratulations to the happy young couple.

—Rev. W. J. Williamson of Kansas City, Mo., has accepted a call to the Third Baptist Church, St. Louis, to succeed Dr. R. P. Johnston. It is said that he made a remarkable record at Bales Chapel Church, of which he became pastor ten years ago when a student at William Jewell College.

—We mentioned last week the election of Dr. W. H. Whitsitt to the Chair of Philosophy in Richmond College. In addition to him, Prof. Wm. A. Harris of Baylor University was elected to the Chair of Greek, and Prof. J. A. Chandler of the Woman's College, Richmond, Va., to the Chair of English.

—We acknowledge receipt of the following invitation: "Mr. and Mrs. J. G. Seat invite you to be present at the marriage of their daughter, Virginia Kathleen, to Mr. William Hiram Turney, Wednesday morning, June 26th, 1901, at ten o'clock, their residence, Dyersburg, Tenn." We extend warm congratulations.

—Dr. L. G. Broughton, of the Tabernacle church Atlanta, sailed on June 15 h for a three months' trip in Europe. While in London he will be the guest of F. B. Meyer, pastor of Christ's Congregational Church and will assist him in a meeting in the great metropolis. Dr. Broughton will travel in France, Germany and Italy.

—We were glad to see Bro. A. H. Rather of Greenbrier in our office last Tuesday. He was on his way to Sylvia to help Bro. W. D. Turnley in a meeting. We hope to hear of good reports from the meeting. Bro. Rather has recently accepted a call to Mr. Hermon Church in Montgomery County for one-fourth of his time. He is a strong preacher as well as a clever man.

—Rev. J. O. Alderman has accepted a call to the church at Windsor, Bertie County, N. C. The *Biblical Recorder* says "that church is to be congratulated."

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.

lated." So is that pastor, if we may judge by a brief visit to Windsor a few years ago. Bertie County was the birthplace of our lamented father and possesses a peculiar interest to us on that account.

—We call special attention to the advertisement of the South-west Virginia Institute in this week's issue. This school has a fine location, with magnificent buildings and grounds. We hope that under the management of Prof. J. F. Howell it may attain the large opportunities before it. Prof. Howell is an educator of experience and comes highly recommended.

—We reached the meeting of the Kentucky General Association too late to hear the report of Dr. J. G. Bow, Corresponding Secretary of the State Mission Board. His report showed the following receipts: "State missions, \$7,205.95; Sunday-schools and colportage, \$2,245.12; foreign missions, \$15,560.18; home missions, \$11,989.90; church building fund, \$574.02; mountain school work, \$274.43; total, \$37,849.60." This is certainly a very fine showing. This was Dr. Bow's first year in the secretaryship.

—Rev. W. D. Turnley, of Clarksville, has been called to the pastorate of the church at Fulton, Ky. He preached there recently, and the *Fulton Daily Leader* says that the church was most favorably impressed with him. The *Leader* adds: "Mr. Turnley is a man of much reputation, an earnest worker, and under his pastoral leadership it is expected that the church here will begin a new era of growth and progress. Though a young man, Mr. Turnley ranks as one of the national prohibition leaders of the country." We are sorry to lose Brother Turnley from Tennessee. We wish him much success, however, in his new field.

—The Kentucky General Association at its recent session adopted the following resolutions on the subject of divorce: "Whereas, Paul says, in 1 Cor. vi. 9 that an adulterer shall not inherit the kingdom of God; and Whereas, Jesus says, in Matt. xix. 9, that if a man shall put away his wife, except it be for fornication, and shall marry another, he committeth adultery; and Whereas, there is a growing tendency in the direction of looseness on the divorce question; Resolved, first, that those of us who are ministers of Christ pledge ourselves not to marry an unscripturally divorced person. Resolved, second that it is the sense of this body that no church should receive into nor retain in fellowship any person who is living an adulterous life."

