

# Baptist and Reflector.

Speaking the Truth in Love.

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## CURRENT TOPICS.

—Says the *Alabama Baptist*: "The liquor power in this State is beginning to feel the encroachment of aggressive prohibition sentiment. This sentiment has never been so strong as now, and it is growing, too." The same is true in Tennessee, and indeed all over the country. If Christian people will only stand together and work together and vote together, they will soon be able to get everything they want in the way of temperance legislation. They only need to make themselves felt. And the place to do so is at the polls—in the primary as well as in the regular election.

—The following beautiful tribute was recently paid President McKinley by Mrs. McKinley: In a conversation with a reporter, she asked: "Do you know Major McKinley? Ah, no one can know him, because to appreciate him one must know him as I do. And I am not speaking now of Major McKinley as the President. I am speaking of him as my husband. If any one could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet never a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand. I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the President, but because he is my husband." Could anything be more graceful? We are sure that President McKinley values these words of his wife more than all the flattery of the politicians and the applause of the multitude.

—As we have stated previously, not all the army officers by a good deal are opposed to the present canteen law. Here, for instance, is the testimonial of Colonel P. H. Ray, a regular army officer of unquestioned integrity, in command of Fort Snelling, near St. Paul. He has ample opportunity to know something of the effects of the anti-canteen legislation, and his statements are worthy of belief: "It is an insult to every officer in the United States Army to say that the army canteen assists in the management of his men. If I had an officer under me who had made this statement, I would certainly relieve him as soon as possible. Who told you that story? It is not true. There are people and newspapers hereabouts that tell lies about myself and my post, and the lies are all in favor of the army canteen. I do not see what actuates this sentiment in favor of the canteen. I have searched long to find out what motive the wholesale liquor-dealers could have in favoring the re-establishment of the canteen. Their reason must be that, in connection with the liquor they sell to the United States, they have no license to pay, no saloon-keepers to hire, and are always sure of their money. What was said at the medical Convention in regard to the canteen was disgusting. I can run my post as well, if not better, without a canteen, as I can with one. Here is a fact that has been overlooked in this argument: The regular canteen is not allowed to sell liquor to soldiers when they are drunk. Therefore the men who want to get drunk will go uptown anyway. A canteen that keeps the men at the post will have to be as low and vile a hole as any saloon in town. If the canteen is what it was first intended to be, it does not keep these drink-soldiers, about whom so much has recently been said, at the post. They want to go somewhere where they can get drunk. There is no need of liquor at any army post in the country. Do they have a bar at your newspaper office in order to regulate the drinking of reporters and editors? In your department stores, is a bar maintained simply because a clerk here and there is liable to leave his work, go outside of the store, and get drunk? The statements that are being made about the army and its drinking propensities are libels." Have you seen this testimony in a daily paper? Hardly.

## Life's Journey.

As we speed out of youth's sunny station,  
The track seems to shine in the light;  
But it suddenly shoots over chasms  
Or sinks into tunnels of night.  
And the hearts that were brave in the morning  
Are filled with repining and tears,  
As they pause at the City of Sorrow  
Or pass through the Valley of Tears.

But the road of this perilous journey  
The hand of the Master has made;  
With all its discomforts and dangers,  
We need not be sad or afraid.  
Paths leading from light into darkness,  
Ways plunging from gloom to despair,  
Wind out through the tunnels of midnight  
To the fields that are blooming and fair.

Though the rocks and the shadows surround us,  
Though we catch not one gleam of the day,  
Above us fair cities are laughing,  
And dipping white feet in some bay,  
And always, eternal, forever,  
Down over the hills in the west,  
The last final end of our journey,  
There lies the Great Station of Rest.

'Tis the Grand Central point of all railways,  
All roads unite here when they end;  
'Tis the final resort of all tourists,  
All rival lines meet here and blend,  
All tickets, all mile-books, all passes,  
If stolen, or begged for or bought,  
On whatever road or division,  
Will bring you at last to this spot.

If you pause at the City of Trouble,  
Or wait in the Valley of Tears,  
Be patient, the train will move onward,  
And rush down the track of the years.  
Whatever the place is you seek for,  
Whatever your game or your quest,  
You shall come at the last with rejoicing,  
To the beautiful City of Rest.

