

# Baptist and Reflector.

Speaking the Truth in Love.

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## CURRENT TOPICS.

—We hear of good fifth Sunday meetings all around in the State last week. We will publish the reports of a number of these next week.

—The news comes from Shanghai that the Chinese capital will be moved from Peking to Kai Fang Fu in the province of Ho-Nan. The Dowager Empress seems to be still in the saddle. We are afraid she has not learned her lesson very thoroughly.

—A strike of the iron and steel workers of the country was declared on Monday. It is said that this will be the biggest strike this country has ever seen. It will involve over 35,000 men to start on, and it is expected that the number will be increased. The real struggle will not take place, however, until about the first of August. The strike comes at an inopportune time. The mills are now flooded with orders. The struggle, if it shall be long protracted—as we hope it may not be—will result in immense loss both to capital and labor, and in untold sufferings to the families of the laborers.

—The weather is a never failing subject of comment. And especially just now is it an appropriate theme. The heat for some weeks has been intense. And what would seem at first to be remarkable is the fact that it is much hotter up North than in the South. And the farther North you go the hotter it seems to get. For instance, on last Monday the thermometer was 90 degrees in New Orleans, 92 in Nashville and 102 in Philadelphia, with corresponding temperature for cities similarly situated. As a matter of fact, however, it always gets hotter up North for a shorter while than in the South. Our summers are longer, but not so intense. Our Northern friends might come South during the summer to cool off.

—It has been heralded over the country that the American Medical Association at its recent session in St. Paul adopted unanimously a resolution requesting Congress to restore the canteen. Dr. H. D. Didama, Dean of the Medical College, Syracuse University, has written a letter to the *Post-Standard* of Syracuse stating that "at the general meeting of the Association, when a majority of the 1,500 members were present . . . the resolution was not adopted, but referred to a legislative committee acting in Washington." Afterwards, however, "when not more than fifty members of the Association were present—the rest being at work in the various sections"—the resolution was brought up again, and its advocates "secured an affirmative vote which the president declared unanimous, although he did not put the negative." Dr. Didama says: "Th's vote, secured by trick, was the heralded unanimous action of the great American Medical Association." Dr. Didama goes on to argue against the canteen as follows: "It is well enough to remember that the active principle in the soft drinks is identical with that in the strong ones. Whisky contains an indefinite amount of alcohol from 20 to 40 per cent. Beer ranges from 4 to 8 per cent; claret, 9 per cent; champagne, 11 per cent; tokay, the favorite prescription of some physicians, 12 per cent; port, 18 per cent, and sherry, another soft drink, 22 per cent. People can and do get drunk on any one of these beverages. And a high medical authority holds that beer, rather than whisky, is the cause of certain forms of neuremia. The canteen is the primary school, the kindergarten for the saloons. Many a new recruit tasted alcoholic beverage for the first time in the canteen. The thirst acquired there led him with boon companions to the grog shop." You will not be apt to see this letter of Dr. Didama's extensively copied in the daily papers.

## Of To-day.

BY SIDNEY P. WILSON.

At sound of the trump, when the shades are gone,  
A new day lives for the day that is done.  
'Tis yesterday's breath, ephemeral sigh,  
Awing with the dawn, at vespers to die.

The moments we prize as jewels of worth,  
Each singular gem of the days on earth.  
For the treasures of life are held in to-day  
When the potter may mold and polish his clay.

'Tis danger to wait, 'tis doom to delay,  
What our hands have to do, do it to-day.  
The future in veiled, no boon may we borrow,  
To-day is our own—we have no to-morrow.

Unfurling its wings and pluming its quiver,  
Time sails on the tide of Oblivion's river,  
Bequeathing to us one day for the soul  
To conquer and die and soar to its goal.

## The Excavator's Spade and the Bible.

BY A. F. SCHAUFFLER, D.D.

No book has been so often attacked as the Bible. And in the Bible, it is the Old Testament particularly that has been assailed. To follow and repel all these assaults would not be possible in a brief article like this. But it may be helpful to look at some of the charges that have been made by skeptics against the Biblical narrative, and see how excavations in Bible lands have shown that the Bible is right and the skeptics wrong.

For example, it has been said that the whole story of the fight of the kings with each other, as told in the 14th chapter of Genesis, could not be true, for "there was no such communication between the far East and Palestine" as that chapter sets forth. At the time that this affirmation was made, we had no means of controverting it. But now we have discovered that, long before Abraham's day, Sargon of Accad, from the far East, marched three times to Palestine, and actually left there an inscription stating th's fact. So, as in so many other cases, the Biblical record proves to be true, and its critics to be mistaken.

Again, the story of Israel's oppression in Egypt has been denied as unhistorical. There was no such oppression, and some skeptics. Now this criticism, too, has been shown to be false. If you turn to Exodus i. 11, you read, "Therefore did they set over them [the Israelites] taskmasters, to afflict them with their burdens; and they built for Pharaoh treasure cities, Pithom and Reamses." As this did not accomplish what the Egyptians desired, we read in Exodus v. 7, 8: "Ye shall no more give the people straw to make brick, and the tale of bricks which they did make heretofore, ye shall lay upon them." And later on we read that the taskmasters said to the people, "Go, therefore, now and work, for there shall no straw be given unto you, yet shall ye deliver the tale of bricks." So far the record of the Word. Now in these later years, thirty-two centuries after these events, what do we find on making excavations in Egypt? At Pithom they have excavated these very "treasure cities," and have found the lower layers of bricks to be well made with straw. Then come layers of bricks that have poorer straw, which points to the time when the poor Israelites had to collect their own straw as best they could. Then come other layers of bricks that have no straw at all, which we may well suppose to have been made when even what straw the slaves could gather gave out. We read of sermons in stones. But here we have sermons in bricks, and they preach to us this truth, that the Word of God is true, and that the history that it records is reliable. Never again will it be said that the story of the oppression of Israel in Egypt is a figment of the writer's imagination.

It used to be said that the Patriarchs were ignorant men, and that in all probability they could not even read. It was also at one time claimed that Moses could not have written what the Bible says he did write, because he did not know how. Now no one would any longer make such a statement. We know that long before Abram ever left Ur of the Chaldees, they knew well how to read and write, and we have very many

clay tablets from before his time in our own hands. Indeed, the writer himself owns a tablet from Chaldea, which, when Abram left Ur, was already one thousand years old, and is therefore to-day 5,000 years old. These results of the excavator's spade have again put to shame the assertions of many skeptical critics.

The most telling arguments made of late against the radical Biblical critics have been based on the archaeological finds, especially those made in the Nile and the Euphrates valleys. The use made of these discoveries by Hommel of Germany, Sayce of England and Halevy of France, has done much to strengthen belief in the historical reliability that formerly, by general consent, was accorded the Scriptures. From the pen of the famous Arabian traveler, Dr. Eduard Glaser, in the "Beilage" of the Munich *Allgemeine Zeitung* (No. 213), I glean the following:

"One of the perplexing problems of Egyptian chronology has been the date of the opening of the era generally known as the 'Middle Kingdom,' which included the famous eighteenth dynasty, and covered the period which runs parallel with the beginnings of the Israelitish people, especially the times of the Patriarchs. As Egyptian research had all along maintained that this period antedated the events described in the chapter in Genesis referring to these times a conflict has been supposed to exist between Egyptian and Biblical chronology. The new papyrus find shows that the trouble all along has been an incorrect computation on the part of the Egyptologists with reference to this historical period. Professor Meyer has maintained that it began in 2130 B. C., Bruegel in 2466, Petrie in 2778, and Unger in 3315, so that the difference between the highest and the lowest was about twelve hundred years; yet not one could be brought into agreement with the Biblical records. The new papyrus shows that the beginning of this period is to be placed between 1996 and 1993 B. C., and its close between 1783 and 1780, or fully one hundred and fifty years later than even the low computation of Meyer puts it; and a space of less than fifty years now exists between the current Biblical chronology and that of the Egyptologists, where formerly there was a difference of centuries, and a reconciliation seemed impossible. The near approach of the two chronological systems has been caused entirely by the discovery of errors in Egyptian calculations and not in the Biblical."

Once more we find that skeptics have affirmed that the Bible has erred in its accounts of the Hittites as a great people. As lately as in the last edition of the British Encyclopedia, Professor Cheyne has affirmed that the story of the Hittites, as given in the book of Kings, where the story of the siege of Samaria is told, "does not exhibit the writer's acquaintance with the times in a very favorable light." But all the most recent excavations now show that the Hittites were just such a people as the Biblical writers depict them. They were one of the "great" peoples of the day, and from the time of Abraham down through many years were the terror of the Egyptians, as well as of the Israelites. So, again, the Biblical record seems to be far nearer the truth than were those who criticised it and affirmed that it was unreliable.

There is yet much more to be dug out of the bowels of the earth that will bear witness to ancient history, and we believe that it will all tend to confirm, and not to overthrow the Biblical narrative.

As Professor Sayce says in the *Homiletic Review*, when he speaks of certain recent discoveries in Egypt: "Once more, therefore, the light that has come from the monuments of the past has been fatal to the pretensions of critical skepticism. . . . It is not the discoveries of the higher criticism but the old traditions that have been confirmed by archaeological research."

Borough of Manhattan, New York.

—Our work at this place starts off nicely. We had large Sunday-school yesterday; several new pupils. Pastor preached on "Good Gifts" and "Perfect Gifts." Eight additions at the morning service; rained out at night.

S. H. JOHNSON.

Johnson City, Tenn.



### "Unorganized Baptists."

BY A. J. HOLT.

REPLY TO REV. W. L. A. STRANBURG.

In the BAPTIST AND REFLECTOR, of June 20th, I notice an article under the above heading by Rev. W. L. A. Stranburg.

The good brother seems to be in ignorance as to what an unorganized Baptist Church is. If there are none such in his country, happy country his.

A Baptist Church may have a pastor, deacons, and a whole lot of members, and yet be unorganized for work. The duty of that church, according to the commands of Christ, is to "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Any church that does not do this, or attempt to do it, is lacking somewhere.

There are a lot of people in Tennessee calling themselves Baptists that have "pastors, deacons," and profess to have "converted membership," who are doing absolutely nothing towards carrying out that command. I am not going to throw the blame of their worthlessness on the Lord, because he said, "The gates of hell shall not prevail against it." I do not think he meant that sort. These Baptists up here that I have described, repudiate the name "Missionary," and call themselves "Primitive Baptists." Yet they have "pastors," "deacons," and claim to have a "converted membership." They make a great hue and cry against organization too! They say that they believe that the "Gates of hell shall not prevail" against them. They say strongly with Bro. Stranburg, that they "do not believe that the continuation, success, or prosperity of Baptist Churches is, in any wise, dependent upon modernly built societies or machinery." Yet these same Baptist people are rapidly disappearing. The gates of hell may not be prevailing against them, but the gates of heaven are. The organized Missionary Baptists are rapidly gaining ground in this country. By organization I mean that there is an effort to enlist every member of the church in the work of the Lord. I think a Sunday-school is necessary to the complete and effective organization in a church. The Sunday-school affords a field of labor for some of its material. A prayer meeting, to my mind, is also necessary to the effective organization of a church. It puts some member to work that might otherwise be idle. Then there should be just as many committees as may be necessary to put every member to work. C. H. Spurgeon told me that he had at least one hundred and fifty committees in his church. In fact, he had something for each member to do.

If Bro. Stranburg imagines that I intended to cast any reflections on country Baptist Churches, he is in error. I belong to a country Baptist Church. I was baptized into one thirty-five years ago. I have been pastor of country Baptist Churches all my life, that I was not a missionary or a missionary secretary, some two or three years. I am devotedly attached to my country brethren. But a do-nothing Baptist, whether in the city or country, needs organizing, putting to work. If the brethren among whom Bro. Stranburg is laboring are at work, striving to carry out the commission and command of Christ, I did not mean him, or them, but if they are joining the anti-Missionary Baptists in warring against the organized efforts of the Baptists, then they need some wholesome stirring up. The good brother may place himself where he belongs.

I stand squarely for organization. I make no apology and ask no one's permission. If Baptists are to fulfill their Master's high command, they must be up and doing. They must co-operate with one another, and seek to use all the means and adopt all the measures which may be necessary to the end in view, of course doing nothing that is unscriptural. But I for one am not nearly so fearful of being unscriptural as I am dreading to be no account. I am not praying God to help me to be careful, and prudent, that I may not in the least act disregard some of His commands. But I do pray God for a holy zeal, a sublime carelessness, a consecrated recklessness, if you please, that I may with a godly passion seek to bring all men to Christ.

The brother imagines that I favored a new Board at New Orleans. It would have been no sin if I had; many good and great and godly men did so. I happened to differ from them. But if they had been in the majority and the new Board had been formed, I should have co-operated right along with it, and would have sought to make it successful in reaching and enlisting, in the work of the Lord, the thousands of Baptists that do nothing but find fault. Bro. Stranburg says "we are here to stay." Well, if he and "we" are at work with heart, and purse, and mind, and strength to "preach the gospel in all the world and to every creature," no Baptist will object.

I am not here to stay. I shall shortly arise and go hence. But standing before the great white throne I hope to be free from the blood of all men, and it is my

highest ambition to so live and so labor that the Master will then say, "Well done, good and faithful servant."

Nashville, Tenn.

### David's Old Age.

BY REV. R. P. MCPHERSON.

The old age of good men is a benediction. It is a blessing to the young; it gives strength and vigor to the middle-aged. Such a life is a charm to future generations. Such an individual history will never be compared to a "declining star." The setting sun of a good old man's bright day will tinge the clouds that gather around it with more soft and lovely hues.

This cannot be said of King David. His youth had been spent in oppressive splendor and manhood. He is now "stricken in years." The dewy twilight of honored peace is not within his grasp. It has departed. His decrepitude attracts our sympathy. Was David really old? Josephus says that he died when he was seventy years old. He had reigned altogether forty years and a half. Many men of our time at the age of seventy are still in full vigor of strength and intellect. David's life and reign were more brief than of England's last queen. The condition of certain ages does not appear favorable to longevity. Such was the time in which David lived. Perhaps Solomon did not survive his sixtieth year. Did any of the kings of Israel and Judah, except wicked Manasseh, attain even that moderate age? It is doubtful.

We might consider David's decrepitude as exceptional. His vital force is gone. He is a physical wreck. He must take his bed. And though clothes are placed upon him until they become a heap, still "he remained cold amid the torrid heat of Jerusalem." His physician but not his prophets were called in. They recommend the only known remedy. It is said that this primitive remedy was suggested twenty-two centuries later to the great Frederic Barbarossa—"contact with the warmth of youthful frame." It was effectual. Abishag, who was chosen to act as the king's nurse, was of Shunem in Issachar. She was considered the fairest virgin in all the land of Israel. Must we understand that David chose another wife? Surely not. Wives and concubines were what the bed-ridden invalid did not require.

We are sorry at the total failure of David's vital force. But we should not be surprised. His youthful days had been filled with toil and exposure. He had endured the hardships of a soldier. More than once his only home was a dark and lonely cave of the earth. Several times he had been hunted, like a bird, by the furious and zealous Saul. How often he had been smitten by the noonday sun and felt "the calm majestic presence of the night" as he wandered through the valleys and over the mountain, no one can tell. His palace caused him to have burdens of guilty anxieties grievous to be borne. He heard the sounds of sorrow and delight. It has been truthfully suggested that if David had not been drawn to luxuries so demoralizing, to domesticity so sensual, and to a palace so polygamous, his gray hairs would not have been brought down with sorrow to their grave.

But this is not all, he sinned against an enlightened conscience and against God. David's moral sense of guilt must be quickened. His conceptions of a pure life must be resuscitated. "The things that David had done displeased the Lord." Behold, a man bending his steps toward the palace. Frequently ere this he has come to this place. He is a prophet of the Lord. He has a message in his heart that has been prepared with much anxiety. He must reprove the king. His reproof is in the form of a parable. Nathan is welcomed into the presence of the king, and now the facts must be unfolded. "The robber that spared his flocks and herds to feed the traveler, and stole the poor man's ewe lamb, is a flesh and blood criminal to David. He pronounced the sentence of death upon the ruffian and confirmed it with the solemnity of an oath. The flash of indignation is yet upon his eye, the flush of resentment is still on his brow, when the prophet with a calm voice and piercing eye utters the solemn words, "Thou art the man." From that day forward David was a changed man. The Lord restored unto him "the joy of salvation."