—On last Sunday, New Hope Church, near Hermitage, celebrated Children's Day. We were glad to accept the invitation of pastor J. E. Trice to be present. There was a large attendance. The exercises consisted of songs and recitations by the children, and a talk by the editor on "Why we should give the Bible." The collection amounted to \$20. Dinner was served on the ground. The editor preached in the afternoon. New Hope Church is one of the best country churches in the State. It is composed of an excellent class of people. The missionary spirit is well developed. The contributions of the church to missions this year amount to from \$100 to \$150. We enjoyed being in the hospitable home of our friend, Hon. R. C. Fields. He has been a member of the Legislature for the past three terms, but at the same time is one of the most consecrated laymen we ever knew.

—The meeting at Anniston, Ala., in which the pastor, Rev. J. E. Barnard was assisted by Evangelist Geo. C. Cates, was a most remarkable one. There were 347 additions to the Baptist Church, besides many other conversions. Pastor Barnard baptized 300 in one day. It is stated that the evangelist for thirty-

one mornings discussed faith and each night discussed repentance. One night when a large group of young men were making trouble in the rear of the church evangelist and pastor prayed for such a demonstration of the Holy Spirit upon the Christians present as would convict the disturbers. In a little while a quiet fell upon the congregation and soon the young men were on their knees praying, and then rejoicingly sought the salvation of each other. Scores asked for the prayers of the people and scores were saved. There were no demonstrations except when the saved crowded to the front and were welcomed by their friends. During the 31 days of the meeting both evangelist and pastor fasted from morning to evening, giving the time between the meetings to prayer and visiting.

—We have secured an excellent corps of teachers and aim to have our school building ready for use by September 2nd. Hope to get one dormitory up soon. Whenever you pass this way stop and see us. Many of us love you and your excellent paper, and rejoice at the good you are doing. Our church and Sunday-school are doing well. One addition yesterday (Rev. R. L. Bell) by letter. Bro. Oakley will help at Gardner in a meeting in August.

L. N. PENICK.

Martin, Tenn.

LOOK! A STITCH IN TIME

Saves nine. Hughes' Tonic (taste pleasant), taken in early Spring and Fall prevents Chills, Dengue and Malarial Fevers. Acts on the liver, tones up the system. Better than Calomel and Quinine. Contains no Arsenic. Guaranteed, try it. At Druggists, 50c. and \$1.00 bottles.

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*."

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	6
Bible Lesson Pictures	75
Picture Lesson Cards	2½

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

Baptist Sunday School Board, 167 North Cherry Street, 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, DR. I. H. CADWALLADER, MRS. I. H. CADWALLADER, 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.

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.**

There's a Difference

Manufacturers
**JESSE FRENCH,
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**STEINWAY,
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in Pianos discernible on ly to experts. It is a difference of material and workmanship.

There's another difference discernible 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

AMONG THE BRETHREN.

The First Church at Osceola, Mo., has secured a splendid pastor in the person of Rev. A. H. Dent of Carroll, Iowa. He has already begun work.

The church at Cordele, Ga., has called Rev. J. D. Winchester, who recently resigned the care of the Second Church, Rome, Ga., and he will no doubt accept.

Rev. C. W. McCall of Mt. Vernon, Ill., who is just out of the Seminary at Louisville, has been unanimously called to the care of the First Church, Benton, Ill.

Rev. J. H. Welborn of Dyersburg, Tenn., has resigned the care of Mt. Tizah Church near that place to take effect July 1st. Thus is a splendid country church left pastorless.

Rev. L. E. Finney, the successful pastor at Booneville, Ark., has been called to the care of the church at Van Buren, Ark. Should he accept, he will doubtless do great good at Van Buren.

The First Church, Richmond, Va., is to be supplied during the month of August by Dr. Carter Helm Jones of Broadway Church, Louisville, Ky. Bro. Jones is a great favorite in Richmond.

Rev. T. C. Skinner has resigned the care of the Berkley Avenue Church, Norfolk, Va., to take effect September 1st. He has done a magnificent work with his present charge. His plans have not been disclosed.