You shall store all your baggage or worries,  
You shall feel perfect peace in this realm,  
You shall sail with old friends on fair waters,  
With joy and delight at the helm.  
You shall wander in cool, fragrant gardens  
With those who have loved you the best,  
And the hopes that were lost in life's journey  
You shall find in the City of Rest.

—Ella Wheeler Wilcox.

## Heroes Of Christian History.—Livingstone and Judson.

BY REV. THEODORE L. CUYLER, D.D.

In the center of the nave of Westminster Abbey is a large dark slab that bears this beautiful inscription, "Brought by faithful hands over land and sea, here rests DAVID LIVINGSTONE, Missionary, Traveler, Philanthropist. Born March 10, 1813, at Blantyre, Lanarkshire, died May 4, 1873, at Chitambos Village, Ilala." For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa—where with his last words he wrote, "All I can say in my solitude is, may heaven's richest blessings come down on every one, American, English or Turk, who will help to heal this open sore of the world."

The condensed biography of one of the most sublimely heroic characters in Christian history is written on that slab, beside which more visitors gather than about any other tomb in the Abbey. Sir Isaac Newton's ashes slumber a few feet away. How appropriate that these two great discoverers, who brought their trophies and laid them at the feet of their Lord and Saviour, should repose together in that "temple of silence and reconciliation!" Livingstone came of the best stuff that heroes are made of. His God-fearing father, Neil Livingstone, could have sat for the portrait of the pious peasant in Burns's poem of the Cotter's Saturday night. His mother was of a sweet spirit—delicate and slender in person, with a remarkable beauty in her eyes. She lived to rejoice in the fame of her illustrious son. At the age of ten David was put to work as a "piecer" in a cotton factory, and was soon promoted to be a spinner. The first half-crown he earned he brought home, and laid in his mother's lap. There is much in the humble and

godly parentage and early history of the most famous of living missionaries, John G. Paton, that resembles the boyhood of Livingstone. They were both cradled on the rocks, and both fed with the strong meat of God.

David Livingstone was converted at the age of twenty, and at once the missionary spirit began to burn within him. The spark that kindled the flame was Gutzlaff's "Appeal for China." His first desire was to labor in China, but the Master had other work for him, and the way in which he was led to it was one of the beautiful illustrations of a special guiding Providence. Robert Moffat, the celebrated South African missionary, was on a visit to England, and had occasion to call at a boardinghouse in London where some young missionaries were lodging. Livingstone sat and listened to Moffat's talk about Africa, asked several questions, and finally said, "Would I do for Africa?" The reply was yes, if he would go into some new and unexplored region. The decision was instantly made. On the 8th of December, 1840, Livingstone sailed for South Africa; and four years afterwards he was married to Mary Moffat, the daughter of the man who first led his thoughts towards the Dark Continent.

In this brief article it is impossible to trace the marvelous career of this greatest of modern missionaries through the thirty-three years of his travels, his toils and triumphs. No romance from the pen of Walter Scott compares with it in startling events and thrilling interest. He traveled twenty-nine thousand miles in Africa, and added about one million of square miles to the known part of our globe! He discovered Lakes Nyassa, Ngami and Bangweolo, the Upper Zambesi, and the wonderful Victoria Falls, and did more to unlock the secrets of the Dark Continent than any previous explorer. He turned the lightnings of his holy wrath upon the abominations of the slave trade. He performed his heroic marches when often suffering from fevers, or when his sturdy frame was tortured with pain. Incidentally he has left some most valuable testimony in favor of total abstinence from alcoholic stimulants; for his father was a zealous teetotaler, and had trained David up in the same orthodox faith. Livingstone was a medical student before he became a missionary, and he, with all his theoretic and practical knowledge of the human system, declared "that he could stand any and every hardship best by using water, and water only." This testimony from the torrid heats of Africa tallies with the experience of many an explorer of the frozen regions towards the Arctic pole.