Sin's normal consequences ever followed the king. The sword of retribution never departed from his house. David had made a bosom friend of Joab and he in turn let loose all the guilty secrets of the king. This caused a cloud to come between David and his subjects. Whatever charm, or influence, or popularity he may have had, was supplanted by a sense of shame and humiliation. If an enemy cursed him he despairingly took it as his portion. Then Absalom arose with a heart full of rebellion. In the heart, rending cry, "O Absalom, my son, my son Absalom; would God I had died for thee. O Absalom my son, my son!" we see a feeling which almost drives him to a suicidal grave. Thus curses within and scourges without are heaped

upon him until he sees himself aggravated by his own transgressions. Should we wonder that David became decrepid before the time? But time and space will not permit us to mention the many open sins of David; nor to speak of the many deeds that convinced him that it was not for blood-stained hands like his to build the temple.

Finally, we see him surrounded by intrigues, alienated from friends and advisers of his youth; shivering in his sick room; attended by his nurse; feeble, apathetic, the ghost and wreck of all that he had been, with little left him of his life but its "glimmerings and decays." O, young man, flee from the appearance of evil.

Maxwell, Tenn.

### How Long Was Christ in the Tomb?

BY REV. C. E. W. DOBBS, D.D.

Every now and then some one comes to the front with this question. I have been asked to write an article for the BAPTIST AND REFLECTOR giving a "scriptural answer." While I do not see the special need of one's troubling himself about the matter, I comply with the courteous request coming to me from an honored Tennessee brother. There need be no doubt about the correct answer provided we do not demand that the Scriptures give us the exact number of hours. The almost unanimous opinion of Bible students is that Jesus lay in the grave from Friday evening till early Sunday morning, say about thirty-six hours, or two whole nights and one entire day. The passage in Matt. xii. 40 does not antagonize this position when correctly understood. Dismissing the doubt as to the genuineness of the verse, it may be said that competent criticism tells us that the Jewish custom was to sometimes reckon a part of a day as a day. They spoke of a "day and night"—twenty-four hours—as an "onah," and in ordinary speech spoke of any part of an "onah" as an "onah." The Greek had no corresponding word for the Hebrew "onah," and had to use the awkward compound "day and night" (nuktheemera). For a similar use of the phrase "three days and three nights," see 1 Samuel xxx. 13, 14, compared with verse one of the same chapter.

In referring to his resurrection our Lord usually fixed the event "the third day" after his death. See Matt. xvi. 21; xvii. 23; xx. 19; Luke ix. 22; xviii. 33; Mark ix. 31, and elsewhere. So we find it historically stated to have occurred "on the third day." (1 Cor. xv. 4). By examining carefully the gospel narrative we learn: 1. That the crucifixion occurred on the day following the night in which Jesus had eaten the Passover with his disciples. 2. That the death took place somewhere between noon and sunset, say about 3:30 p. m. 3. That his body was hurriedly laid in Joseph's tomb soon after his death, probably about 5 p. m. 4. That the day following was the Jewish Sabbath, i. e., Saturday—on which the women rested, anxiously waiting the dawning of the morrow, when they might perform their office of love in further preparing their Lord's body for its long sleep. 5. That at sunrise the next day they were at the tomb and found him risen. I need not mention texts, as one can easily find the parallel passages in the New Testament.

From these narratives it is clear that only Friday night, Saturday, and Saturday night intervened between the burial and the resurrection. That seventy-two hours—three full days—had not elapsed is apparent to any one who will read the account of the two journeying to Emmaus. Luke xxiv. On the day of the resurrection after the strange story of the women had reached their ears, they were pressing along the highway when they were joined by their unknown Lord. They tell him all their sorrow: "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. . . . And to-day is the third day since these things were done." Now if Jesus had lain in the tomb seventy-two hours and had risen, as some strangely say, just at sunset Saturday evening, and the two could not have said, "To-day is the third day," etc., it would have been the fourth day.

Dr. John A. Broadus (Commentary on Matthew) gives an important note on chapter xxvii. 62 "The preparation usually meant the day of preparation for the Sabbath. This curious circumlocution for the Sabbath may have been used because the term 'Sabbath' would in this case have been ambiguous, as the day of the crucifixion was itself observed as a Sabbath, being the first day of afeast." In Mark (xv. 42) we have a definite explanation of the "Preparation" as the "day before the Sabbath." The Revised Version and the American Bible Union both capitalize "Preparation" as the definite term by which Friday was known. This would seem to settle the question as to the day of the crucifixion.

It was beyond all reasonable doubt the Friday of the Passover week. And the resurrection was early on the morning of the Sunday following.

Washington, Ind.



## THE PLAN OF SALVATION.

BY EDGAR E. FOLK, D.D.

## ITS UNIVERSAL APPLICABILITY

I have shown, I think conclusively, that the constituent elements of the Plan of Salvation consist of repentance towards God and faith toward our Lord Jesus Christ. I have shown the beautiful simplicity of this plan and its grand completeness—that while nothing can be taken from it, nothing is to be added to it—that salvation is a purely spiritual matter and such things as church membership, baptism, works, obedience, which are outward and material, have nothing to do with it.

This plan applies to every one. Any true plan must be universal in its application. It must be always and everywhere the same. It has the same author, God; the same object, the salvation of man; the same human nature to deal with; the same sin to cleanse, and the same kind of sinners to save. There cannot be one plan for one age or clime, and a different plan for another age or clime. It is not needed that there should be, and besides, it would introduce the greatest confusion. One would be saved by one plan, and another by another plan. One would boast in Heaven of having been saved this way, and another would boast of having been saved that way. No, no, there can be only one plan of salvation, only one way by which fallen man can be redeemed. Now, if it were necessary as a part of the plan that a person should join the church, or be baptized, or do good works, or go on a pilgrimage to Jerusalem or to Mecca, or do some physical act of whatever kind, while some might be able to do one or another of these things, to others it would be a physical impossibility, and consequently they would be barred out of heaven. But the plan of salvation, as I have indicated it, embracing repentance toward God and faith toward the Lord Jesus Christ, is spiritual. Both repentance and faith are spiritual processes. They take place in the depths of the soul. They are untrammelled by time or circumstances. Wherever there is a sinner feeling of the sense of his sinfulness, he may lift up his heart in prayer to God saying, "God be merciful to me a sinner." Whenever he realizes his need of a Savior, he may cry out, "What must I do to be saved?" It is not necessary that any one shall be present besides the soul and its Savior. It may be in a crowded church. It may be at the mourner's bench. It may be in the quietness of his home. It may be in the stillness of midnight. It may be in the depths of the forest. It may in the field or the road—anywhere, at any time, the soul may come in contact with God by repentance toward God and faith toward Jesus Christ. And when it does, that soul is saved. Thus this plan of salvation applies to every one. All that is necessary is that one shall realize himself a sinner and Christ a Savior, and then, without the intervention of anything else, the soul may be saved. This is one essential evidence of the divine origin of the plan, a standing or falling mark as to its true character. No plan can be true which does not have that universality of applicability, which cannot be accepted by any one, anywhere, at any time.

This plan comes to the rich man and says, I do not care how much money you have, you are a sinner. And you are all the greater sinner probably on account of your money, and the temptations which wealth may bring you. As a sinner you need to repent of your sins, and to accept Christ as your Savior. Your money cannot buy admission into the kingdom of heaven. The golden gate does not turn on golden hinges. The only way that you, as well as any one else, can be saved, is through the blood of Jesus Christ.

It comes to the poor man and says to him, I do not care how poor you are; you may be saved. It does not require money for salvation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and with-

out price." (Isa. lv. 1.) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. xxii. 17.) To one who thus takes the water of life through repentance for his sins and acceptance of Christ as his Savior, it becomes to him "a well of water springing up into everlasting life." No matter how poor he may be here, he has a mansion awaiting him up yonder, which Christ has gone to prepare for him. He becomes "an heir of God and a joint-heir of Jesus Christ," and he has given him "an inheritance which is incorruptible, undefiled and that fadeth not away, reserved in heaven" for him.

It comes to the learned man and says, I do not care how learned you are, you are a sinner. All your culture can not gloss over that fact. All of your attainments in science can not cure your sin-sick soul. There is only one who can heal you, and that is Christ. It is not true, as many seem to think, that science carries people away from Christ. On the contrary, true science carries them to him. Many of the most learned and most scientific men in the world to-day are followers of Jesus Christ, and bow humbly at his feet.

And then it comes to the unlearned man, and says to him, I do not care how little education, or how little knowledge you have, all that you need to know is that you are a sinner and Christ is a Savior. If you know these things, and if you repent of your sins and believe on Christ, you may be saved. It is not necessary that you shall know all about the Bible, or about a system of theology, in order to be saved. All you have to do is to come to Christ as a poor sinner and take him for your Savior.

It comes to the moral man and says to him, I do not care how moral you are, you are still a sinner. At some time in your life—nay, many times in your life—you have violated God's law. You have not lived a perfect life. You know it. Try ever so hard, you will not be able to lead a perfect life in the future. If you could, there are the sins of the past standing against you and demanding satisfaction for them. The law says, "The soul that sinneth it shall die." You are under the condemnation of that law. It doesn't say how much you have to sin in order to get under its condemnation. It says "the soul that sinneth," that sins at all. What are you going to do about it? How can you escape the clutches of that law? There is only one way, and that is by taking Christ as your substitute under the law and your Savior from sin.

And then it comes to the sinner and says, I do not care how great a sinner you may be, you have a Savior. And Christ is a greater Savior than ever you were a great sinner. "Christ Jesus came into the world to save sinners." That was the purpose of his mission to the world. "He came not to call the righteous but sinners to repentance." "The blood of Jesus Christ, his son, cleanseth us from all sin." No matter how deep and dark and damning may be the stain that sin has caused, his blood will wash it all away.

As Mr. D. L. Moody was preaching in a jail at one time, he heard sobs down the corridor. He asked the jailer who that was, and was told that it was a murderer under sentence of death, who was not allowed to leave his cell. After the services, Mr. Moody went to him and began to talk to him. The man was sobbing violently. Mr. Moody said to him, "Why are you crying so?" "Because I am such a great sinner," the man replied. "Thank God for that," said Mr. Moody. The man looked up at him through his tears and said, "What do you mean, sir? Thank God that I am such a great sinner?" "No," said Mr. Moody, "not that you are such a sinner, but that you feel it. Now," he said, "if you are a great sinner, I have a great Savior to present to you." And he preached unto him Jesus, and the man accepted him. No physician's medicine has the power to wipe away the spots on the hands of Lady Macbeth. But there is one thing

that will wipe them out, and that is the blood of Jesus Christ. Blood can wash out blood, and only that can.

And so this plan comes to every one everywhere, in every circumstance and condition of life, reminds him that he is a sinner and offers a Savior to him. Those of us who have been saved by him have been saved in just that way.

A white man once asked a converted Indian to tell him the story of his conversion. They were out in the woods. The Indian said nothing at first, but seeing a little worm crawling on the ground, he stooped down and raked a pile of leaves around it, and set them on fire. The worm feeling the heat on one side, would crawl to the other side. Again the scorching flames drove it back, and it crawled to another side. But finding nowhere any means of escape, but everywhere the flames and the heat, it crawled to the middle of the circle and curled itself up, and seemed to give itself up for lost. Just then the Indian stooped down, picked up the little worm and helped it to a place of safety. "There," he said to the white man, "that is my story." And, brother Christian, that is your story, that is my story. We were but worms crawling in the dust. The flames of hell were around us. Turn which way we might, there was no escape, but everywhere the scorching flames. And just when we gave ourselves up for lost, there reached down a hand from the skies and helped us to a place of safety. It took our feet out of the mire and clay, and put them on a rock, and put a new song into our mouth, even praise unto our God.

A little boy who went to join Mr. Spurgeon's church was asked to relate his experience. He said—  
—I suppose somebody afterwards put it in rhyme—

"I am a poor sinner and nothing at all  
But Jesus Christ is my all and in all."

And that was the only experience he had to relate. But that was enough. That is the only experience that you and I or any of us can tell. We are poor sinners and nothing at all, but Jesus Christ is our all and in all. And when I come to stand among the blood-washed throng up yonder, and join with them in singing those triumphant songs around the throne, if an angel should come to me and ask me, "What are you doing here, what right have you to be in this throng?" I should say to him, "I was a poor sinner, and nothing at all, but Jesus Christ was my all and in all." And the angel will say, "That is enough. That is all that any of these can say." Ah, yes, we are sinners, all of us, but thank God we are sinners saved by grace.

"And I shall see him face to face,  
And tell the story saved by grace,  
And I shall see him face to face,  
And tell the story saved by grace."

And now to those who are unsaved, let me add just a few words in closing this article. I have tried to tell you through several months what is the plan of salvation. I have shown you how man is a sinner, and the provision which God has made for his salvation by the gift of his son, Jesus Christ. I have shown you the necessity of a new birth, a new heart and a new life in Christ Jesus. I have shown you that what you have to do in order to be saved is simply to repent of your sins and to believe on Christ, that these two things, repentance and faith, constitute the plan of salvation, and these two alone. I have shown you that church membership, baptism, good works, obedience, etc., while all proper in their places, have nothing to do with the salvation of your soul. And now I leave you. Think on these things of which I have spoken. "THIS IS THE WAY, WALK YE IN IT." If there is any one of my readers weary with the burden of sin, I trust that these articles may lead him to repent of his sins and to accept Christ as his Savior.

—The general Association of Kentucky Baptists will hold its next session at London, Ky. Rev. H. Boyce Taylor of Murray, Ky., will preach the Convention sermon.



**Ministerial Relief Fund.**

Dear Brother Pastor—I have just finished sending out letters to all the pastors, hoping to enlist their sympathies and help in this Ministerial Relief work. It may be possible that some will fail to receive theirs, so I give a copy below. One name in the letter was written wrong—instead of E. D. Sigeman, it should be Sigemare. Bro. Glass informs me that since I wrote the letter Bro. McCorkle has died.

Now, Brother Pastor, please do not throw this appeal aside, for the success of this work depends on your co-operation. If every pastor will see that his church does not fail to do its duty to these old ministers, then we can provide much better for them next season than we have the past.

My Dear Brother—Permit me to call your attention to our aged and infirm ministers and to urge you to make a strong appeal to your church in behalf of these noble and deserving servants of God. Tennessee is doing practically nothing for them. The Treasurer has received only \$145 so far for this noble cause. During the past winter we aided the following brethren: E. D. Sigemare, A. Collins, M. C. Higdon, H. J. Smith, W. Pugh, J. H. McCorkle, J. C. R. Williams, C. V. Jones and Sister Fleming (the widow of a Baptist minister). Bro. Smith has recently died. We will continue to help the others. But our funds are most exhausted we can't do much.

Let me lay this on your conscience and plead with you to urge your church to make a large offering for this work. We are anxious to enlarge this fund so we can increase our gifts to those we are now aiding and then find others who may be equally as needy and worthy. Many pastors, last year, after the making from one to five minute talks, received in a hearty response from \$5 to \$10 for this work. Surely there is not a church in the whole State of Tennessee that would refuse to respond liberally for this work, if only we pastors will duly present it. The pastor is the key to the situation in our great denominational enterprises.

Now, Brother Pastor, this is a "labor of love" on my part. It requires considerable time and work to prepare and send out about 800 letters like this. If I give enough time to prepare and send it won't you give enough time to pray and meditate over it and become interested in it and present it to your church and get a contribution and send it to Bro. T. E. Glass, Treasurer, Brownsville.

CHAS. L. ANDERSON.

Brownsville, Tenn.

**Franklin Howard Kerfoot.****ANNOUNCEMENT OF HIS DEATH TO SOUTHERN BAPTISTS.**

The Home Mission Board of the Southern Baptist Convention, sorely bereaved by the removal through the death of their late Corresponding Secretary, Franklin Howard Kerfoot, D.D., LL.D., while bowing in submission to the will of the great Head of the Church, take occasion to put on record their high appreciation of the sturdy Christian character, the varied and splendid abilities, and the multifarious and efficient services of their departed brother.