Rev. C. E. Burts, formerly pastor at Gallatin, Tenn., was elected commencement orator of Furman University, Greenville, S. C., for next year. Bro. Burts has taken high rank as a minister in South Carolina.

Rev. W. A. Freeman has been called to the care of Immanuel Church, Little Rock, Ark., to succeed Dr. A. B. Miller, who, on account of continued ill-health, has resigned. We regret that Dr. Miller is thus indisposed.

Rev. B. F. Whitten, who has lately resigned the care of the church at Dyersburg, Tenn., seems to be turning Mississippi-ward. We protest. Tennessee needs the efficient labors of this consecrated servant of the Most High.

The Baptist Courier is making a plea for 300 students at Furman University, Greenville, S. C., next session. The Courier wields a powerful influence in the denominational life of South Carolina, and will have success in this line.

Dr. David Heagle has resigned as Dean of the Theological Department of the Southwestern Baptist University, Jackson, Tenn., and this department will doubtless be discontinued. Dr. Heagle is at present on a lecture tour in Texas.

We lament the fact that Rev. W. S. Roney of Hickman, Ky., is prostrated with small-pox. His son, James, was recently stricken down with the dread disease, and in waiting on his son the father contracted it. We extend to him our most profound sympathies.

Rev. J. N. Hartley of the First Church, Paragould, Ark., in order to reach people who would not attend services in the church, began holding a tent meeting which has up-to-date resulted in more than sixty professions and many accessions to the church.

Rev. T. Neil Johnson has accepted the position of Sunday-school field secretary in North Carolina. This position was formerly held by Rev. R. W. Spillman, of Nashville, the popular field secretary of the Sunday-school Board of the Southern Baptist Convention.

Rev. W. M. Price, formerly the splendid colporter of the Friendship Association, has left with his family for Hot Springs, Ark., in search of health. The best wishes of his many friends in West

Tennessee go with him and it is earnestly hoped that he will return soon altogether well.

Rev. I. W. Wingo has been chosen Bible Professor in Furman University and Greenville Female College, Greenville, S. C., and will move to Greenville to assume his duties at the opening of the next school term. He has splendid qualifications for this responsible position.

Rev. R. D. Garland, of Keysville, Va., lately assisted Rev. R. E. White in a revival at Leaksville, N. C., which resulted in 36 baptisms and about 50 professions of faith. Bro. Garland, though only a licensed preacher, did strong preaching and presented the gospel in a winning way.

Rev. A. T. Musselman, the aggressive field editor of the *Christian Herald*, has been lately called to the care of the First Church, Cynthiana, Ky., but declines to accept. He has also been tendered the presidency of Southside Academy, Chase City, Va., but it is thought that he will not accept.

Prof. W. H. Foster, of Texas, has become a member of the faculty of Brownsville Female College, Brownsville, Tenn. He is to be a teacher in this splendid school. His qualifications are said to be superb and he will doubtless prove a valuable acquisition to the teaching forces of the State.

State Evangelist R. C. Medaris several months ago went up to Newport, Ark., began holding a meeting, organized a Baptist Church, began the erection of a building, continued his labors until a pastor was called and the church established on a firm footing. That's business. He is now holding a meeting at Marion, Ark.

Mr. Edgar Morgan, a consistent, faithful member of Union Academy Church, at Newbill, Tenn., died in the triumphs of a living faith last Saturday night. He leaves a wife, children, and a host of relatives and friends who anxiously awaited a reunion with him at God's right hand. He was an enterprising citizen, a kind, considerate husband and father and a devout Christian who will be sadly missed in all the walks of life.

Rev. D. D. Shuck.