I have often said that, to my mind, about the three most heroic figures in Christian history were—Paul on Mars' Hill, Martin Luther before the Diet of Worms, and Livingstone dying alone, upon his knees, in the savage wilds of Africa. The negro boy, at four o'clock in the morning, looks in at the cabin, and by the candle-light sees the form kneeling at the bedside, with his head buried in his hands upon the pillow! Alone with his blessed Master! What a sublime translation from that hut to the glories of the celestial world and the vision of the King in his beauty! Well might the same London journal that contained the finest lines ever written on our martyr Lincoln, utter the following verses on the interment of Livingstone's remains under the nave of Westminster:

"Open the Abbey doors, and bear him in  
To sleep with king and statesmen, chief and sage,  
The missionary came of weaver kin,  
But great by work that brooks no lower wage.

"He needs no epitaph to guard a name  
Which men shall prize when worthy work is known;  
He lived and died for good—be that his fame,  
Let marble crumble; this is Livingstone."

In the course of my long life it has been my privilege to see three illustrious foreign missionaries. At Birmingham, England (in 1842), I heard Robert Moffat plead for Africa before an immense assembly. In the Broadway Tabernacle, New York, I heard Alexander Duff deliver the most magnificent address for missions ever heard on this continent; to report it was as impossible as to report a thunder-storm. During the Christmas-week of 1845, when on my way from Princeton



Seminary to Philadelphia, I found a crowd of passengers gathered about a gentleman with a very benignant countenance, and to my great delight I learned that he was that king of American missionaries, ADONIRAM JUDSON. He was on his final and memorable visit to his native land, and was received everywhere with the most unbounded and reverent enthusiasm. To those not familiar with his splendid career as a pioneer in foreign missions, let me indict a few of its headlands. He was born in Malden, Massachusetts, on the 9th of April, 1788. Before he had reached the age of twenty he had graduated from Brown University with the highest honors. While in the divinity school at Andover he joined the Congregational church. In 1810 he, in company with some of his fellow students, was seized with a burning desire to carry the Gospel to the heathen; he was sent to London to ask the Missionary Society there to co-operate with American Christians in the foreign field. It was a happy thing that he did not succeed; for the "American Board" was at once organized, and Judson was sent out to India as one of its pioneer missionaries. Becoming convinced of immersion as the Scriptural mode of baptism, he was, on his arrival at Serampore, immersed by that famous father of British foreign missions, William Carey. This step led the Baptists of America to organize a society of their own, and they took Mr. Judson under their care and support.

In 1813 he began his work in Burma, but under great difficulties. It is said that during the first six years he made no converts; he defied the demon of discouragement, labored on with increasing faith and zeal, and then came an abundant harvest. The colossal work of his life in Burma was his translation of the whole Scriptures into the Burmese language. To this work, which is likely to endure, he added a short Burmese and English dictionary. Hard toils and exposures broke down his vigorous health, and he was obliged to take several voyages in adjacent waters. Mrs. Judson being taken ill, he left with her for America in 1845, but she died and was buried in St. Helena. Having married Miss Chubbuck, he returned to Burma in 1846. The old conflict between the holy and heroic heart and the failing body was soon renewed. He resorted once more to the sea for relief, but died during the passage on April 12, 1850.

When crossing the Atlantic in the summer of 1885, I was "exceedingly filled with the company" of that noble minister, Rev. Edward Judson, of New York. A burial at sea occurred; and as the remains were disappearing in the waters, brother Judson said to me with solemn tenderness, "Just so my beloved father was committed to the deep; his sepulchre is this great wide ocean." That ocean is a type of his influence. Not only in priority of time as a fearless pioneer into unknown dangers, but in profound and patient scholarship, and in magnetic power of a holy and lovable personality, Adoniram Judson still holds the primacy among our American missionary heroes.

Borough of Brooklyn, New York.

### Talk—What?

BY S. W. HAMPTON.