Dr. Kerfoot brought to the office to which he was unanimously and enthusiastically chosen, the wisdom and maturity of his well developed powers. To his thorough mental culture, acquired in college and theological seminary, he added the advantage of a legal education, the practical knowledge of applied Christianity learned in large pastorates in Baltimore, Brooklyn, and elsewhere, the talent of a successful theological teacher, the power of an able and forceful preacher and platform speaker, and the charm of an impressive and commanding personality.

At a sacrifice to himself, to which he never once referred, he cheerfully consented, at the call of his brethren, to exchange the work of a theological educator, to which he had devoted his best years, in order to undertake the great evangelizing enterprise of this Board. Dr. Kerfoot, once installed in office, gave himself wholly to Home Missions. He laid on the altar of consecration his best thought, his warmest affections, his tireless zeal, his princely will, and a remarkable capacity for work and endurance seldom equaled.

The cause of missions both abroad and at home thrilled him with the emotion of a deeper love, as he realized more and more clearly that they were but parts of one great whole. He grasped as few men are capable of doing, that grand thought of the abounding blessings which would flow to all nations from the evangelization of the millions of our country, whose increasing numbers, multiplying powers, and commanding influences are so rapidly transferring to our shores the leadership of the world. His mighty soul kindled into aglow of ever brightening enthusiasm, as he saw in the early years of our coming history how this country would bear, along with her material products, the word of life and the knowledge of salvation to the ends of the earth.

The dream of his life which largely engaged his attention during the last Conventional year, was to devise some more effective method to elicit and combine and direct the beneficence of Southern Baptists for the prosecution of mission work. His last appeal to the masses of our brethren may be couched in the Prophet's words of hope, who cried to his unheeding generation, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." So, as he ascended in the chariot of God, there comes back to us the soulful words of his last utterance, "Organize, organize, for the day of our Christ is at hand, and the year of redemption has come."

While devoted to his special work, no man among the Southern Baptist leaders was more thoroughly in sympathy with all the objects fostered by our churches for the extension of our Redeemer's Kingdom. Dr. Kerfoot's death, though most keenly felt by the body of his co-laborers, is a loss to every interest within the bounds of the Southern Baptist Convention.

The Home Mission Board will most affectionately cherish in enduring memories the noble traits which he exhibited. We are grateful to God for the work which he accomplished for his Master and ours, and we believe that for years to come his influence will live to inspire and energize anew the missionary impulse of our Southern Baptist brotherhood. We pray that his example of fidelity and devotion may be blessed of God in the quickening of a deeper interest in the salvation of our people, and in the more generous and practical sympathy of our efforts to supply not only them, but all the kindreds of the earth, more fully with the glorious Gospel of the blessed God.

To the stricken family of our brother, we tender our most fraternal sympathy; for their comfort and consolation, and safe guarding by the almighty Father, we most earnestly invoke the throne of His grace.

The Board gives this expression of its feelings through the denominational press to all Southern Baptists, and asks their earnest prayers for Divine guidance in the present season of affliction and trial.

On behalf of the board:

W. W. LANDRUM,  
I. T. TICHENOR,  
JNO. E. WHITE,  
Committee.

Atlanta, June 25, 1901.

**Mississippi Pencillings.**

The weather is warm, intensely so, and is trying on the nerves of the people, and peculiarly so to us preachers, especially those that have to make long trips into the country to fill their weekly appointments; and yet our pastors in the main are standing to their posts and faithfully striving to do their duty to their churches.

The work of missions in our State is advancing steadily as was evidenced by the reports, respectively, on Home and Foreign Missions made at the late Southern Baptist Convention at New Orleans. Just now, and in view of the near approach of our State Convention, earnest efforts are being made throughout the State to meet the requirements of State Missions, and it is a matter to be devoutly hoped for that instead of our Board being compelled to report a debt it may be able to report all indebtedness paid, leaving a handsome surplus in the treasury.

Mississippi College has recently closed one of the most prosperous sessions of its history, if not the most successful without exception. The enrollment of pupils was much in advance of that of any previous session, and the graduating class, both in size and equipment, was such as any college might be proud of. Their devotion to their alma mater is very pronounced, as was evinced in their offer to raise the first one thousand of the one hundred thousand dollars that is proposed to be raised on endowment. It goes without saying that such men will make their mark in the world on the right side.

With, perhaps, one or two exceptions, there are now no unoccupied pastorates in Mississippi, and the churches generally are well manned. Pastors H. C. Rosamond, at Winona, W. T. Hudson, at West Point, and D. D. Shuck, at Water Valley, are among the recent accessions to the Baptist ministry of our State, and from all reports they are good and true men, and destined to do an all-round good work in their respective fields.

Evangelist E. B. Miller seems to be kept busy in his chosen work, aiding pastors in revival meetings, and the Lord is blessing his labors. He finds time, however, to serve as a "supply" for our church at Okolona, which has been without a pastor nearly twelve months.

If Tennessee has any more preachers to spare, such as W. C. Grace, we shall gladly welcome them to Mississippi whenever our churches need pastors. Bro. Grace occupies no easy field at Macon, but he is holding the fort well, and is giving very general satisfaction to his people.

Pastor M. K. Thornton is constantly growing in favor with his flock at Starkville, and is doing a fine work

among that noble people. Besides being a capital pastor, Bro. Thornton is quite successful in reviva meetings, and he is very much in demand in that line.

Our State Convention meets the 18th of July with the McComb City Church, and I suppose will be largely attended, not only by messengers within its territory, but by visitors from other States. The many friends of the editor in Mississippi would be glad to see him among the visitors.

Secretary Rowe is now about the most over-worked Baptist preacher in the State. He is constantly on the go, preaching the State Mission work in order to be ready with a clean balance sheet, at least, in favor of the Board he so faithfully represents, by the meeting of the Convention. He needs rest and ought to have it. But Bro. Rowe is not the man to take rest as long as he feels that he is needed on the field and can go.

Editor Bailey seems encouraged with the outlook for *The Baptist*, and he is giving us a good paper, but the main need seems to be money right now, and I suppose all our papers feel the force of this need more at this season than at any other of the year.

Pastor W. S. Sibley has tendered his resignation at McComb City to take effect, doubtless, some time after the meeting of the Convention. W. B. Holcomb, who was pastor of the church at Poplarville, has resigned. This church has extended a call to Bro. Sibley, and he may accept.

It is very gratifying to note that, so far as appearances indicate, the Baptists of Mississippi are very generally united, in their minds, at least, on our mission and educational energies, such as our college, our paper, etc. The most pressing need is the development of the masses along all the lines of denominational work.

I am glad to note that the BAPTIST AND REFLECTOR is growing better in quality as the days go by, and that it seems to be increasing in favor with the people.

Columbus, Miss.

H. M. LONG.

**Some Notes.**

The young men who were in the Seminary from Tennessee are now somewhat scattered.

H. M. Geren is in Washington, D. C., supplying for the Brookland Church. He has been engaged by the church and pastor for three months, and is enjoying his work.

J. H. Sharp is on the field at Jonesboro, Tenn., busily planning and working for the success of this, his first pastorate.

J. R. Johnson is at home in the beautiful parsonage of Cox's Creek (Ky.) Church, and is preaching there every Sunday to good audiences.

E. H. Hicks returned to his four churches in upper East Tennessee, where he has an excellent field. His people, as well as himself, were much damaged by the recent storm.

W. W. Horner will, in a few days, go to Monteagle, Tenn., where he will for some weeks conduct the twilight services at the summer resort at that place.

J. F. Vines will spend the next two Sundays in Asheville, N. C., supplying for the First and Biltmore churches.

S. M. McCarter of Snohomish, Washington, passed through this city recently on his way to Tennessee. He expects to return accompanied by Mrs. McCarter.

The writer preaches as pastor at Leeport, Ky., one Sunday in the month and supplies for other churches the rest of the time.

We hope for a larger number from Tennessee in the Seminary next session. Young ministers cannot well afford to stay away.

Louisville, Ky.

J. R. CHILES.

—I filled my regular appointment at Waco Sunday. Good services both morning and night. Have recently re-organized Sunday-school, with flattering prospects for efficient work in the future. Good services at New Hope third Saturday and Sunday. Organized Young People's Union Sunday evening; this is a noble band of God's people, and a joy and comfort to their pastor. At Union Valley usual services. Increased interest in Sunday-school and prayer meeting. Had fine day at Elk Ridge first Sunday, followed by New Century meeting, which we hope will result in permanent good. I have been on this field for eight months and am well pleased with the outlook for the Master. The BAPTIST AND REFLECTOR is a welcome visitor to my home, and may editor and paper still continue to be a mighty factor for stimulating our people to greater zeal and activity along all lines of work for Jesus.

Yokeley, Tenn., June 24th.

W. R. PUCKETT.

—We are in the midst of a great revival. Rev. Tom Sexton, the "blacksmith preacher," is with us. The iron is hot, and the sparks are flying. A number have been saved. Meeting continues this week. Brethren, pray for us.

Dunlap, Tenn.

J. B. ALEXANDER.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First Church—Pastor's subjects, "He Knoweth our Thoughts" and "Vicarious Blessing."

Central—Pastor Lofton preached to two good congregations. 225 in S. S. Fair contribution to State Missions.

Edgefield—Morning subject, "Stumbling Blocks." Union services at night.

North Edgefield—Pastor's morning subject, "Serving God Under Difficulties."

Seventh—Pastor's subjects, "A New Testament Church" and "Whosoever will let him take the water of life freely." 150 in S. S.

Third—Pastor's subjects, "Taking Heed to Thyself" and "Fuel for Eternal Fires." 143 in S. S. Mission S. S. observed Children's Day. Collection \$4.55.

Centennial—Pastor's subjects, "State Missions" and "Wherewithal shall a young man cleanse his way." Good B. Y. P. U. 115 in S. S.

Rains Avenue Mission—Bro. Morton preached at night on "The Strait Gate." 53 in S. S.

Howell Memorial—Pastor's subjects, "Answer to Prayer" and "The Wonderful Name." S. S. observed Children's Day.

Bro. S. M. Gupton preached on "Naaman" at the tent on Scovel Street near Salem. Good congregation. Two forward for prayer.

Dr. Folk attended the fifth Sunday meeting of Ocoee Association and reported a delightful meeting.

Dr. Van Ness spent the day in Atlanta and assisted in the memorial services at the First Church over the recent death of Dr. F. H. Kerfoot.

#### Memphis.

First Church—Pastor preached in the morning to children on "Wisdom is the Principal Thing," at night on "Providence." Two received by letter. Two baptized.

Central—Pastor's subjects, "Giving and Gaining" and "The Joy of a Perfect Confidence." Good S. S. and Young People's Union. Observed Children's Day. Five professions.

Johnson Avenue—Pastor's subjects, "The Fruitful Word" and "Christianity Written on the Heart." Two received by letter.

Bro. Richardson, pastor of the Rowan Church, has been quite ill for three weeks, but is improving now.

The railroad has granted rates to the Memphis Association at Dyersburg July 18th; messengers paying full fare going, but on certificates can return for one-third rate. Be sure to secure certificate when buying ticket. An interesting "rally" meeting will be held on the night of the 17th.

#### Knoxville.

Centennial Church—Pastor Snow preached at both hours. 313 in S. S.

Smithwood—Bro. Jeffries preached in the morning. Good S. S.

Third—Pastor Murrell preached at both hours. Fifteen professions. 223 in S. S.

Second—Bro. McLain preached in the morning. 264 in S. S.

Bell Avenue—Pastor Murray sick.

#### Jackson.

First Church—Pastor Haywood preached to a full house at both hours. Four baptized since last report, one by letter.

Highland Avenue—Bro. Ray, pastor at Bolivar, preached. Pastor Moore is still evangelizing at Bolivar.

Second—Pastor Inman preached at both hours.

—Rev. A. J. Fristoe preached for us last Tuesday night, and organized a training class for personal work. He has a series of twenty-six lessons prepared by himself for the purpose. I regard them as the best thing I have seen on the subject. They are to the point and answer all objections from the unsaved. Better still, they fill the minds of the workers with suitable Scripture passages for use in such work, and at the same time trains them in the definite systematic study of the Bible. I commend these lessons to the consideration of the brethren. WM. A. MOFFITT.

Sweetwater, Tenn.

—Splendid fifth Sunday meeting at Fayetteville. Pastors Carroll, Huff and Crutcher were present. Also Brethren Reese, Muse, Malone and McPherson of the preachers and several lay brethren. Took collection for State Missions Sunday morning, and concluded the meeting with a clear, forceful sermon on "Fundamental Principles of Baptists," and the baptizing of a bright, promising young man. Bro. E. W. Reese remains to

conduct a meeting at our mission Sunday-school. Our hope is in God. We believe he will give us the victory through Christ. Geo. H. CRUTCHER.

Fayetteville, Tenn., July 1, 1901.

—I preached the funeral of Sister Daniel Cunningham Sunday at Ramah to a large audience. Sunday afternoon I attended church at Fall Creek, where my son, Henry, preached his first sermon to one of the largest crowds which has met at Fall Creek for years. The large house with a seating capacity of 700 was full. This was quite a compliment and one of the largest afternoon services I ever saw in the country. His text was the same as my first one 31 years ago at Grant, Tenn., when a white headed, beardless and unlettered boy of 19. The boy's sermon was better than the father's. The fifth Sunday meeting at Liberty was good, but owing to four funerals many of us were away part of the time. J. T. OAKLEY.

—Have just closed a meeting of two weeks in which Rev. W. M. Murray, our beloved pastor, did the preaching. His sermons were direct appeals to the heart, full of gospel truths and apt illustrations. He exposed sin, and presented Christ to the sinner with great power and earnestness of soul. Six professed faith in Christ and eight were received in the church by baptism. From the seeds that have been sown, we confidently expect a greater harvest in the coming days. The church was greatly revived, and the membership is beginning to see their duty as never before; and we expect under the leadership of our pastor to undertake greater things for the Lord. The attendance was good throughout the meeting. May the Lord be praised. Springfield, Tenn. W. F. SHANNON.

### Tennessee to the Front.

Believing that the solution of the problem of reaching the non-contributing churches in the State lies within the District Association's power, and at the same time knowing that distressing indifference prevails, I have taken it on myself to write to a number of brethren, representing various Associations, and proposed a Pastors' Volunteer Movement for better things. Already eleven Associations have been heard from, and without an exception each has given the movement his enthusiastic endorsement and promised support. The following Associations are represented: Ocoee, Sweetwater, Indian Creek, The Tennessee, Midland, Ebenezer, Friendship, Holston Valley, Judson, Nola-chucky and Watauga. Every mail brings me letters announcing the enlistment of others.

#### WHAT WE AIM TO DO.

1. To take our denominational interests more closely within the scope of sympathy and effort. Not to think less of our respective charges, but more of the great work of the denomination.
2. To secure a contribution from every church for every Board.
3. To heartily support our Secretaries and the Boards in their plans.
4. To organize campaigns of education along mission lines in the Associations.
5. To continually agitate the denominational work among the churches of our District Associations by private correspondence with pastors, church clerks, Sunday-school superintendents, chairmen of Executive Committees, presidents of Mission Societies, chairmen of Mission Committees and private individuals whose influence might be needed to help along the work.
6. We aim further to get into the closest touch with every pastor in our several Associations, to suggest methods, exchange views, advise one another of our own peculiar needs and local difficulties, to seek to remedy them by co-operation.
7. We hope also to increase the gifts to the Boards from the churches already giving.

#### IS IT PRACTICAL?

In the Ocoee we have worked along this line for two years and are prepared to report an increase of 540 per cent of contributions to the Boards by the country churches. If it can be done in one Association it can be done in others.

#### WHY FORM SUCH A MOVEMENT?

1. Because it is needed.
2. Because our Secretaries have more than they can do already and to expect them to do this additional work is unreasonable and unjust.
3. Because all efforts along this line of development have demonstrated two things: first, that it is thoroughly practical; and second, that it pays.
4. Because so many people who have looked into the matter feel that the time is ripe for such a movement. We call for volunteers from all the Associations. Will you co-operate with us in using your influence, thought, money and personal effort to bring your District Association up to better things? Yes, it will take your time and we know that you are busy. But we

also know that busy men are the only men who will succeed with such a movement, hence our appeal to you. This is the day of co-operation and we had as well realize it in denominational work.

District Associations will be meeting soon and the Pastor's Volunteer Movement have agreed to begin agitation for better things in our Associations. It will take years to accomplish our aims, but we are patient and God is with us and we hope that before long we can announce the fact that at least one pastor in every District Association has joined the movement to bring Tennessee to the front.