Whereas, God has permitted the tender relations of pastor and people to be severed between Bro. D. D. Shuck and Mt. Moriah Church, and called him from a field where he has labored happily and successfully, binding the chords of Christian love and confidence around the hearts of his own people and the community as well, because all share in our sorrow at this departure;

Resolved, That we, as a church, express to him our appreciation of his labor with us, and trust that his faithful efforts to advance God's kingdom, and pulling down the stronghold of the wicked one will not be in vain, but will bear fruit in the years to come, and will enable us to follow him to his new field of labor with our prayers and blessings. We desire that the Lord will bless him, and make him a blessed inspiration to those with whom he is called to labor. And we do most earnestly commend him and his beloved family to the tender love and care of those to whom he goes, praying the God of truth and love to keep and guide them through the trials and troubles of this life.

W. F. McHann,

—WITH—

Fish & Weil,

Clothiers, Furnishers and Shirtmakers. Respectfully solicits a share of the patronage of the Baptists of Nashville and vicinity. Special prices to ministers.

NASHVILLE PURCHASING AGENCY.

NASHVILLE, TENNESSEE.

SOMETHING NEW.

Our many friends and acquaintances who live away from the large cities and who have not the opportunity to buy bargains as they are offered from time to time by the dealer, jobber and manufacturers, can now avail themselves of an Agency which makes a specialty of buying and shipping goods to any part of the country for anyone that needs anything for the home or the farm. Our business is to keep in touch with the manufacturer and jobber, so that we may serve our customers satisfactorily both as to quality and price.

We will send catalogues, circulars or any information we have to any one needing something we do not quote the price on. For the compensation for our services, we charge the dealer, jobber, or manufacturer a small commission for buying the goods of him. Our position forces him to give us the lowest prices in order to get our large orders we have to place. We refer you, by permission, to Rev. E. E. Folk, editor of The Baptist and Reflector, Barbee and Smith, Agents of the Methodist Publishing House, this city, as to our honesty, responsibility, etc.

We give a few prices below, and hope to get your orders for anything you may need, be it little or large, viz.:

A 15-jeweled Elgin watch, gold filled case, warranted 20 years, worth \$27. Our price only \$9.95.
 \$35 Solid Gold, 15-jeweled watch, for \$18.25.
 \$50 14 Karat Solid Gold Case, fitted with 17 ruby jeweled movement to any address, guaranteed safe delivery \$33.25.
 \$15 solid silver case, with genuine American movement for \$7.25.
 \$3 gold-filled watch chains for \$1.25.
 \$1 and \$1.50 charms, gold plated, at 65 cents.
 A full line of 20-year gold filled watches, ladies' or gents' size, fitted with Elgin or Waltham movements, worth 25 in any store, as long as they last, for \$11.45.
 50 cent assorted gold plate jeweled hat pins, 23 cents.
 \$1 fancy enameled and gold plated brooch pins, 33 cents.
 Solid silver teaspoons \$1 per set of 6.
 Solid silver knives and forks, \$10 per set of 12.
 Good silver plated tea, table and dessert spoons, 50 cents for set of 6. Knives and forks, \$1 set of 12.
 One line of beautiful enameled and wood frame clocks for \$1.50 and up. Watch, clock and jewelry repairing done quickly, satisfaction guaranteed. Send goods for examination. We will ascertain the cost of repairing and let you know before having the work done.
 We have one lot of 150 beautifully bound books, written by the world's most eminent authors, library style, large type, fine cloth, gold tops, sold in all bookstores for \$1. Our price 35 cents each. Send for list.
 We will sell a few copies of the \$10 World's Natural History for \$2.55. Fine writing paper with envelopes to match, 18 cents per box, worth 35 cents. Shelf paper 3 cents a bolt, 5 colors, fancy scallops.
 Black and white, No. 1, satin wash ribbon, 3 cents per bolt.
 One lot of drummer's samples of infants' white lace caps, 15 cents each.
 200 assorted Batiste wrappers and black and white duck shirts with a deep flounce. Your choice for 78 cents.
 180 assorted Knox shap, fine Milan straw sailors, such as you would pay \$1.50 for elsewhere, for only 78c each.
 150 bolts assorted colors and Dresden figured all pure silk ribbon, worth 40 cents, for only 19 cents a bolt.
 45 doz. genuine Italian White Leghorn hats for ladies and misses, worth 75 cents, for only 23 cents each.
 25 doz. nobby Pearl straw short back sailors, worth \$1, or only 33 cents each.
 500 untrimmed shapes such as turbans, flats, short backs. They are drummers' samples. None of them worth less than \$1.50 and \$2.50, as long as they last, 68 cents.
 250 assorted drummers samples shirt waist hats, some worth \$3, only 78 cents.
 100 doz. green foliage, large bunches, worth 50 cents, only 21 cents.
 Accordion pleated petticoats, 3 yards, full, with dust ruffle, \$1.18 each.
 Silk and velvet sweet peas, flowers, worth 85 cents, only 30 cents per bunch.
 We have a large assortment of silk and velvet flowers of all kinds, worth from 50 cents up that we will sell for only 15 cents per bunch.
 Good hose in black and fancy colors for 15 cents worth 25.
 Fancy garters with silver and gold plated buckles, in nice glass top box, for only 20 cents, worth 50.
 Pressed glass tumblers, 30 cents doz.
 Banded glass tumblers, 40 cents doz.
 Water bottles, fancy, 50 cents each.
 Sugar and cream sets, 25 cents.
 8 inch bowls, fancy, 25 cents.
 Oil and vinegar cruets, set 50 cents.
 Jelly glasses, 40 cents doz.
 Toilet sets, handsomely decorated, \$4 values, for only \$2.25.
 Austrian china plates, 25 cent values, at 12½ cents.
 Tea-pots 25 cents, worth 50 cents.
 Bread boxes, japanned, 18, 28, 38, 48 cents, worth double.
 \$4 lamps, for \$2.19.
 Night lamps, with fancy colored globes, 15 cents complete.
 Hand lamps, 16 cents, complete.
 Parlor lamps, fancy colored globes, complete, \$1.25.
 \$21 dinner sets for \$13.45.
 Cups and saucers, Austrian china, 5 cents each.
 Fancy cuspidors, 15 cents.
 White granite bowls, 5 cents each.
 Good washing powder, 5 cents.
 \$1.25 hammocks, 75 cents.
 Wickless blue flame oil stove, \$5.25.
 Men's suspenders, 50 cent quality, for 23 cents.
 Three negligee shirts for 75 cents.
 Fancy silk striped hose, 12½ cents per pair.
 4-ply linen collars, 9 cents each.
 Fancy lisle thread underwear, 33 cents per garment.
 200 men's sample suits, all styles, worth from \$15 to \$18, our price, as long as they last, \$7.95.
 \$3 crash linen suits, \$1.25.
 \$1 and \$1.25 jeans pants, 69 cents.
 \$5 buys a man's reliable spring and summer suit, that we guarantee to be all wool, in 10 different patterns, neat stripes, checks and mixed Cashmeres and Cheviots, in light and dark colorings. Fabrics will wear well and hold their color.
 100 doz. negligee shirts, worth 50 cents, for 39 cents each.
 One lot of \$1 shirts for 59 cents each. White and striped.
 Fancy negligee shirts, \$1.25 kind, for 66 cents each.
 Black and fancy silk bows, 15 cents.
 Comb, brush and mirror, 45 cents per set.
 Silver and enameled handle two bladed pocket knives, 15 cents.
 Silver steel razors, \$1.
 Prices on good saws, 25 cents; hammers, 25 cents; hatchets, 25 cents; carpenters' rulers, 15 cents; locks, 5 cents; hinges, 5 cents and up; and everything needed for building will be given on application.
 We sell all farm machinery, wagons, buggies, mowers, binders, etc., directly from the manufacturer. We will send you catalogues, or circular matter describing anything you need if you will write us just what you want.
 We represent one of the largest piano and organ manufacturers in the country, and can compete with any prices you may be able to get from other factories or dealers.
 Write us for prices on sewing machines. We sell a \$60 machine with all attachments, the very latest, guaranteed, for \$18.
 Write us for prices on groceries. We can save you at least 50% on almost anything you need to eat.
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 Write us for prices on any article you may want. We will be glad to quote you prices.
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It is the deep-seated obstinate cases of Catarrh or Rheumatism that B. B. B. (Botanic Blood Balm) cures. If doctors, sprays, liniments, medicated air, blood purifiers have failed B. B. B. drains out the specific poison in the blood that causes Rheumatism or Catarrh, making a perfect cure. If you have pains or aches in bones, joints or back, Swollen Glands, tainted breath, noises in the head, discharges of mucous, ulceration of the membranes, blood thin, get easily tired, a treatment with B. B. B. will stop every symptom by making the blood pure and rich. Druggists \$1. Trial treatment free by addressing **BLOOD BALM CO.**, 78 Mitchell St., Atlanta, Ga. Describe trouble, and free medical advice given.