"Talk ye of all His wondrous works." These are the words of David in Psalms cv—and again, "O Lord, how great are Thy works. I will triumph in the works of Thy hands." This grand old Bible—blessed book—does not fail to tell us what we should talk about, and even what we should think about, in order to please our God and perfect our characters. "Talk ye of all His wondrous works." What subject of conversation so tends to exalt the soul, dignify our minds and spirits, beget reverence and adoration for our Creator, as the contemplation of His works? Our human body, so fearfully and wonderfully made, its mysterious workings and the perfection of God's laws which govern it, His chiefest creative work, made in His own likeness; the mighty sea with all its wonders, its tides, its currents, its storms, its countless inhabitants; the mountains in their grandeur, "the hills, the everlasting hills, how peerlessly they rise"; the solar system and the sidereal heavens, with the mighty planetary bodies, all moving with exact precision under God's law, hung upon nothing, and more perfectly adjusted than the most delicate piece of workmanship ever invented by man, yet sweeping through space with unconceivable rapidity, over orbits of millions and millions of miles; the wonders of life, animal and vegetable, growing and developing under the wondrous and perfect laws of God; the firmament of atmosphere with its life-giving elements essential to existence, all working perfectly under God's law; the subtle element we call electricity, pervading everything, which we are just beginning to learn something of after 6,000 years, performing its functions in obedience to the exact law which the Creator has adjusted to it, and ready to be used in a thousand ways for man's benefit and comfort. These are just a hint of his wondrous works which tell of the power, wisdom and goodness of our God—for he made

them all. What a field for thought and talk for the Christian! How loudly these works proclaim God's greatness. But how seldom do we ever hear them talked of in this way. How few Christian people ever make these high and grand themes the subject of their conversation. Even among ministers of the gospel how rare it is to meet one who leads to such conversation and delight in it. And yet God's word says "talk ye of all His wondrous works." David's writings are full of it. "The heavens declare the glory of God."—"He gathereth the waters of the sea together as an heap, He layeth up the depth in storehouses."—"The sea is his and He made it, and His hands formed the dry land."—"The voice of His thunder is in the heavens, the earth trembled and shook."—"He maketh the clouds his chariots. He walketh upon the wings of the wind."—"O Lord, how manifold are Thy works, the earth is full of Thy riches." It would seem that it would be the Christian's delight, as a child of God, to talk of his Father's wondrous works. Why is it that we hear so little of it? The minds of our children should be led into this channel from the very beginning, to know and think of God as the wise, good and powerful Creator of all things, and to see Him in His mighty works. And as they pursue at school the study of mathematics, chemistry, physiology, or what not, as the highest result of such study they should be taught to see and know that it is God who made the mind with all its capabilities, who ordained all the perfect and wondrous laws which govern all these sciences. Their increasing knowledge should enable them to see more and more of the matchless wisdom, power and goodness of God. The duty of thus leading the minds of the young into these high conceptions rests chiefly upon the parents and pastors. Teachers in the schools should do it, but in this day they are neither competent for it nor inclined to it. Indeed, the tendency of the school system is to keep God out. I understand that the noble science of astronomy, which so stimulates the mind to thoughts of God and His power, is but little taught in the schools, whereas in my boyhood days it was a leading study with them all. The tendency of the present time has become so exceedingly materialistic. Hence the greater importance that Christian parents, pastors and people should remember this injunction—"talk ye of all His wondrous works."

Memphis, Tenn.

### The Matter of Expense.

A. J. HOLT, D. D.

With painful frequency we hear the complaint as to the expensiveness of our great missionary work. If this complaint emanated from well-known and active friends to the missionary work it would meet more consideration at our hands. But almost invariably the criticism comes from those who do not themselves give to the cause, but who, on the contrary, throw their influence against anyone else giving. There may be some honorable exceptions to this rule, but these exceptions are not known to this writer.

I suppose it may not be considered amiss for me to say that during my twenty-one years as a secretary of missions and a missionary agent, I have probably been thrown with those who contribute to missions more than perhaps any other man in the Southern Baptist Convention. So my experience may count for something. I have never known a generous giver to complain of expenses. Neither have I ever known a criticiser of our missionary work, in the matter of expense or otherwise, who gave to it. But there may be. I hope really that there are honorable exceptions. Yet the hue and cry against expenses may be met; for some who are uninfluenced on the matter may be influenced to withhold their co-operation because of what they hear about expense.