If you are willing to lend a helping hand, write me at once and let us enroll your name.

Chattanooga, Tenn.

A. J. FRISTOE.

### Some Denominational Opinions.

We do not violate the strictest spiritual taste in discussing the successor of Dr. Kerfoot so soon after his death. I yield first place to no man in mourning at his grave. He was truly a noble spirit of large mould, and he has gone to a glorious reward. But it is the position that I wish to discuss. In my opinion the Secretaryship of the Home Mission Board is the foremost position in the world among Baptists, and it calls for the biggest man amongst us. The Presidency of our Seminary is a place of large and solemn responsibility; the Foreign Board puts upon its Secretary very broad and grand duties almost bewildering in their sublime difficulties; while the Sunday-school Board thrusts upon its Secretary the fundamental work of educating the future Baptists of the South. I would not be guilty of the carnal folly of measuring honors between these positions, but I will again affirm that the Secretaryship of the Home Board is the leading Baptist position in the world.

The Home Secretary should be a man of mature education and of fixed convictions in Baptist faith, he should have a deep and sympathetic understanding of our broad brotherhood in all the varieties of its moods, beliefs and prejudices. These demands call for a combination of intellectual power and popular leadership rarely found in any one man. Then our Secretary should be a statesman as well as a Christian. He must deeply understand this age and land with its marvelous advances and rapidly shifting conditions. He ought to be competent to sit in the U. S. Senate the peer of any man there, and bring to the study of our social, civic, and commercial life a well informed and a well trained mind, a soul that is zealous in patriotic devotion, and a heart that is big with the love of God. Then he must grapple with the hard and petty details of rallying our unorganized forces to the support of all the departments of our work, and calling upon the Baptist hosts to fulfill their high mission in the world. I can conceive of no position amongst us that calls for such a greatness and versatility of talent as the secretaryship of our Home Board.

For this reason I agree that it should be filled by the biggest man among us. I have no nominations to make, and I shall be satisfied with the brother who will be selected. But I sincerely trust that the Board will not let the matter of salary shut them out of securing the right man. Suppose at this time we could command the services of a regal spirit like Boyce, who would begrudge the salary? Has not the time come when our people will be both wise and liberal? It is cheaper to have a big man with big pay than a little man with little pay. Are we forever to be bound up to a \$2,500 salary when it takes twice that sum to command first class talent in any of the callings of life? I speak as a voice from the people, and I say let the Home Board move along large and liberal lines in securing a new secretary.

I have another opinion to express, and that is one of delight at the prospect of another theological seminary. This has long been a cherished hope with me. Many good brethren can't see it as I do, and with none did I differ more cordially and candidly on this point than with our dear Bro. Kerfoot. I wish that speedy success may crown the efforts of Dr. Carroll and Prof. Newman to establish a seminary in connection with Baylor University, Waco, Texas. I am sure it will do no harm, I believe it will do great good. The Seminary in Louisville will be blessed by the new enterprise. Another lot of men will be educated into the delicate responsibilities of professorship, and their understanding will greatly enlarge the popular sympathy and patience with these institutions. Besides, it will double the number of theological teachers, and there will be no dearth in this respect as heretofore. A new brand of preacher will be manufactured, and the monotony of a rather attractive homiletical mediocrity will break away into elevated contrasts of attractive superiorities united in the broad base of a common faith. I believe this Texas enterprise is going to meet with wide favor in all parts of our Southern Zion. All I have to give it is my very best wishes, and I make this contribution with ardor and sincerity. J. O. RUST.

Nashville, Tenn.



## 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. II.

The introductory sermon. It is not a settled question as to when this sermon is to be preached. In some Associations it is preached when the body first assembles. In others, the first night of the meeting of the body. In yet others after the Association has been organized in the morning of the first day. The brother who preaches the sermon is almost invariably chosen a year beforehand, for the purpose of having a year's notice. He should by all means come prepared with something to say which will suit the occasion.

An introductory sermon should introduce the business of the body. It is impossible to overestimate the power for good there is in an appropriate, well-delivered introductory sermon. If there be divisions in the Associations, it should not be partisan; if there be exciting questions in prospect it should be timely, prudent, spiritual, wise, brotherly and always evangelical. An introductory sermon gives an excellent opportunity to tell the people what a Baptist Association is for. There are always some people present who do not know. Some think it is a court of appeals. Others, a kind of general conference or presbytery. Even some Baptists unwisely look to the Association as an arbiter for their grievances. The introductory sermon should set all these questions correctly before the people.

Then the sermon should take the integral units, and by its sweetness, simplicity, spirituality and forcing power, melt them all into one. When brethren lose all constraint, when the formality is all over-shadowed or over-shined by the beautiful light of the gospel of

Christ, the success of the Association is half assured. A wise, good preacher should be selected for this important occasion, and he should exalt his office by putting his best thought and all his heart into it.

Reading of the letters. Usually the Association is called to order by the moderator of the preceding year, or in his absence, by the assistant moderator or the clerk. In the absence of all of these, any brother may call the Association to order, and say, "I move that Bro. — be asked to lead us in devotional exercises," or that he be "temporary moderator." The moderator, when about to organize the Association, usually appoints one or two reading clerks to read the letters. These should not only be good readers, but should be rapid readers, reading in clear, strong voices so as to be heard all over the house. The clerk of the former Association takes his place at the table—and a table good, large and strong should always be provided by the church, together with two good chairs, one for the moderator and one for the clerk. If the former clerk is absent, the moderator should appoint a clerk pro tem.

In the opinion of this writer the letters should by all means be read. It is true that they are frequently quite dull and uninteresting, and a great deal of time is consumed in the operation. But then this may be remedied by good reading clerks. The information contained in the letters is necessary to the intelligent business of the Association. A very few of our Associations have dispensed with the reading of the letters, and appoint instead a committee on digest of letters, but this committee usually reports only after the information they give cannot be utilized in the work of the body. Then it seems but just to the churches that send their letters that such letters be read before the body. If the letter is dull and uninteresting, it is because it is poorly read, clumsily written, or has no interesting facts set forth in it.

Election of officers. Here again we have no settled rule. The old plan is to have a private ballot. This, perhaps, is the plan now most commonly followed in Tennessee. Sometimes there are three distinct ballots cast. One each for moderator, clerk and treasurer. Usually one ballot serves for all three. In a few of our Associations a move is made by some one that the desk cast the ballot of the Association for some brother as moderator, the same plan being observed for the election of the clerk and the treasurer. There is no objection to this plan unless there is objection to it. If the Association has good officers and it is a settled thing in the minds of the brethren to keep them, then there can be no objection to this way of electing them. But a single objection renders it necessary to elect by private ballot. The members of the Association is confined to those selected by the churches. The practice of a few, very few, Associations, of allowing all ministers membership whether sent by their churches or not, is not regarded by most of our Associations as Baptistic. I have also seen an Association "recognize" some brother as a messenger of a church when that brother was neither a messenger nor an alternate chosen by his church. Neither is this regarded as Baptistic.

The constitution of each Association usually provides how many messengers may represent a church. Such cases are usually determined by the number of members in the church sending messengers. In another article we will notice the officers of an Association.

A. J. HOLT, Cor. Sec.

### Woman's Missionary

Recommendations of Foreign Mission Board, Southern Baptist Convention, to Woman's Missionary Union, adopted at annual meeting in New Orleans, La., May 10, 1901.

Foreign Board.—The Foreign Board appreciates the earnest efforts which our sisters have made in disseminating information, enlisting interest and raising funds for the work of giving the gospel to all the world. Christ has honored women, and their greatest honor is in serving their Master.

1. We ask the sisters to press the duty of systematic and proportionate giving in their societies, and use their influence for this in their churches.

2. For the coming year we suggest that they try to raise enough to pay for the support of the women in the employ of our Foreign Board. The number of our women workers has increased, and will likely increase more during the coming year; but we think \$40,000 will be sufficient to pay for their support, and so we ask the sisters to raise that amount this year.

3. "Missionary Day" has proven a blessing in the past. While this work is under the direction of the Sunday-school Board, yet the Woman's Missionary Union has formerly prepared the programs and assisted in pressing the work. We ask that the sisters bring this cause prominently before our schools this year, not only for the money which will be raised, but also for the training which it gives to our young people.

4. For a number of years the "Christmas Offering" of the sisters has been made for the work in China. It now seems as though that country will be opened to the gospel as never in the past, and we do not believe that the sisters could do better than to make their gifts for the same object this year. We ask them, if possible, to double their Christmas offerings for the great work now opened in China.

5. Our *Foreign Mission Journal* has the largest number of subscribers ever in its history, and we thank the many consecrated women who have helped to bring it up to its present circulation. Still the *Journal* is not reaching half of the people whom it should. We ask that the sisters make special effort to get every member in their societies to take the *Journal*, and also to procure subscribers in the churches as far as possible. In connection with this work, the Board asks the sisters to distribute mission tracts, which are furnished by the Board free to any who desire them. We feel that our people must be informed to become large and liberal givers. In the work of giving information, the sisters can help very much.

Letter from Dr. E. E. Bomar, Assist.-Corresponding Secretary, to Woman's Missionary Union in reference to the recommendations.

Dear Sisters: The year that passed into history with the Convention at New Orleans, gave every encouragement to press steadily forward in the work of Foreign Missions. Our receipts were larger than the receipts of any other year in the history of the work. Our force has been enlarged. Additions to the churches numbered 1,000, which, though not so large as the preceding year, was remarkable, considering the opposition that attempted to lift its head on account of troubles in China. Even in that country, 200 were converted and added to the churches, some during the great troubles there. All missionaries to China are back at their posts, while in other fields the work has gone on with encouraging results. The blessings of God are resting upon us.

Two notes sounded out loud and clear at the Convention—the call for prayer and the recommendation that during this Convention year twenty-

five new missionaries be sent out. To set it clearly before your minds, permit me to give the recommendations in the words in which they were written. They are as follows:

(1) We heartily concur in the request of the Board that our people everywhere unite in earnest prayer that God will send forth more laborers into the great harvest. We should pray that God, who chose Paul and Barnabas, Judson and Carey, Yates, Graves, Taylor and Hartwell, will call from among us our very noblest and best for this His great work.

(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 maintain them.

In this great forward movement, we look for our sisters to enter most heartily. With your aid, in the societies and churches, with your earnest prayer and co-operation and influence, this can be done. It must be done. We sent out twenty-one missionaries last year; certainly we can send out twenty-five this year. Surely, if we ask Him, God will call the men and women needed, and guide us to their selection.

The recommendations to the Woman's Missionary Union are found in full in this issue of the *Journal*. They embrace five points:

1 To urge the duty of systematic and proportionate giving.

2 To contribute \$40,000, which, it is estimated, is enough to support the women in the employ of the Board.

3. To make Missionary Day a success, thus keeping Missions prominently before the young people in the Sunday-schools.

4 To make the Christmas offering to China, seeking to "double offerings for this great work now open in China."

5 And to make special and earnest efforts to extend the circulation of the *Journal*, and to distribute missionary literature.

This is indeed a great program of work, yet entirely practical. It is enlargement along the lines already pursued with encouraging success. Great has been the influence and power of the example and teaching of the Woman's Missionary Union as to systematic giving. But there is need of greater work. From \$31,801.31, the amount of last year's contributions, to \$40,000 for this year, is a step that can be taken; to double Christmas Offerings to China on the part of the societies can be done by increasing the number of givers, as well as the amount of gifts, while in the matter of extending the circulation of the *Journal* and distributing tracts, there is a vast and blessed field of influence.

No word of compliment is needed for the good work you have already done for Foreign Missions. We bless God for it. Your work is not only valuable, but indispensable. God is calling us to foreign fields in tones louder and more loving every day. Let us answer the call with earnest, consecrated and persevering service.

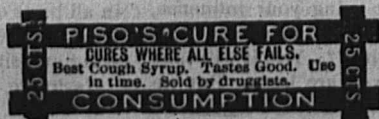
"O sisters! use the ministry of love so freely given,  
To win the lost from sinful ways, and  
turn their feet toward Heaven."

E. E. BOMAR.

### Mrs. Amaryllis Agnes Hurst.

Our hearts are heavy with sorrow. Since our last meeting a beloved sister has been taken from us. Though we believe she has entered into the "rest that remaineth for the people of God," we cannot help missing her cheering presence and her ever helpful words.

Years ago when our Missionary Society was first formed, we remember being deeply stirred by a paper she read, entitled, "A mite box in the outstretched





hand of a little child." From this beginning her interest in missions grew, and inspired all who were associated with her. How gratefully do we recall the faithful service she rendered us for eleven years as our Treasurer! Though pressed by many cares and outside duties, she was rarely absent, and always by prayer, word or watchful attention, she was ready to contribute to the success of our meetings.

We cannot think of her as absent. Rather let us cherish the feeling that she is with us, bidding us "go forward" with more faith and energy in our Master's service. If her voice could reach us, she would tell us the most acceptable memorial we could offer her, would be greater love and labor for missions. What more appropriate resolutions can we adopt than to live more earnestly than ever since this grief has touched our hearts—to be wiser, more thoughtful, better fitted to guide and help others to victorious living!

In behalf of Woman's Missionary Society, First Baptist Church, Clarksville, Tenn.  
 Mrs. C. E. L. McCauley,  
 Mrs. F. L. Smith,  
 Committee.

### West Tennessee Notes.

The pleasure of spending a week in the land of hills, springs and sparkling streamlets of pure water was afforded me on my last trip to Cooper's Chapel, in Hardeman County. It was my first opportunity of spending more than a day or two with this church since being called to its pastorate last fall. I had the great pleasure of seeing the last pew finished and placed in position. The new building is now nicely seated with a seating capacity of more than 250. This church was organized but two years ago. It has greatly increased in membership during the two years. The foundation of the new building was laid last summer. The Lord will do great things for a people where they have willing minds and ready hands.

The happiness of my trip was marred by my missing dear old Bro. Benj. B. Essary. Bro. Essary was seventy-one years of age at his death, passed out of this life on the afternoon of the 21st of May. The writer remembers very vividly his former trip down to this church, and visit to Bro. Essary's home. Bro. Essary was a good man, and loved by those who knew him.

The ground on which the new church was built was the gift of Bro. Essary. He was able to walk about the house the day he died. Only about two hours before he died, while standing at the doorway looking out—it was a cloudy, rainy day—remarked to his family: "This is the brightest, most beautiful day I have ever seen." He didn't know that he was standing at the doorway of glory, and catching that inspiration. Paralysis was the immediate cause of his death. He had been in feeble health for some time. He lived a useful, Christian life, having been converted and baptized when but a lad. We shall long remember him, and commend his dear wife in her sorrow and feebleness to Him who doeth all things well.

Jackson, Tenn. W. R. HILL.

### Stewart County.

I have assisted in organizing four Sunday-schools. All were living and doing well when last heard from. The last is across the line in Kentucky, under management of J. T. Wiggins and A. A. Tott. Two blind tiger whiskey shacks on the line near by have since gone out of business. Moral: Blind tigers and Sunday-schools do not thrive together.

In the Spring a Methodist Sunday-school requested me to furnish them with Baptist literature. I could not refuse. At the next quarterly meeting

the Presiding Elder gave the superintendent a skinning, but I think they will continue its use. They think they are entitled to the best.

Some time last fall the Campbellites hereabouts challenged the Baptists for a debate. All arrangements were about made to have the debate in July at Model, between J. T. Oakley of Tennessee and T. M. Matthews of Murray, Ky., when all of a sudden Bro. Matthews recalled that he had "forgot suthin'." He wrote his brethren that unless they secured him for \$35, and would pay for his modera'or, he would not be there. His brethren decided that a "stipulated salary" was unscriptural! How are the mighty fallen!!! Moral: Let Campbellites settle the "salary question" before they challenge Baptists to debate.

This scribe took in the General Association of Kentucky at Murray. It was pleasant to spend the time among friends of other days, as well as to see and hear the General Association. As Bro. Folk will report the meeting, I will sit down and listen to what he says.

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

### A Liberal Reward.

On Saturday, June 1, 1901, my son, Max Strang, seven years old, but rather small of age, was put on the northbound Cotton Belt passenger train, at Waco, Texas, by Sheriff J. W. Baker, for his home at Texarkana, Ark., but either left the train, or was taken from it, and since then all efforts to find him have failed.