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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. Cleveland....." "	5.36 pm	9.38 am
Lv. Xenia....." "	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. & C.	8.30 pm	12.05 n'n
Lv. Akron....." "	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.....Erie	8.15 am	12.50 n'n

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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.

THOMAS.—Mrs. M. F. Thomas departed this life, in Germantown, June 2, 1901. She was born in Fayette County, Tenn., August 11, 1844; married Bro. G. W. Thomas Oct. 3, 1865, joined the Baptist Church in 1868, and moved to Germantown in 1871. Our deceased friend was noted for those estimable qualities that characterize a noble Christian woman. She possessed a gentleness of demeanor, a meekness of disposition, and a cheerfulness of spirit that qualified her in a high degree to fill the relation of wife, mother and friend. She so impressed husband and children, that while her demise is an irreparable loss, while life shall last, her memory will be cherished, her influence and counsel, will with them abide. The large concourse, who with tear-dimmed eyes attended the funeral, demonstrate the deep admiration of the community for that gentle, patient, Christian character. She was interested in missions and contributed through the "Young South" regularly to that cause. She was an invalid for 25 years, but maintained a very patient and cheerful spirit amid much suffering, like a gentle queen, adorned and blessed that home.

G. A. GRAMMER.

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"Pearls of Paradise." Just out. By two Baptist preachers. Round notes only. Manila, 10c.; limp cloth, 15c.; boards, 20c. per copy, prepaid. Manila, \$8; limp cloth, \$12; boards, \$16 per hundred, not prepaid. Address D. E. Dortch, Baptist Song Book publisher, Columbia, Tenn.

--Read our liberal premium offer on page 15.



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OBITUARY

ROSE.—On May 13, 1901, Bro. C. E. Rose was peacefully sleeping, when his train was thrown from the track without warning, and his eyes opened at Heaven's gate where he was so ready to enter. He joined the Middleburg Church at the age of 16, where he lived a consistent life. In 1897 moving to this place his membership was brought here, where it remained. He was married to Miss Lizzie Johnson in April, 1890; two children blessed the union. He was a good man; that everyone spoke well of him verifies the statement. Indeed, "Death loves a shining mark." "Weep not as those who have no hope." He was prepared, he finished his earthly work, God needed reapers, so called him home.

Resolved, That in the loss of Bro. C. E. Rose, we, as a church, have lost a useful, consistent member.

Resolved, That we tender our heartfelt sympathy to the bereaved family, and pray God to comfort them, and make them feel that our loss is his gain.

Resolved, That these resolutions be spread upon the minutes, a copy be sent the county papers and BAPTIST AND REFLECTOR for publication.

MRS. R. A. McANULTY,
A. A. MARTIN,
J. W. TAYLOR,
Committee.

Salt Lake City.