It is often alleged that if you give one dollar to foreign missions, only ten cents of that dollar will ever get to the foreign field. Let us see the facts:

The annual report of the Treasurer of the Foreign Mission Board, as set forth in the Minutes of the last Southern Baptist Convention shows these figures: Total receipts, \$156,083.33; the total expenses, \$12,495.39. This includes the salary of the Corresponding Secretary, Assistant Secretary, clerks, Treasurer, office expenses, traveling expenses, rent, internal revenue stamps, woman's work, Vice Presidents, tracts, Co-operative Committee, Minutes of the Southern Baptist Convention, interest on borrowed money—in fact, everything.

In Tennessee the expense is placed at \$100 and the contributions at \$7,696.17. That is a little less than one and one-half per cent. The general expense is just a little less than eight per cent. So that the total per cent. of the money given to foreign missions in Tennessee is less than nine and one-half per cent. This is less than it is in some States, where the Foreign Board pays more to have the foreign mission work represented.

These are cold, clear facts. If anyone wishes to investigate for himself, let him send to the Secretary six

cents postage for a Minute of the Southern Baptist Convention, free of charge to everyone, and let him make his own calculation. Less than ten cents on the dollar given in Tennessee to foreign missions is retained for expenses, and over 90 cents reaches the foreign mission field.

The Home Board and the State Board may have a little greater per cent., but not so much more as to make any material difference in these figures, which are given for a refutation of the charge of extravagance.

All enterprises must be attended with expense. Were it not for the expense of my family, I would soon be wealthy; but I find that at our house we cannot live without expense. We have heard of the Scotchman who, with proverbial economy, sought to teach his horse to live without food, and just as he thought he had succeeded the horse died. A similar experiment would lead to like results among the members of my family.

The railroads of our country are expensive. I noticed a while ago a financial statement of the earnings of the L. & N. Ry. for a month. The net earnings were very gratifying to the management, but to secure this profit an enormous expense had to be incurred; yet I heard of no complaint of the management about that expense. The expense was necessary to the work.

There are two ways of reducing the expense of missions:

1. Increase your contributions. That will reduce the per cent. of expense. The same machinery, say in the Foreign Mission Board, that it takes to handle \$156,000 a year could handle but with little more expense \$500,000. The expense might be increased several thousand dollars, but the enormous increase of contributions would be so much greater that the per cent. of expenses would be largely decreased. If the expense were actually doubled, the per cent. of expense for \$500,000 would be only five per cent.

2. The other way of reducing expense would be to turn off your Secretaries. You would not hurt them. It is a well-known fact that Dr. Willingham received more for pastoral work than he receives as Secretary. I mention him as I have been dealing with the figures of the Foreign Board. Dr. Willingham does not receive enough of salary to support his large family, and a measure of his support comes from other sources. But turn him off, dismiss his clerks, close the foreign office, send the money directly to the missionaries, and thus do away with the expense. What would be the result? Just what has resulted with the Gospel Mission people. The missionaries would leave and come home from lack of support.

The Gospel Mission plan affords ample illustration of the utter inefficiency of this way of doing to successfully carry the gospel to the lost world. They are not doing it; they never will; they cannot. Shall we adopt their methods?

This is no argument for any extravagance in our missionary machinery. We should by all means administer this work with as much economy as may be commensurate with efficiency.

Finally, suppose the charges of expense were true? I still contend that we should not fail to do the work commanded of us by our Lord. If my child was in a burning building, I would not haggle with a rescuer over a matter of expense in getting her out. If it costs a million dollars to get one missionary to take the gospel to a dying soul, it were worth the expense to do it.

Yes; it has cost us over \$12,000 to conduct our foreign mission work this year. But over a thousand converts crown these efforts. Compare this with a costless effort with no converts, and what have you gained?

Come, brother, let us lay aside these frivolous objections to expense, and wheel into line and take this world for Christ, regardless of cost.

Nashville, Tenn.