He is regarded by all as an exceptionally bright, manly little fellow, and such as experienced officers say would be the delight of a peddler or a showman.

He is especially fond of dogs and ponies, is very affectionate, but having known little of a mother's love or care—she having been an invalid for more than four years before her death in December last—and having no sisters, he could, doubtless, be easily enticed to stay, for a time at least, with any kind-hearted person who had pets for him to care for and fondle.

When he left Waco, he wore a pink and white striped waist, grayish brown pants and cap, and was barefooted.

The only distinguishing mark is a scar over his right eye about one-half an inch long, caused when a babe by his falling against the sharp corner of a door facing.

Any information regarding him will be thankfully received and liberally rewarded.

Address all communications to  
 Texarkana, Ark. E. D. STRANG.

### Resolutions.

The following resolutions were unanimously adopted by the Sylvia Baptist Church, upon the resignation of the pastor, Rev. W. D. Turnley, who has accepted a call to the church at Fulton, Ky:

Whereas, our brother and pastor, W. D. Turnley, under the providence of God, has been called to labor in another field, therefore

Resolved, That in accepting his resignation of the work at this place, we do so reluctantly, but with confidence that a wise council directs the affairs of God's ministers and people. Bro. Turnley has served this church faithfully and zealously since its organization, and through him God's truth presented in love and with consecrated earnestness, has brought spiritual growth to the church and advancement of the cause of Christ in this community. Our church building, erected and almost completed, indicates the prosperity of God's work under Bro. Turnley's pastorate and direction.

We commend Bro. Turnley to the brethren whom he is to serve as an aggressive and loyal worker for the Mas-

ter, and pray God's blessings to follow him and richly attend his labors.

Resolved, That these resolutions be entered upon our church record, and that the BAPTIST AND REFLECTOR be requested to publish a copy of same.

J. W. RINEHART,  
 E. L. BURCH,  
 W. H. ADAMS,  
 Committee.

### 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.  
 Squatchie Valley—Dunlap Church, Friday, August 2.

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

N. Jachucky—Adriel Church, at Crosby, Tuesday, August 13.

Chilhowee—Pleasant Grove Church, Thursday, August 22.

Duck River—Maple 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—Trevant, Wednesday September 11.

Eastanalle—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 Epson 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.

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,

## Don't Marry.

Almost everybody remembers the celebrated advice of the London Punch, "To those about to marry. Don't." There is in that advice the expression of the feeling of many a mother who says, "I



hope my daughter will never marry and suffer as I have."

In ninety-eight cases in every hundred there's no need for this suffering. Doctor Pierce's Favorite Prescription cures the womanly diseases which cause wifely misery. It dries enfeebling drains, heals inflammation and ulceration and

cures female weakness. It invigorates the womanly organism, tranquilizes the nerves and gives the mother strength to give her children.

Do not allow an unscrupulous dealer to sell you something in place of "Favorite Prescription," claimed to be "just as good." There is nothing just as good for women as "Favorite Prescription."

"I am so pleased with your instructions, I hardly know what thanks to give you for your kind favors," writes Mrs. Milo Bryant, of Lota, St. Thomas Co., Ga. "You can publish my few statements to the world, hoping all suffering women will know and be healed. I suffered so much with great pains in my back and the lower part of my stomach and palpitation of the heart, that at times I could hardly lie down, and could hardly get up in the morning, but after using three bottles of 'Favorite Prescription' and two vials of Dr. Pierce's Pleasant Pellets, I feel like a new woman."

Dr. Pierce's Pleasant Pellets cure sick headache.

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.

Euon—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.

Savner—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., JULY 4, 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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## PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.

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 BLUE CROSS.

If the blue cross appears on your paper this week, it will indicate that your subscription has expired. We are in the midst of our dullest season, and shall need all the amounts due us to pay current expenses. Two dollars may be a small amount to you, but when that is multiplied by several hundred or thousands, it becomes a considerable amount to us. Let us hear from you at once, please.

## PARADISE LOST.

(Sunday-school Lesson for July 14th, Gen. iii. 1-15).

After the creation of Adam and Eve, God placed them in a beautiful garden called the garden of Eden, or Paradise. The word Paradise is a Persian word for beautiful garden. Just where the Garden of Eden was located, we do not know, probably on the Euphrates River. Adam and Eve were in a state of innocence, knowing no evil. Their early life was as pure as the crystal stream which flowed through their beautiful garden.

In the midst of the garden was all manner of fruits and trees. Among them were two trees, one called the Tree of Life and the other the Tree of Knowledge of Good and Evil. The former, if they had eaten it, would have made their bodies immortal, the latter would give them not only intellectual knowledge, but moral knowledge—a knowledge of good and evil. In an evil hour the tempter came. He was Satan, the adversary of souls. He came, however, not in his own hideous shape, but in the form of a snake. He was envious of man's happiness, and desired to destroy it. Man was created innocent, but at the same time with a moral nature which made him a free agent. He had the ability to stand, but was free to fall. God made him so, because he would be happier thus than as a mere wooden machine, an automaton moving simply at the will of another, and not at his free will. He had the highest possibilities to good, and at the same time, the highest possibilities to evil. In order that he might have the highest possibilities to good, he must have the highest possibilities to evil, for they were both wrapped up in one bundle and labelled "Free Will."

Why Satan should have approached Eve rather than Adam, we do not know—perhaps because she

was considered the weaker vessel, perhaps because he thought that he would be more apt to carry his point by appealing to feminine curiosity. He began by suggesting a doubt as to God's command, and ended by flatly disputing God's word, but at the same time arousing in Eve a desire to be free from restrictions, and also to have the opportunity of improving her condition. He told a half truth which is the worst form of a lie. Says Tennyson:

"For a lie which is half a truth, is ever the greatest of lies,  
Since a lie which is all a lie may be met and fought outright,

But a lie which is part a truth is a harder matter to fight."

He meant to suggest to her that if she would eat of the Tree of Knowledge of Good and Evil, her eyes would be opened, and she would have new visions of knowledge and wisdom and glory. As a matter of fact, however, he knew that her eyes would be opened only to sin and shame. He meant to suggest that she should be as God, but he knew that it would make her like the fallen angels. But she yielded to the temptation, she ate of the fruit, and she gave some of it to Adam, who also ate of it. The first result was that their eyes were opened, and they knew good and evil, but it was in the devil's way—evil by experience and good by contrast, instead of in God's way, good by experience and evil by contrast. The next result was shame, which always follows pretty close upon sin.

And the next result was a fear of God, instead of a sweet communion with him as heretofore. When the Lord appeared in the garden—whether in a literal or spiritual sense, it makes little difference—Adam and Eve, instead of loving to be with him, fled from his presence and hid. God called to Adam and asked, "Where art thou?" And that is the question that he is putting to each one of us continually. In his answer, Adam unconsciously gave himself completely away. He admitted candidly that he was afraid of God and hid himself, and gave the reason for it, "Because I was naked." Adam attempted to evade the question, but as is usually the way with sinners, he showed his guilt. The Lord asked him how he knew he was naked. He was not supposed to know that, and did not in the state of innocence. Something had happened to him. Adam saw that he was caught, and he tried to put the blame off on some one else—"The woman whom thou gavest to be with me, she gave me of the tree and I did eat," thus putting the blame primarily on the woman, and secondly on God himself. What a mean spirit does Adam exhibit! When the Lord asked Eve about the matter, she put it off on the devil. "The serpent beguiled me and I did eat." And so things go—the man puts it off on the woman, and the woman puts it off on the devil. These two are the progenitors of our race, and evidently we have the same nature as they. If we needed to prove the common origin of the race from Adam and Eve, this incident would be sufficient to show it. How human like it all seems! How much like us!

The next result of the sin was penalty, a curse pronounced upon the serpent, a physical curse upon the man and upon the woman, and besides they suffered spiritual death, and loss of paradise. But even in pronouncing the curse God proposed the remedy. "The seed of the woman shall bruise the serpent's head." That refers not simply to man in the abstract and serpents in general, but to Christ the representative man, and the devil the great serpent. The cross was set up at the gates of paradise. "Where sin abounded, grace did much more abound." Thank God that he did not leave man to suffer all the consequences of his sin, but that he gave a remedy which is sufficient to heal every wound that sin may cause.

## THE CANTEN.

From time to time there have appeared in the daily papers statements from different parts of the country as to the evil effects of abolishing the Army Canteen. That all of these statements have a common origin is evident from their similarity. Who has been writing them we do not know. We suppose, however, that it must have been Joe Mulhatton. If the *New Voice* of Chicago is to be believed—and it publishes names and dates affidavits to prove its assertions—then for brazen effrontery and

shameless misrepresentation and audacious mendacity, these statements have never been excelled. For instance, all of the daily papers of Chicago announced sometime ago that there had been a riot at Highwood by the soldiers at Fort Sheridan, near that place, and that it was due to the opening of several new saloons there after the closing of the canteen. It was the easiest thing in the world for the *New Voice* to send a reporter out to Highwood, which is a suburb of Chicago, and to obtain from Mr. W. F. Hogan, the president of that village, a statement to the effect that he had been the president of the village since May 1, 1893, and that no additional saloon had been opened or started in this village since the abolition of the canteen, and also that "no riot or other disturbance reflecting upon the good name and character of the said village of Fort Sheridan, or Highwood, took place on March eighth, or any other date in connection with the recent pay-day at the fort; that martial law was not declared; that no buildings were injured, either saloons or restaurants; that no shots were fired; that no special deputies were sworn in on account of an alleged riot, and that the town was as peaceful during the week ending March 9, 1901, as during any recent pay-day week in which beer was sold at the canteen at the post."

Similar testimonies have come from Fort Myer near Washington, the Presidio near San Francisco, and other places. A dispatch, attributed to "Special *New York Herald Service*," was recently published over the country, to the effect that half a dozen new saloons had been opened just outside Fort Myer, which is across the Potomac River from Washington, since the Anti-Canteen law went into effect. A representative of the *New Voice* visited Fort Myer and secured the following affidavit:

"I, George H. Rucker, Clerk of the County Court of Alexandria, Va., do certify that there have been no new saloons opened in the region of Fort Myer, Va. One old saloon, that was closed on June 30, 1900, applied for license to the Excise Board on or about the first Monday in April, 1901, and was reopened on May 1, 1901. The only other saloon recently opened in Alexandria County is about two miles away from the Fort. Given under my hand this the 4th day of June, 1901.

"GEO. H. RUCKER, Clerk."

The San Francisco papers have persisted in declaring that saloons have increased just outside of the Presidio, and that disorder and crime among the soldiers have increased from 100 to 300 per cent. since the canteen was closed. The Methodist ministers of San Francisco recently appointed a committee consisting of three prominent San Francisco ministers of that denomination for the purpose of investigating and learning the actual conditions. The report is published by the *New Voice* in full. It emphasizes the following important facts:

"First—That so far from opening of the new saloons since the abolition of the canteen, the number of saloons around the Presidio has actually decreased, and that no new saloons have been opened for a year.

"Second—That the testimony of the police and the watchman and residents of the district is unanimous that there is not now any more drinking nor drunkenness nor disorder around the saloons than there was before the canteen was abolished.

"Third—That the army officers, in spite of these facts, insist that the abolition of the canteen was unwise and detrimental to the morals of the soldiers."

Let us say that we are not especially opposed to the canteen. We are opposed to drunkenness, whether upon the part of citizens or soldiers, officers or men. If the canteen prevents drunkenness, then we are for it. We do not believe, however, that this is the case, on the testimony which has come to us. On the contrary, the canteen encourages drinking, and often starts a young man on the downward road to ruin, who had come from a Christian home and who would have not been disposed to go to a saloon to get his first drink. "Resist the beginnings," is a good motto, and one which the government may well remember in connection with its soldiers. Besides, we do not want the U. S. Government in partnership with brewers. If soldiers will drink and must drink, let them do



so of their own accord, without the consent or encouragement of the government.

It seems to us, however, that we do not want drinking men as soldiers any more than we want them in any other relations of life, and if our present soldiers cannot remain sober, then they ought to be dismissed from service and in their stead men should be employed who can remain sober. Is it claimed that this cannot be done? Merchants do it, railroads do it, and why can not the U. S. Government do it? The drinking man now is not wanted anywhere. He is not wanted as a clerk, as a lawyer, as a doctor, as a teacher, as a railroader—not even as a saloon keeper. He is kicked out of society, kicked out of business, kicked out of the saloon, and there are only two places in the world where he is wanted—in the legislature and in the army. But why should we have such a man in these places? The canteen has been abolished. Let it stay abolished, and let not the government of the United States lend its encouragement to the soldiers getting drunk. Every time one of them takes a drink, let him be dismissed and his place filled by a sober man. There will be no trouble to find plenty of them. And this should apply to the officers as well as to the men.

But it is said that the very thing a soldier wants is to be dismissed from service, and that if getting drunk will accomplish that end, he will take great pleasure in getting drunk. Is that true? The one who makes this claim forgets that this is America and not Germany in which we live. Our military system is voluntary, not compulsory. Our soldiers are not constrained to serve in the army. They do so of their own free choice. Dismissal from service would mean not only loss of employment and loss of pay, but disgrace. And if it were understood that dismissal would follow drunkenness, we imagine that there would not be very much drunkenness in the army. At any rate, we hope that the War Department and the army officers will give the new canteen law a good chance, without doing everything they can to discredit it before it has had opportunity to be tested, as they have been doing ever since its passage.

We have two suggestions to make in closing:

1. If our present army officials are not able to restrain themselves and their men from drinking, then there ought to be a reorganization of the army and officers should be elected who are able to exercise such discipline.
2. Really the best thing would be to get rid of these saloons all over the country. Why should they be allowed to exist under the license of the government and of the State when we have refused to license the canteen in the army? We have done well to abolish the canteen. We shall do better, far better, if we can now abolish the saloons also.

#### OCOEE FIFTH SUNDAY MEETINGS.

In accordance with a long standing promise, we attended a fifth Sunday meeting of the Ocoee Association last week, or rather we should have said fifth Sunday meetings. There were three of them—at Antioch, Ooltewah and Cleveland. None of these meetings were as largely attended as they should have been, but all of them were quite interesting. According to the appointment of the Executive Committee, we spent Friday night at Ooltewah, Saturday at Antioch and Sunday at Cleveland. At Ooltewah we met Brethren A. L. Stulce, L. H. Sylar and F. J. Hoge. Brethren A. J. Holt, A. J. Eristoe and J. A. Davis were there on Saturday. Bro. L. H. Sylar is the popular pastor of the church. Our home was with Bro. G. P. Wells, a most excellent layman.

At Antioch we met the following ministers: Brethren I. G. Watkins, J. E. Morgan, W. L. Taylor, T. G. Davis. Dr. A. J. Holt also came in in the afternoon. Bro. Morgan is pastor of the church and is held in high esteem. Bro. Watkins was chairman of the meetings. We are under special obligations to Bro. W. L. Taylor for kindnesses we enjoyed a brief while spent in his home. Bro. H. D. Huffaker, chairman of the Executive Committee of the Association, was present at this meeting. This is his home church. The meeting here was very delightful.

The meeting at Cleveland was held in the First

Church, of which Bro. J. H. Martin is the able and progressive pastor. He was also chairman of the meeting. We learned that Drs. A. J. Holt and J. W. Brouger delivered some excellent sermons and addresses Friday night and Saturday. We met the following ministers: Brethren A. J. Duncan, Granville Lee, Sam Evans, W. J. Cheek and — Branam. We preached Sunday morning to a fine audience. In the afternoon, an old fashioned experience meeting was held which was greatly enjoyed. At night we preached at the Inman Street Church to an audience that filled the house. This church has been without a pastor since the resignation of Bro. W. C. McPherson a few months ago. It is an inviting field, and has among its members some of the best people we know anywhere. We enjoyed taking meals in the homes of Brethren G. M. McCulley and A. L. Bartlott.

During the two days and three nights of the fifth Sunday meetings, we attended meetings at three different places, preached four sermons, made seven talks, rode 400 miles on the train, and are back in our office on Monday morning ready for work after our little recreation. Who was it said an editor has nothing to do?