The late Col. John Cockerell in the *Cosmopolitan* said: "There are three unique cities in America, and one of these is Salt Lake City." It is not only unique in its Temple, Tabernacle and Mormon Church institution, but quaint in appearance, with its wide streets, immense blocks and martial rows of shade trees. It has perhaps more attractions to the square yard than any city in the country, and its climate, while temperate all the year round, is particularly delightful in summer. The Great Salt Lake, with its magnificent Salt air resort, where the water is "deader and denser" than that in the Dead Sea in Palestine, is an attraction in itself that people come miles to see. There are many cool mountain and lake resorts near by, also numerous very pretty canyon trips and parks, drives, Hot and Warm Sulphur Springs. Fishing and hunting in every direction. The trip from Denver to Salt Lake City and Ogden via the Rio Grande Western Railway in connection with either the Colorado Midland or Denver & Rio Grande railroads is one of unsurpassed pleasure. Here nature is found in her sternest mood and the whole line is a succession of rugged canyons, waterfalls and picturesque valleys. No European trip can compare with it in grandeur of scenery. During the entire summer there will be low excursion rates to Salt Lake City and contiguous country. It is on the road to the Pacific Coast, if that be your destination. Send four cents postage to Geo. W. Heintz, General Passenger Agent, Rio Grande Western Railway, Salt Lake City, for literature, etc.

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Niagara Falls!**

When you reach Buffalo come straight to "The Oxford Inn." It is a choice residence place, run by Baptists who will take care of you. Lodging \$1 a person a night. Everything sweet and clean. Close to Exposition; easy of access to trains, centre of Buffalo. Take Main Street car, ride to Ferry Street, walk one block west, one-half block north to 39 Oxford Avenue.

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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.

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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.

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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."

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DR. W. H. MAY.

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Trustee's Sale.

By virtue of the power vested in me under a trust deed executed by Jacob Jamison, Lila Jamison, Henry Jamison and Laura Jamison on the 25th day May, 1898, to A. G. Rutherford, Trustee, I will at 12 o'clock m., on the 20 day of July, 1901, at the South door of the Court House, in the City of Nashville, Tenn., sell to the highest bidder for cash, free from the equity of redemption, homestead, dower and all other exemptions, the following described real estate to-wit: Part of lot No. 71 in Pageant's Fairfield Village Plan, said plan is of record in Book No. 21 page 82 R. O. D. C. and in Plan Book No. 1 page 135 of the Chancery Court of Davidson County, Tenn., beginning at a point on the north side of Eycamore Street in the City of Nashville, Tenn., 50 feet west from the intersection of Sycamore Street and south Petway Street and running thence west with the margin of Sycamore Street 50 feet to a stake; thence northwesterly between parallel lines 150 feet to a dead line. Being the same property conveyed to Jacob Jamison by deed of record in book No. 113, page 290 and by deed of correction in Book No. 164 page 364 R. O. D. C. A. G. RUTHERFORD, Trustee.

To My Friends and Pupils.

I have consolidated my school interests at Huntingdon with the Southern Normal School and Bowling Green Business College and will hereafter be located at Bowling Green, Ky. The institution of which I will hereafter form a part has more than twice the attendance and equipments that I have heretofore been able to offer at Huntingdon, yet the cost of attendance is no larger. It is located in a beautiful city of 12,000 inhabitants in one of the most picturesque and wealthy parts of Kentucky. There are three large schools under one management. Mrs. Baber and I will do regular teaching in the Preparatory, Teachers', Scientific and Classical departments. For further information address H. A. CHERRY, General Manager, or J. A. BABER, Field Representative, Bowling Green, Ky.

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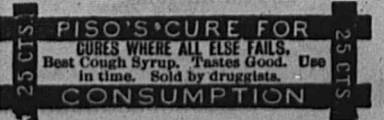
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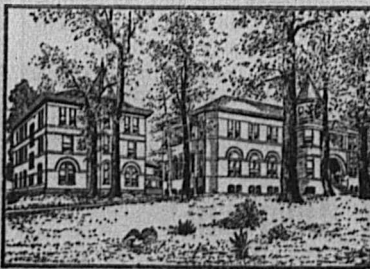
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