### Rejecting Warnings.

It is the height of folly for one to reject such warnings as pertain to interests of great moment. One would naturally suppose that if a person were in imminent peril with regard to possible serious loss of life or such property, and a kind friend should warn him of his unseen peril, he would not only give prompt heed to the warning, but would also express great thankfulness to his friend for his gracious service. This is, indeed, the case with many people, but it is untrue of very many others. And, in numerous instances, when some people are in very grave danger of suffering severe harm, and timely warning has been most kindly given to them, they have treated the alarm with contempt. This is sadly true of not a few churches. Quite recently a Baptist church in the county in which I reside, being without a pastor, accepted the candidacy of a minister whose real character and record they did not know. But there was one man, who, knowing that this preacher is one of the most deceptive hypocrites that ever appeared before men, and whose character is thoroughly corrupt, felt that it was his duty to warn that church



against him, and in time to prevent his receiving a call from the church. Word was sent to an official of that church, stating the utter unworthiness of that man, and also giving references to persons who would testify to the badness of the minister. That official, being a judicious and conscientious man, made haste to convey to his brethren and sisters, but the most of them rejected the warning with utter scorn, under the leadership of another official, who was beguiled by the blandishments and polished hypocrisy of this preacher, a few of the members assembled and voted to call the pastor. I was recently informed that those persons positively despised the warning which they received, which warning was supplanted by another one from another place. This is one of the worst follies I ever knew. That church is weak in numbers and means, is located in a college town, and needs every ounce of help that can be had. Of course, the greatest consequences must necessarily follow the rejection of so important a warning and the career of such a bad pastor. No church should engage a pastor in the face of faithful warnings from reliable persons. Find out the history of the man you think of securing as pastor. It is a duty which you owe to Christ and his cause.

C. H. WETHERS.

### The Bible, Its Place in the Sunday-school.

[Read before the Sunday-school Convention of the twelfth District, of Jefferson County, Tenn., by Dr. G. H. Walker, M. D., White Pine, Tenn., May 24, 1901, and published by request of Convention]

As the Sunday-school is a place dedicated to the study of the Bible, it becomes necessary in the discussion of this question, in the first place, to consider the different lights under which it should be studied.

1st. We should have qualified teachers. Teachers with necessary literary attainments, and who have tarried at Jerusalem and received power from above.

2nd. Teachable minds, willing and earnest learners.

There are two things requisite to a proper understanding of the Bible, study and devotion. These two are so closely connected that the one cannot bring out the true beauties and spiritual realities of the sacred writers without the other. The Bible has been handed down to us from ancient writers, and was written in ancient languages, on different occasions, for different purposes and for different people. It is science personified, and treats of metaphysical principles in a manner peculiar to itself. Therefore, in order to understand the teachings of this great Book of books, we must study the character of its writers, the circumstances under which written, and the character of those to whom addressed. The place, then, that the Bible should occupy in the Sunday-school is above that of an ordinary text book. To study the Bible as text book alone, is to acquire simply historical facts; but a proper study of the divine word of God, accompanied with prayer and true devotion, brings with it the Paraclete, the helper, the comforter, who alone can make a spiritual application of the word to the heart of man and lead him into the light and liberty of the gospel of Christ. Infidelity springs up from a scientific study of the Bible as the water sprout shoots out from the trunk of the giant oak. Hence to study the Bible from a literary or scientific standpoint may lead to infidelity; but a proper study of the sacred writing with the proper requisites will always lead to Christ. The Paraclete is our great teacher, and without him a spiritual application of the divine truths cannot be made nor understood. The greatest light under which we can study the Scriptures is the Holy Spirit, and we can have this light through importunate prayer. What we need, then, in the Sunday-school is more devotion, more of the Holy Spirit and more Bible.

Therefore, we would emphasize the fact that the Bible's place in the Sunday-school is in the hands, minds and hearts of both teacher and pupil. I would insist that no teacher should come before his or her class without the open Bible in his or her hand.

The teacher with the Bible in his hand, the lesson in his head and the Holy Spirit in his heart is fully equipped to raise the Sunday-school to its place in the great work of civilization and to lead the world to Christ.

The quarterly has its place in the study of the lesson. But, it was not intended to, nor shall we entertain the idea that it can supplant the Bible in the Sunday school. We would not dispense with the quarterly at all in its place, but the Bible should be first and last in the hands of both teacher and pupil in the study and recitation of the lesson.

A Sunday school without a Bible in it is like a ship without a sail drifting with the current.

The Bible is the sheet anchor of our hope; the armor of the Sunday school; the means by which we may reach our standard, Christ.