#### SONGS AT MIDNIGHT.

In a note received from Mrs. L. D. Eakin, the accomplished editor of our Young South department, she says with regard to her recent painful accident:

The accident was quite a serious one to a person of my age, but I am recovering slowly. I doubt, though, if I ever have the full, free use of my arm again. It is still swollen and bruised most dreadfully, and I have suffered much pain this week from it. I am so glad that it was not my right arm, that I try to bear it most patiently.

This is beautifully said. It reminds us of the man who had cut his finger. Holding it up bleeding, he said: "Praise God." Some one asked him, "What do you want to praise God for, when you have cut your finger?" "Praise God it wasn't any worse. I might have cut it off," he said. There is nothing so bad but that it might have been worse. It is sound philosophy as well as true Christianity to look on the good and not the bad side, that can see the silver lining behind the clouds. It enables the person much better to bear the pain and trouble, whatever it may be. One who sees only the clouds and cannot see the silver lining behind them, who sees only the dark side of things and cannot see the bright side, makes both himself and others around him miserable. To brood over one's sorrow only makes it the greater. It is a blessed thing to be able to sing songs at midnight, as did Paul and Silas in the Philippian jail. Thank God for the spirit which can feel grateful that it was the left hand and not the right hand which was injured.

We feel sure that Mrs. Eakin will not object to our using her as a text this week.

#### PERSONAL AND PRACTICAL.

—The printers got our figures wrong last week. What we wrote was that John D. Rockefeller had offered to give another \$15,000 on condition that Carson and Newman College contribute \$50,000 by 1905. We hope and believe it can be done, though, as we said last week, we think Mr. Rockefeller ought to make it \$50,000 instead of \$15,000.

—Remember that every pastor is authorized to act as agent for the BAPTIST AND REFLECTOR. Let each one receive renewals for it and get new subscribers. Or if you do not care to act as agent for the paper, we shall be glad to have you suggest to us some one in your church who can do so. Let us hear from you.

—Read the appeal from Bro. Chas. L. Anderson, Chairman of the Board of Ministerial Relief, published on another page. We must help our old ministers. After they have worn themselves out laboring in the Master's vineyard, it will not do for us to leave them in their old age without any means of support. They do not ask for much, but let us give them what they need.

—The Western Recorder is authority for the statement that in Maine, which has no open saloons, there were last year put in the prisons of the State 13 out of every 10,000 population; while in Massachusetts, where saloons are licensed, there were 33 out of every 10,000 people imprisoned for crime. And yet there are people who say that whiskey can be bought more freely in

Maine than in Massachusetts. If so, it must be a weaker quality of whiskey, as it exerts less than half the demoralizing influence which the Massachusetts quality exerts.

—It was quite a pleasure to see Dr. G. M. Savage in our office last week. He was in the city on business. He expects to leave in a short while for Mexico to see his daughter, Mrs. R. P. Mahon, and also to attend the meeting of the Missionary Conference which will be held at Toluca, where Bro. Mahon is located, about July 15th. The prospects for the University are very fine so far as the students are concerned, but the trouble is to get money with which to pay the teachers. We do not see how the University will be able to get along without that \$100,000 additional endowment. We hope that a move will be made in a short while towards securing it.

—The steady decline of infant baptism among our Pedo Baptist friends has been noticed for sometime, but a Methodist minister in Reading, Pa., has come to the rescue and arrested the decline—at least temporarily. The story is told in the following dispatch: "Rev. Dr. Richard Harcourt, pastor of the People's Methodist Church, had a big congregation today as the result of his offer to present a gold coin to every child brought to him for baptism. Fifteen children were baptized, and in the palm of each, Dr. Harcourt pressed a \$1 gold coin for a moment, and then handed it to an officer of the church, who will deposit it in bank, where it will compound until the child is of age." Commenting on the above, the Baptist Commonwealth remarks: "Infant baptism is safe so long as the gold dollars hold out. 'Baptism for revenue' is a success."

—Our articles on the Plan of Salvation are concluded in this week's paper. That the work upon them has been imperfectly done, no one knows better than we. Who is equal to the task of telling the story? We never feel our own littleness so much as when we attempt to tell it. It is so simple and yet so sublime. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" (Rom. xi. 33, 34). We have enjoyed trying to tell the story, however, and we trust that good has been done. We especially hope that these articles may have the result of leading some one out of darkness into light, and of inducing him to repent of his sins and believe on Christ as his Savior. And may God bless them to his glory. We have been requested to write another series on the subject of Sanctification. We shall try to do so a little later.

—Rev James E. Barnard, pastor of the First Baptist Church, Anniston, Ala., recently baptized 200 candidates in fifty-seven minutes, which was at the rate of seven every two minutes. Question: If one Baptist preacher could baptize 200 candidates in fifty-seven minutes, how long would it have taken twelve Baptist preachers to baptize 3,000 persons? We should be glad to have our Baptist friends, especially our Pedo-Baptist friends, work out this problem. There are about one hundred more to be baptized in the church as a result of the great meeting recently held there, during which there were over 500 conversions and 360 additions to the First Baptist Church. When Mr. Barnard took charge of the church two years ago, it had a membership of 180. During that time there have been 732 additions. Now there are 825 names on the roll, which gives it a greater membership than any other Baptist Church in Alabama. The church presented their pastor with a purse of \$600 as an expression of appreciation.

—Referring to the proposition which came from St. Louis last year that the Northern Baptist Anniversaries and the Southern Baptist Convention should meet simultaneously in 1903, at St. Louis, the Religious Herald says that it "did not meet with much favor. Many brethren thought the proposition was only a bit of Western commercial enterprise, and hence ought not to be seriously considered." Referring to this the Central Baptist says: "If it is best not to have the simultaneous meetings here, no harm is done, but we want no guest who comes charging us with using the sanctions of religion to conceal a commercial scheme." We suggest that the best thing to do under the circumstances, would be for the Southern Baptist Convention to meet in Nashville in 1903, and then in 1904, after the Exposition at St. Louis is over, the Convention might meet there, and perhaps the Anniversaries also, if desired. This would relieve the St. Louis invitation of any appearance of "western commercial enterprise," as it was charged that the purpose of inviting the Convention and the Anniversaries to meet at St. Louis in 1903 was to help the Exposition. How would this plan suit you, Dr. Armstrong?



## THE HOME.

### ANSWER!

Hearts are calling to you now  
From the anguished depths of need.  
Hungry voices pleading cry  
That some helping hand may feed.  
Hear them calling to thee now.  
Answer, wilt thou? answer how?

Cheeks are fading for a smile  
To beguile the rugged way;  
Thoughtless have you frowned on them,  
Finding fault the livelong day?  
Answer quickly! be a beam  
From the sun's exultant stream.

Little ones are needing love  
More than all they eat and wear;  
Little hearts are hungering  
For a brother's gentle care.  
Answer childhood; go, and play;  
It will brighten all their day.

Faithful toilers labor long  
With their willing hands, and strong;  
But the burdens of the day  
Seem to wear the soul away.  
Say—your work is on them, too!  
Answer, and begin to do.

Do you know that voices call  
All along the heavenward way?  
Stop a minute, now and then,  
Just to list to what they say.  
There are pleading voices strong,  
There are voices, too, of song.

Plaintive voices cry to thee  
Of their need, and of thy store;  
Dying voices pleading cry—  
Plead till they can plead no more.  
Answer, answer to their call!  
For the Father watcheth all.

Oh, if we could know the power  
Of heart yearnings all around,  
Would we be so sunk from sight  
In the seas of self, profound?  
Hearts are calling to thee, friend,  
Answer, ere death writes the end.

—B. F. M. Sours.

### AN OUTSIDE ORPHAN.

The Sunday school room at Green Street Church was a beautiful and pleasant place, and the school itself was large.

Among the boys in Class No. 8 was one named Victor, an undersized boy, whose features were apt to make one think of sorrowful things. Just back of his was a class to which belonged a girl with a fair, plump, pretty face. Her name was Julia, and she wore clothes of the finest material, and seemed to have friends without number. Victor thought she must be the best and sweetest girl in the city, and he liked to look at her and wonder what kind of a home she had, and if her mother were living. His mother was dead, his father, too, and he lived with his sister, the two supporting themselves as best they could.

Victor went home one Sunday in August and said: "Sister, all the money that our Sunday school gives next Sunday is to be used for the orphans at the Home. Did we ever live at that place?"

"No," she answered. "You see, when we became orphans, I was old enough to work for both, and now you are old enough to help me."

"I understand," he said. "We are outside orphans, and can even help, a little, to send comfort to the orphans at the Home. How much do you think we can spare next Sunday?"

"Your regular penny, and perhaps two from me," she answered, regretfully, sorry to name so small an amount.

His face grew a shade sadder, and he continued to gaze from the window, thinking, coming at last to a pleasant idea, for he became bright and talkative. All during the next four days he worked very hard, and as he gave his money to his sister Thursday night, he asked confidently:

"Sister, may I have a holiday to-morrow? You know I have not had one since Christmas."

"That is so," she answered, looking straight at him. Then she added, "Yes, you may have the day; you deserve it if ever a boy did."

He smiled appreciatively and said: "I'll tell you to-morrow night what I want with the day."

The next morning he was up and away with the dawn. But he carried his work-day box with him, and did not seem to be off for a frolic. Victor polished shoes for a living, and on this holiday of his he still polished shoes. At 1 o'clock he darted back of a quiet building near the depot and counted his earnings.

"Whoop!" he exclaimed. "Twelve nickels. Never did have such a run o' luck before. Maybe the Lord knows I mean every cent I get this work-day for the orphans at the Home, and he's a-looking after things his own self. Guess sister will open her eyes to-night." He laughed aloud, and hurriedly ate a piece of dry bread he had brought from home; then he ran back to his place.

It was quite dark when Victor reached home that night, and when his sister stared at his tired form he smiled shyly and began ranging his coins on the table near her.

"Twenty-six of 'em," he said, heartily. "I've put in one good day's work for the orphans at the Home, and now I'll have one hundred and thirty pennies to give 'em next Sunday, not counting yours. You don't mind my giving them my holiday, do you?"

"Mind? Never a bit," she answered. "And I think your work-day is perfectly beautiful, even if you do look so tired."

He did not have the pleasure of carrying his money to the Sunday school, however, for the very next day he sprained his ankle. But his sister took the nickels to the teacher and explained all about them. And what do you think his teacher did? Why, she kept his envelope a little while, and after the collection had been taken up, she stood where all could see her and told the whole story in her own charming way, at last reading from his envelope the words he himself had written: "One day's earnings from an outside orphan to the dear orphans at the Home."

When she finished there was something of a stir in the Sunday school room, and it would take a very clever writer indeed to name all the expressions on all the faces. One wide-awake young man in the rear of the room sprang to his feet and said: "I beg for another chance at that collection basket, and there's a whole bench full here waiting for the same chance."

But the little girl whom Victor thought the best and sweetest girl in the world had a very red and unhappy face. She had actually forgotten all about the collection and had not even brought her usual penny. She said some very earnest words to her teacher, and was allowed to leave the room. At home, Julia had fourteen little gold dollars, one for each year of her life, and she had meant to keep them until she should have sixteen to jingle on a gold bracelet. But the story of the beautifully unselfish offering had made her see how unlovely selfishness is, and she at once determined to be selfish no more. All fourteen of the little gold beauties swelled the Sunday school collection that day, and there is no telling just how much more money was paid in on account of Victor's kind act.—Exchange.

Is the race to become extinct while our women hunt for work higher than that which God gave them? It is infinitely lower work. What woman's club or woman's column can match the home which the wife and mother makes beautiful and sacred for her husband and sons? What are a thousand canvasses to a live child with its fair dimpled body and living soul?—June Ladies' Home Journal.

## 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 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 skirts with a deep flounce. Your choice for 78 cents.  
180 assorted Knox shape, fine Milan straw sailiors, 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 Lechorn hats for ladies and misses, worth 75 cents, for only 23 cents each.  
25 doz. nobby Pearl straw short back sailiors, 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 29 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, 60 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.  
We have special arrangements with a furniture manufacturing concern, that will save you 25% on furniture, carpets, matings, lace curtains, etc.  
Write us for prices on any article you may want. We will be glad to quote you prices.  
We will pay express or freight charges on all purchases amounting to \$5 and over.

## WHAT DO YOU WANT?

We Live in a Big City and Can Save You Money on Your Purchases.

Maybe you want a Sewing Machine, Piano, Organ, Musical Instrument, Cook Stove, Set of Dishes, Suite of Furniture, Carpet, Matting, Wall Paper, Suit of Clothes, Pair of Shoes, Shirts, Collars, Neck Tie, Ladies' Dress Goods; or maybe you want Men's and Children's Clothing, Shirts, Hats and Collars; or perhaps you want a Wagon, Buggy, Plow, Thresher, Reaper, Knife. If so, we can make the purchase for you. Won't you let us help you get what you want? It will cost you no more. The merchants give us a small per cent. for our business. If you will let us know what you want, however large or small the article may be, we will investigate thoroughly and let you know the cost. Isn't that fair? Address

Nashville Purchasing Agency,

310½ Union Street, Nashville, Tenn.



## 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 Retrosum.  
Our missionary's address: Mrs. Bessie Maynard, 141 Koya Machi, Kokura, Japan, via San Francisco, Cal.

Mission topic for July, THE FOREIGN BOARD.

For the year just closed Southern Baptists contributed through the Foreign Board, \$156,083.33. That is a great deal of money. During this year, notwithstanding many of the missionaries were kept away from their posts in China, 1,009 baptisms were reported. There were 21 new missionaries appointed, and more are greatly needed. Pray for them all!

### Young South Bible Learners.

Are we learning these verses week by week? Let me see the hands! That is, mention that fact when you are writing to the Young South. I am so anxious for you to build a firm foundation for your faith as you grow up. God's Word is the granite that does not warp or break, but keeps the same strong prop, yesterday, to-day and forever. So keep at it all the time. For to-day, take Eccles. ix. 10. Learn it well and then put it into practice in this work of ours.

### Our Symposium.

Mrs. Maynard will read the following and bless the dear little Wartrace girl who has so sweetly remembered her:

"Dear Mrs. Maynard: I am glad you have returned to your dear home again. I belong to a band of little Sunbeams, who gave \$20 to your support last year, and we hope to give more this year. We have about twenty members in our society, and we hope to have the pleasure of seeing you before you return to Japan."  
BETTIE D. ARNOLD.

### YOUNG SOUTH CORRESPONDENCE

Warm, isn't it? Very warm indeed! The thermometer has gone as high as 98 degrees here in our Mountain City. I wonder if the Young South is so busy—fanning (yes! that must be what you are doing, fanning)—that very few let have reached me this unhappy week, when it seems to me I needed them most of all.

I am glad to tell you, though, I feel much better than I did a week ago, and my poor, bruised, swollen arm is not so painful, and I am beginning to use it a little again. It is dreadfully tiresome though to stay in the house all the time, and be dressed and undressed, and not be able to comb your own hair or cut up your food. I never knew before how much I had to be thankful for in those lines. God has been so good to me all these years and I have been so independent, and not obliged to think much about myself. From this time forth, I mean to be more appreciative of His mercies, and more grateful for the wonderful share of health and strength he gives me.

And everybody has been so kind to me! So many have come to see me and sent me little delicacies and flowers. One dear little neighbor brings me sweet peas every day almost. It makes me feel very humble, and I mean always to remember everybody who is hurt or sick hereafter.

I hope our dear missionary is now in Maryland enjoying the quiet and rest of a sweet country home. I know she will write us a letter soon. Pray constantly that strength and health may come back to her.

The letters? Well. Actually I am

almost ashamed to spread them out, there are so few of them. But you will wake up before this fervid July is much older. June was not what we wished it to be. Let's bestir ourselves and double on it for July. Will you?

In letter No. 1, Bettie D. Arnold, Wartrace, acknowledges the reception of the last little book. I am so glad she liked it, and I hope she will continue to study the mission fields with Miss Heck in the Journal.

In No. 2, Mrs. A. W. Weeks sends for a star card to be used by Mt. Harmony S. S. The Infant Class will pierce the stars as fast as the little hands gather the pennies in, and when the light shines through them all, the teacher will send the dollar to me, to carry the blessed gospel light to the Japanese. How I wish all the schools would do that same sweet work! Can't you persuade your class to try it? Send a 2-cent stamp for a card this very day and begin! We hope to hear soon from Niota.

Brownsville comes next with No. 3:

"The Primary Class of Zion Baptist Sunday-school sends loving greetings to their returned missionary, and hopes she may soon be restored to perfect health. We are looking forward to our annual all-day mission service in the fall, and we greatly desire to have Brother and Sister Maynard with us then. Please find enclosed \$1 from the Primary Class, to be divided between our two missionaries, Mrs. Maynard and R. P. Mahon of Mexico."

MRS. JONES, Teacher.

What a blessed dollar this is! I quite shudder to think what I should have had to say without it. It redeems the first week in July, 1901, and we are most grateful. Please thank each member of that dear class, Mrs. Jones. I know Mr. and Mrs. Maynard will do all in their power to see their friends near Brownsville when they come back next fall, and I hope these will clasp hands with them.

In No. 4, Mrs. Truss asks after a dollar sent two weeks ago. I dare say she has seen it acknowledged ere this. Sometimes two whole weeks go by and nothing wrong. What I do not have on my desk one Wednesday morning is not touched until the next Wednesday morning, and then that "copy" goes in eight days ahead of the day of publication. But I am always glad to be notified if you think a letter has gone astray.

Then comes the fifth and last, in which Lemma Drake tells me that I neglected to acknowledge 20 cents that she sent with her answer on Burma. I am so sorry. It was quite difficult to keep the finances straight in those days when there were such floods of letters, mixing up the literary study with the offerings. I must have overlooked these two dimes some way, and I hasten to credit this good friend correctly now. I hope our "Student Band" continues to study, and that all will enjoy the reward book as Miss Lemma says she does. I want some fine work done at Verona this summer. Lead on, Miss Lemma! Interest all your friends. Mrs. Maynard's eyes are on us. Don't forget that! And away across the Pacific is the homesick, lonely new missionary. Shall we make her think we have lost interest because Mrs. Maynard is with us again? Oh! no. A thousand times, no! Our offerings must not fall off.

I want you to study our "Receipts" very carefully to-day. April, you will see, was a splendid month, May did very well, but June, alas! fell behind, and July begins feebly. Our missionary's salary for the quarter just passed is \$150. Just subtract what we have for "Japan" from that! Oh! you see. We are behind on our missionary's salary! Appalling, is it not? You must not let such a state of things exist. You will not! Set about altering those figures right away. Don't wait to have more. Don't wait to be cooler. Don't wait until some one else

is ready. Just sit down this moment and send what you can towards filling this deficit. Will you do this? Come on then, from Tennessee, from all our out-lying stations, from everywhere!

I've been looking backward. I find we were "lazy" this time last year. It must be the heat. But oh! let's shake it off, this lethargy. Let's "go forward" with a will.

I know you'll be writing to say how sorry you are for my accident. Well. Remember this! Nothing will cheer me up so effectually, nothing will help me to forget the pain so thoroughly, as good, generous offerings, thank-offerings, birthday offerings, self-denial offerings, all sorts of loving gifts in the Savior's name to the Savior's work. So crowd them in! Don't forget that "open secret" of Dr. Holt's. The orphans must have a real Home, and there must be work done inside their great building at once to make it healthful and happy. In your own sweet homes work for these poor little ones, and send on your pennies. With hope for July. Yours most sincerely,

LAURA DAYTON EAKIN.

Chattanooga.

### Receipts.

April offerings	\$ 13 16
May offerings	76 81
June offering	41 75

### FOR JAPAN.

Lemna Drake, Verona	23
Primary Class, Zion S. S., Brownsville, by Mrs. Jones	50

### FOR MEX. CO.

Primary Class, Zion S. S.	50
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Total	\$219 81
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Received since April 1 1901:

For Japan	\$ 146 57
" Orphanage (support)	15 10
" Pictures	30
" For Home Board	30 63
" State Board	8 34
" China	6 31
" Babies Branch	10 48
" For Mexico	8 00
" Brazil	2 10
" Foreign Journal subscriptions	1 75
" Prize books	4 07
" Postage	1 20

Total	\$ 29 81
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Star card receipts	46 80
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### WHERE PUSSY GOT HER NAME.

Did you ever think why we call the cat "pussy"? The story is an interesting one, illustrating the curious ways in which our common objects receive their names.

A great many years ago the people of Egypt, who had many idols, worshiped the cat. They thought she was like the moon, because she was more active at night and because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a bright little crescent, or half-moon, as we say. Did you ever notice pussy's eyes to see how they change? So these people made an idol with the cat's name and named it Pasht, the same name they give to the moon, for the word means the face of the moon.

The word has been changed to "pas," or "pus," and has come at last to be called "puss," the name which almost everyone gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere. Whoever thought of it as given to her thousands of years ago and that then people bowed down and prayed to her?—The Presbyterian.

### A LACK IN THE PRACTICAL EDUCATION OF GIRLS.

There is too great a lack in the practical education of our girls. Such a practical phase of a woman's life as the realization and meeting of honest obligations never enter into a girl's studies at school, college or in the vast majority of cases, even at home. We go on and let our girls study uselessologies and isms, and accumulate a vast amount of undigested and unintelligible information which never, even for a single moment, will be of the slightest use to them in their lives. But of the

# Sore Hands

Red Rough Hands Itching Palms and Painful Finger Ends.



SOAK the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wear, during the night, old, loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails and painful finger ends, this treatment is simply wonderful.

## 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 irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. 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 crusts and scales and soften the thickened cuticle, and CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal. A SINGLE SET is often sufficient to cure the severest case.

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practical things, yes, the fundamental principles which must govern their lives, they are taught either nothing or little. There is where we are floundering in this country, despite our boasts of progress in matters educational. The things we ought to know we know not, and the things which avail little are often our choicest boasts.—Edward Bok.

### WOMEN NEED A SIMPLE LIFE.

In writing of the boasted progress of the last century "An American Mother" asks in The Ladies' Home Journal for June: "What has the nineteenth century done to the woman herself? Are her school-training, her colleges and her work in art and literature making her a more womanly woman, more fit to be a wife and mother? If not, they are losses to her, not gains. The chief change which the last century made in the American woman was that it tempted her to give up for the new occupations of art, reform and money-making, her own real work as a homemaker, wife and mother. The nineteenth century has dragged our women from their natural base. It has given them noble surroundings for their lives—literature, art, social power. But they are not content. They are nervous and restless beyond any former race of women. The food given them is too light. They look out on the world with starved eyes. The wiser among them are finding out that what they want is not show and public work and applause, but a simple life, repose and the homely affections of home."



## RECENT EVENTS.

—Rev. M. A. Jenkins, of East Macon, Ga., has accepted a call to the church at Dublin, Ga.

—It is announced that the First Baptist Church at Galveston will begin rebuilding soon. The church has \$10,000 and the State Board guarantees \$10,000 additional. No mortgage is to be incurred.

—Mrs. Bruner, wife of Rev. David Bruner, recently died in Kentucky at the age of 95 years. Her husband is 97. They had been married for 73 years. We do not recall an instance where a couple have lived together longer than that.

—We call attention to the advertisement of the Columbia Crude Oil Company on another page. This company comes to us highly recommended. It is said that the men at the head of it are of the highest integrity, financially and otherwise.

—Rev. W. S. Splawn has just closed a fine meeting with his church at Bonham, Texas. He did his own preaching. The members say that it was the best meeting in the history of the church at Bonham. The Texas B. Y. P. U. meets with the church on July 9th to 11th.

—The impression has gotten out that Rev. O. C. Peyton, pastor of the Howell Memorial Baptist Church, this city, has accepted a call elsewhere. As a matter of fact, while he received the call he declined it. There is no reason for his leaving Nashville at present. He is doing a fine work here.

—We learn with much regret of the recent death of Dr. J. R. Harrison, who died on June 24th at his home in Stuart, Va. Dr. Harrison was a fine preacher, and had held a number of remarkable revivals. He was the founder of the Southwest Virginia Institute, and was for some time its financial agent.

## A Good Complexion

### Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all of these are simply superficial assistants.



It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion, and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and costs but 50 cents per package.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion.

—At the recent session of the Board of Trust of the Vanderbilt University Dr. Fredrick W. Moore was elected full Professor of History and Economics, Dr. Richard Jones full Professor of English and Prof. L. R. Hamblin was continued in the chair of Elocution. Dr. Moore, and Prof. Hamblin are Baptists.

—Dr. J. B. Moody, pastor of the First Baptist Church, Hot Springs, Ark., has gone to Kentucky, and on July 8th he will start to California, with Dr. Harvey's party, seeking rest and health. Until October 1st his address will be Pee Wee Valley, Ky. The church at Hot Springs will secure a supply during his absence. We trust that Dr. Moody may find both rest and health on his trip.

—We wondered why Bro. S. M. McCarter, formerly of East Tennessee, now of Washington, was making such a hurried trip home. We now understand it. This explains it all. "Mrs. Sallie Callaway announces the marriage of her daughter, Carrie Avo, to Rev. Samuel Mitchell McCarter, on Tuesday, June 25, 1901, Ball Camp, Tenn. At Home after July 15th, Snohomish, Washington." We extend warm congratulations, with our best wishes, for happiness and usefulness.

## CURE CATARRH NOW.

### The Best Season of the Year to Make a Lasting Cure.

Dr. Blosser's Catarrh Cure has undoubtedly cured more cases of catarrh, bronchitis and asthma than any other remedy in existence. It eradicates the disease by killing the germs which are the cause of all catarrhal disease. Now, as warm weather is coming on, is the most favorable time for making a complete and lasting cure.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, post-paid, for \$1.00. A trial sample will be mailed free to any sufferer who has never tried the remedy. Write or order at once addressing Dr. J. W. Blosser & Son, 68 Broad St., Atlanta, Ga.

### Trustee's Sale.

By virtue of the power vested in me under a trust deed executed by Jacob Jamison, Leila 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 Page'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 Sycamore 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.

### Attention, Delegates B. Y. P. U. Chicago.

The Illinois Central, in connection with the N. C. & St. L. Ry., has been adopted as the official route to Chicago for delegates and friends attending this meeting.

The fare is only \$13.50 for the round trip. Nashville to Chicago tickets good until August 24th.

Every one going will please send me their names at once that accommodations made be made for them.

L. A. GUPTON,  
President B. Y. P. U.

### Illinois Central Railroad CHICAGO AND RETURN \$13.50

Via Famous Dixie Flyer Route—N. C. & St. L. Ry., Illinois Central R.R.

Tickets on sale July 22, 23, 24. Good to return until August 24 Pullman Palace Sleeping Cars through from Nashville.

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City Ticket Agent, Maxwell House.

W. W. KNOX,  
Ticket Agent, Union Station.

WM SMITH, JR.,  
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\$20 to \$40 Weekly and expenses, Men and Women—at home or traveling. Our agents and salesmen made over \$600,000.00 last year supplying enormous demand for our famous Quaker Bath Cabinet and appointing agents. Wonderful seller. No Scheme or Fake Methods. **WHITE today for FREE** NEW PROPOSITION, PLANS, ETC. World Mfg. Co., 6 World Bldg., Cincinnati, O. [We recommend above firm as reliable.—Editor.]

**Ward Seminary** For Young Ladies, Nashville, Tennessee. 36th year begins September 19. "An Ideal Christ'an Home" Courses in Language, Literature, History, Science, Music, Art, Elocution. Certification to Wellesley and Balt. Woman's College. Nashville affords unusual advantages in Lectures, Recitals, and opportunities for practical education. For Catalogue address J. D. Blanton, L.L.D., President, Nashville, Tenn.

## SOUTH-WEST VIRGINIA INSTITUTE

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## BETHEL FEMALE COLLEGE,

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### SELECT HOME SCHOOL FOR GIRLS.

Eight Academic Schools. Music, Art, Physical Culture. Instructors graduates of leading institutions, tested by experience. Course of study elective—adapted to preparation of pupil. Thorough work. Kind discipline. The ideal, a true woman, gentle and cultivated. All modern conveniences, healthful, refined, accessible. Terms moderate. Write for illustrated Catalogue.

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331 students last year; has a business college that matriculated 63 pupils the past year; has four literary societies with elegant halls; has an up to date reading room; has eminent specialists in Art, Piano, Voice, Violin, Physics, Chemistry, English, Greek, etc.

Board in Girls' Home, with steam heat and water works, is only from \$8.00 to \$12.00 per month.

Boys can board in Boarding Hall on club plan at about \$7.00 per month; in families at from \$7.00 to \$11.00. Tuition ranges from \$2.50 to \$3.50 per month.

Poor and worthy students given special rates on application. Location among the mountains and very healthful. For catalogue apply to

MISS TENNESSEE JENKINS, Jefferson City, Tennessee.

## Bethel College, FOR BOYS AND YOUNG MEN.

(INCORPORATED.)

RUSSELLVILLE, KY.

Endowed. Nine Schools. Able Faculty. Thorough Instruction. Library, Reading Room and all necessary College facilities.

Expenses for term of twenty weeks:

Tuition ..... \$27.50  
Board per month (including furnished room, fire, lights, servants,) 10.00  
Tuition free to Baptist Ministers' Sons and Licentiates. Ministers and Licentiates assisted in paying board. Apply in advance.

Full Term begins September 5, 1901.

For catalogue and particulars, address E. S. ALDERMAN, D.D., Pres.

## Belmont College, FOR YOUNG WOMEN. "The Ideal College Home of the South."

NASHVILLE, TENN.

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Suburban and city life combined. Electric cars to north entrance. Attractions of park persuade to outdoor exercise. Eight schools in the hands of skilled specialists. Schools of music, art and elocution employ methods of best Conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc. in city, liberally patronized. Christian influences. Early registration necessary to secure room. Send for handsomely illustrated blue and bronze catalogue, and other college literature. Students from thirty-nine states.

## The Branham & Hughes School,

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A high grade training school for boys. Full courses in Classics, Science, Modern Languages, Mathematics and English. Thorough preparation for best colleges. ENTRANCE INTO VANDERBILT UNIVERSITY ON CERTIFICATE. Health conditions unexcelled. NO SALOONS. Home influences. Fall Term Opens August 28, 1901.

## 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 8, 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.





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## Pearline—Saving

### AMONG THE BRETHREN.

Evangelist W. H. Williams, of Clinton, Ky., has closed a remarkably successful meeting, with Rev. J. R. Skinner, at Benton, Ky. Much good was accomplished.

Rev. A. L. Bray succeeds R. v. J. H. Coin, who lately moved to Bentonville, Ark., as pastor of the church at Huron, Tenn., and is succeeding nicely. Splendid crowds wait on his ministry.

Rev. M. A. Jenkins, of East Macon, Ga., has accepted the care of the church at Dublin, Ga., and will take charge next Sunday. His work in East Macon has been little short of remarkable.

The Tabernacle Church, Atlanta, Ga., of which Dr. Len G. Broughton is pastor, has voted \$6,000 to be expended in repairing the house of worship. This church seems ever to be on the up-grade.

Rev. S. C. Hearne, of McKenzie, Tenn., delivered a strong sermon at Puryear, Tenn., last Sunday, to the congregation of which he was formerly the popular pastor. His visit was a benediction to the Church.

The church at Athens, Ala., has extended a hearty call to a recent Seminary graduate, Rev. J. R. Curry, and he has accepted. This is a man of much culture and ability placed in charge of a splendid church.

Rev. M. E. Wooldridge, of Henry, Tenn., is to be assisted in a revival beginning the Second Sunday in July, at Henry, by Rev. Martin Ball, of Paris, Tenn. These brethren are hoping for a great religious upheaval.

Evangelist Paul Price, of Urbana, Ohio, recently assisted Rev. S. R. C. Adams in a revival at Newnan, Ga., which resulted in 19 accessions to the Church, 15 by baptism. Great crowds attended the services regularly.

Rev. Jos. W. Vesey, of East Florence Church, Florence, Ala., recently baptized 25 people who joined the Baptist church during a great revival at the Methodist church. Much material strength was added by the accessions.

The revival at Bolivar, Tenn., in which Rev. Ross Moore, of Jackson, assisted Rev. J. Frank Ray, has been producing blessed results. Bro. Moore's splendid preaching took firm hold on the people and greatly stirred them.

It has been stated that Rev. E. B. Hatcher, of the First Church, Norfolk, Va., will be invited to succeed a notable man in one of the finest pulpits in the Southland. Watch developments. Bro. Hatcher is truly a gifted brother.

### 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.

Revs. J. E. Skinner and C. L. Neal, of Murray, Ky., will hold a meeting, next week, at Hico, Henry County, Tenn. This is a church formerly occupied by the Freewill Baptists, but is now a splendid mission point for our denomination.

We note with pleasure the happy marriage, last week, of Rev. A. J. Castellow, of Jackson, Tenn., to a charming lady, of Medon, Tenn., who is deeply pious and consecrated. We extend hearty congratulations and best wishes to each of them.

Recently Leigh Street Church, Richmond, Va., set apart to the full work of the ministry Rev. John Goode, who is a graduate of Richmond College and has just finished his course at Crozer Seminary. He has accepted a pastorate near Norfolk, Va.

Dr. A. C. Dixon, who lately became pastor of the Ruggles Street Church, Boston, has pounced boldly on the Christian Science idea which prevails there and is making the fur fly. His arguments against this unchristian bosh are convincing.

Rev. T. B. Holcomb, of Paris, Tenn., has been chosen colporteur of the Western District Association, and has already begun work. He is an energetic, consecrated young man. This is an advanced step for this Association which means much good.

All the Southern Baptist papers and many of those beyond the Mason and Dixon's line have paid tender, loving tribute editorially to Dr. F. H. Kerfoot, one of the denomination's greatest men. He was truly strongly entrenched in the hearts of his brethren.

In the revival lately closed at Rogers, Ark., in which Evangelist L. D. Lamkin, of Little Rock, did the preaching, there were 80 professions. Bro. Lamkin is now holding a revival at Bald Knob, Ark., and already there have been many professions. Bro. Lamkin is greatly blessed in this line of work.

Dr. J. B. Moody, of Hot Springs, Ark., will in the future take charge of the Bible Work in Onachita College, Arkadelphia, Ark. He will visit the school four times a year to deliver lectures. This is an advanced step for this magnificent school. They honor themselves when they honor Dr. Moody.

Two years ago the First Church, Aniston, Ala., gave \$2.00 for missions. The membership was 180. Last year this church gave \$220, and the membership has increased to 825. The divine order is "Give and it shall be given unto you; good measure, pressed down and shaken together and running over." This has been clearly demonstrated in the case of this church, and Rev. J. E. Barnard is happy.

Rev. W. A. Freeman, of Little Rock, Ark., recently began a revival at Sallisaw, I. T. The second night's service was interrupted by the conduct of a young man and young lady. The members of the church sought police protection during the services, and the Chief-of-police spoke to the girl's father of her misbehavior. The father severely reprimanded his daughter and on the following night she committed suicide by taking carbolic acid. The excitement was so intense that the meetings were discontinued.

STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney, & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.  
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I thank you for the benefit I received from your advice and the Wine of Cardui I took in my terrible condition. My life was no pleasure to me at all and I was of no use to anybody. After receiving your advice and medicine I commenced taking it and began immediately to improve. The pains left me and the menses, which came at the correct time, continued three days. I have gained strength and my weight has increased. My husband says the medicine has made me better looking than ever before.  
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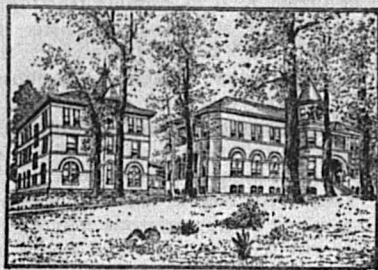
Is giving thousands of women health, beauty and freedom from the dragging pains which made their lives so miserable. Wan faces, haggard eyes and emaciated forms are the results of suffering. What suffering can compare with the torture of irregular menstruation, leucorrhoea and falling of the womb! Beauty flees quickly before the ravages of such disease. The sharp pains of falling of the womb deepen the crow tracks in the face. Menstrual irregularities rob the eye of its fire and the complexion of its transparency. Leucorrhoea drains the body of its strength, but Wine of Cardui restores the natural beauty, brightens the eye, clears the complexion, rounds out the figure and brings back the vigor of health. Every druggist in this city handles \$1.00 bottles of Wine of Cardui.

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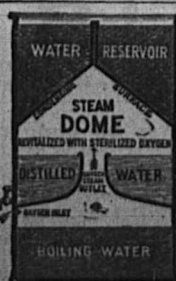
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Lv. Morrow....."	5:38 pm	9:30 am
Lv. Xenia....."	6:30 pm	10:17 am
Lv. London....."	7:20 pm	11:00 am
Lv. Columbus....."	8:00 pm	11:35 am
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Lv. Akron.....Erie	1:08 am	4:30 pm
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### 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.

**KING.**—W. B. King, son of Andrew King, a Baptist preacher, was born in Blount County, Tenn., Nov. 1, 1836, and died at his home at Rocky Springs, Tenn., aged 65 years and three months. He professed a hope in Christ in 1856, and was a consistent member of the Baptist Church until death. He was always glad to meet with his brethren and talk about our Savior. We, the Baptist Church and Sunday-school, have lost a good friend, as well as his wife and three children that Bro. King has left behind to mourn his loss, and wait for the Lord's calling. Bro. King was a member of the Mason's lodge at Madisonville, Tenn. Bro. King is missed at neighboring churches in time of protracted meetings. He was mighty able in prayer. His prayers still ring in the ears of the people, for we hear the sinners speak of his prayers.  
A FRIEND.

**HICKS.**—Mrs. Mary E. Hicks departed this life May 2, 1901. Mrs. Mary E. Hicks, one of the purest and loveliest Christian characters it has been our good fortune to know. She died as she had tried to live—humbly trusting in the blessed Master. Almost her last words were, "Rest, rest forever." She was a consistent member of this church for many years, also a devoted and faithful member of our Missionary Society, therefore we, as a society, do make the following resolutions:

Resolved, That in her death we have sustained a very grievous loss. That we will try to imitate and follow her beautiful and holy example.

Resolved, That we do tender to the bereaved family our most heart-felt and loving sympathy, and may God continue to use her life as a benediction to all our hearts.

MRS. LIZZIE BOYKIN,  
MRS. L. W. JONES,  
MRS. J. T. FAUCETT,  
Trenton, Tenn. Committee.

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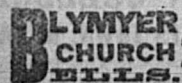
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### OBITUARY.

**TOWLES.**—Mrs. Lizzie Towles departed this life at her home, Rossville, Tenn., May 12, 1901. She was born in Ashley County, Ark., near Hamburg, July 31, 1857. Her maiden name was Stilwell. She was married to J. T. Towles, November 9, 1875. Five children were born to them; two of whom preceded her to the better world. Sister Towles had a happy Christian disposition and was greatly esteemed by those who knew her. She was a zealous, faithful member of the Baptist Church at Rossville. Her hospitality was unstinted, cheerful and abundant. It was never inconvenient for her to "take care" of the pastor or visiting preacher. Bro. Towles was naturally despondent, being in bad health, now since this cheerful spirit has been removed, he will need more grace and the greater cheer from the dear children. The Lord richly bless him and them, and the feeble church in the little town. The funeral at Macon was largely attended and the grave covered with rarest flowers. At the resurrection, this servant of the Master will come forth and bear the applaudit, "Well done, good and faithful servant—enter into the joys of thy Lord."

J. D. ANDERSON.

**MITCHELL.**—In memory of Miss Lula Mitchell. Since God in his wisdom has taken from us one of our most loyal members; be it

Resolved, That we deeply mourn her loss, and hereby we express our great sorrow in her death. Perhaps no member among us was so devoted to her society and worked so faithfully for its advancement. Be it

Resolved, That we hold up her pure young life as an inspiration to every member of this society, and student in school. Be it

Resolved, That we express our deepest sympathy to her dear bereaved mother and brother, feeling that the life of this noble Christian girl can comfort them and soften the blow. Be it

Resolved, That a copy of these resolutions be sent to the family, to the BAPTIST AND REFLECTOR, Jefferson City paper, and a copy be spread on our minutes.

Respectfully submitted,  
JENNIE HUGGINS,  
FLORA BROWN,  
ANNIE CATLETTE,  
Committee.

Callopean Literary Society,  
Jefferson City, Tenn.

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### Baptist Orphanages In the South.

This is a neat little booklet of 20 pp. written by Dr. Z. T. Leavell. It relates in the easy, charming style of its author; the number, location and achievements of these institutions. It contains important facts in one body not before presented to the public. Price 5 cents per copy, or \$2 for 50 copies. Address, THE BAPTIST, Jackson, Miss.

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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.

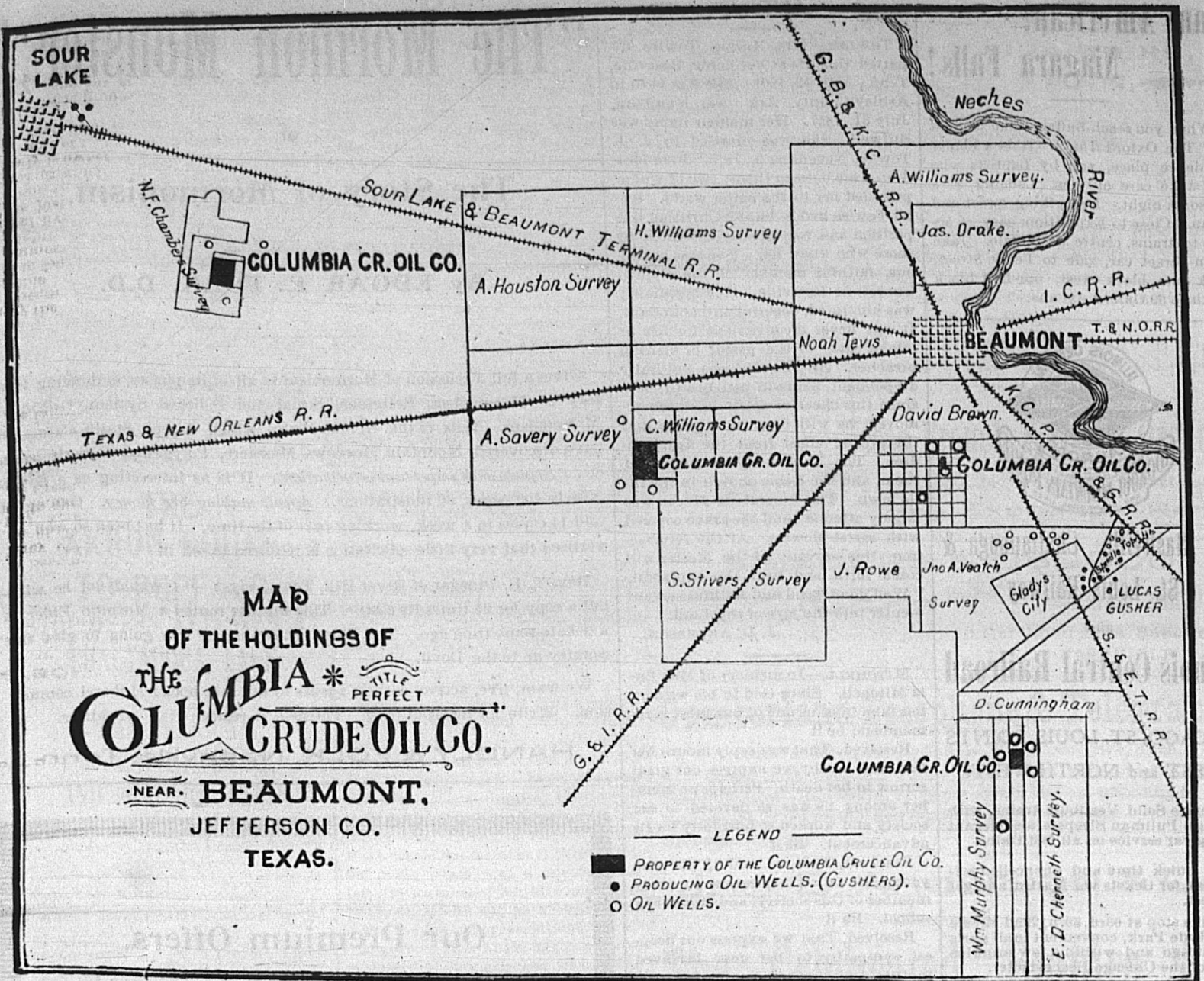
Or, to encourage our friends to work for us, we will make the offers as follows:

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The title to this land is absolutely clear and perfect, and has been passed upon by the well known law firm of Martin & Douglass.

In acquiring oil lands the Company has bought only such land as lies in a direct line between the proven oil field of Beaumont and Sour Lake, and it is located in four groups, as follows:

Commencing at the southeastern end of the oil belt the Company owns a seven-eighths interest in and to all the oils and minerals found beneath the surface of five acres of land in the north end of the Chenneth survey. This land lies just south of the famous group of oil gushers known as the Lucas, Beatty and Guffy and Galey. You will note that we own a lease on the above five acres on which we pay a royalty of one-eighth, which means the Company practically is owner of seven-eighths interest.

One acre of land in the south half of the famous Bullock survey, which is in the proven field, and we feel positively sure of striking oil on this block of ground.

Ten acres of ground in the C. Williams survey, which lies in a direct line between Beaumont and Sour Lake, and upon which tract a considerable amount of interest is being taken in, as borne out by the active development work now being instituted. A well has been commenced adjoining the ground and will soon prove its merits.

Ten acres in the Chambers survey, which lies northwest of the last mentioned land and southeast of Sour Lake. At Sour Lake the first oil in the oil fields was struck, and at present in our immediate vicinity wells are being sunk as fast as they can be put down.

The policy of this company will be not to squander any money in sinking wells on its land at present, but will wait until such time as some of the many

wells now being sunk next to its land will demonstrate the fact that it has oil to a certainty.

We do not believe in fooling ourselves by thinking or deceiving the public by telling them we have a Lucas or Beatty Gusher or sure thing on each of the four pieces of land owned by the Company, and will not try to, but we can conscientiously say, that if the Company only gets one gusher on any one of the four blocks of land we have enough, and your stock is worth from 50 cents to \$1.00 per share.

The idea of the Company in buying four pieces of land, lying separate and in different parts of the oil belt was, that it did not and does not now believe that oil in paying quantities lies under all of the vast territory embraced in the oil fields extending from south of the gushers to north of Sour Lake, and it believes its chances four to one better for oil than had in it confined its purchases to one particular part of the oil field.

This stock will be protected. By that we mean, that all stock bought of the Company at subscription price will be redeemed by the Company at any time within thirty days from date at the price paid for it. This is nothing new and is customary with gold mining companies that have faith in their own stock and enterprises. We have faith in this enterprise and will do the same.

An investor can readily see by starting this stock at three cents a share there is only one way for the stock to go and that is upwards, as fast as a development work on adjacent land warrants the advance in price in this stock, it will be done and what you can buy now at three cents per share may possibly cost you 10, 15 or 20 cents in a month or a day.

Our lands are paid for.

The famous Beatty well sold for \$1,250,000, and the Lucas made \$28,000 per day.

You can see from the map that 15 wells are now being bored around and near the four tracts of this Company. The President and two other officers of this Company have many years experience in Gold and Silver Mining, which gives them advantages over others in the Oil field as oil mining is very similar to Gold and Silver Mining. And you see, the directors of this Company have the best of references, being men of integrity and honesty. Any one can investigate them by writing to or telegraphing any bank of their respective places, would advise you to wire as it takes almost a week to get answer by mail. Those who investigate this stock will find it alright, and with the splendid officers they have success is sure. On June 20th, (see Nashville American of June 21st, sixth page), a gusher was developed at Sour Lake, Texas, not far from one tract of this Company, producing probably 30,000 barrels daily. You have the proposition before you just as plain as if you were on the ground. If you buy of us we will telegraph the sale and the Company will telegraph us as the prices go up. Any amount sold from \$15 up. \$15 buys 500 shares, and \$1,500 buys 50,000 shares at the present prices, which is the lowest or beginning price of this Company. We are very hopeful of two wells coming in near our five acre Chenneth tract, if so we will be strictly "in it." Write us for prospectus or call to see us. Subscriptions for stock may be sent to COLUMBIA CRUDE OIL COMPANY, Beaumont, Texas, or to W. H. CRAWFORD & CO., Mining Stock Brokers and Southern Timber and Mineral Lands and Farms, and Nashville City Property, 203 Union Street, Nashville, Tennessee.