As the church is, to a great extent, dependent upon the Sunday school for its members, the Bible alone should be taught in the Sunday school, in all of its purity and holiness, so as to inculcate in the minds of

the youth the principles of the great plan of redemption, as wrought out through the sacrificial blood of the King of kings, and Lord of lords.

As the bud, after the refreshing showers and warm sunshine of spring, bursts into a full blown rose, so the young and tender mind, after having imbibed the pure and life-giving truths from the word of God, will develop into a fully rounded and useful Christian character. Therefore it behooves us as Sunday school workers to put on the whole armor, that we may be able to withstand the darts of the enemy.

The question is often asked, how can we raise the Sunday school to a higher standard? Have more Bible in it, my brother. Raise the gospel voice till the reverberations reach the remotest corners of the seas.

Would you have your Sunday school occupy the place that God intended it to occupy? Would you have it the banner school of your town or county? Then bring it up to this point by having the minds and the hearts of every member of your church, and every man, woman and child of your town or county, full of the pure gospel truths of our blessed Master. If all Sunday schools were full of Bibles, and Bible truths, we would be able, *very soon*, to take the world for Christ.

May the spirit of knowledge so rivet these thoughts on our minds that we may live in anticipation of the coming of Him who said that he would come again and receive us unto Himself. And then we shall be like Him.

### Rank Deception.

BY REV. FLEETWOOD BALL.

The other night I heard a sermon which contained more heresy to the square inch than any I've heard in years. The theme discoursed upon was "Heartfelt Religion," and the text, "Blessed are the pure in heart, for they shall see God." Four questions were answered: First, What is the human heart? In the light of the Scripture this was shown to be intellect, sensibilities and will. Second, What change of heart is necessary? It was correctly shown that the entire three faculties of the human heart must be changed before the heart can properly be said to be changed. Third, Who changes the heart? The first answer was "God," and Ezek. xxxvi. 26 was quoted: "A new heart will I also give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Also Acts xv. 17: "And find no difference between us and them, purifying their hearts." The second answer was, "Man changes his own heart," and Ezek. xviii. 31 was quoted: "Cast away from you all your transgressions; whereby you have transgressed: and make you a new heart and a new spirit." Also, 1 Pet. i. 22: "Seeing ye have purified your own souls in obeying the truth through the spirit." Here by a misinterpretation of the Word, the speaker brought in that God-dishonoring doctrine of salvation by works upon which some people rest their hopes. The insinuation that man effects the changing of his own heart any further than by repenting of sin and believing on Christ is a base, unwarranted deception. To say that a man changes his own heart by obedience to outward forms and ceremonies such as baptism is to do violence to the Scriptures already quoted to prove that God changes the heart, and also Ps. li. 10; Prov. xx. 9. Fourth, How is the heart changed? The answer was, "By faith and works." Acts xv. 7 was quoted: "And put no difference between us and them purifying their hearts by faith." Also Rom. v. 1: "Therefore being justified by faith, we have peace with God." James ii. 24: "Ye see then how that by works man is justified, and not by faith only." The speaker made much capital out of this last quotation and kicked a world of dust into the eyes of his hearers.

He failed to clearly explain the difference in the faith Paul mentioned in Rom. v. 1 and that spoken of in James ii. 24. I suppose he was aware of the fact that a proper explanation along this line would play sad havoc with his salvation by works theory. The faith spoken of by James is an orthodox creed, while that referred to by Paul is a spiritual life or "faith which worketh with love." James deals a blow at the orthodoxy of the Pharisaic believers, who, satisfied that there is one God, and vaunting their descent from Abraham, needed to be reminded that they did not possess real, live faith such as justified Abraham, for his faith was tested by his works. James tells them their faith is not even as good as that of Rahab, the harlot, for hers was tested by works. He says their orthodox creed is no better than that of devils, for they believe and shudder. James pictures the man who says he has faith but has not works, and asks: "Can that faith save him?" He then illustrates the folly of expecting a mere creed or confession to save a sinner, and affirms: "Even so faith, if it have not works, is dead in itself." Paul agrees with James in teaching the powerlessness of such faith, for he says in 1 Cor. xiii. 2, "And if I have all faith so as to remove mountains, but have not love I am nothing." James describes people who have

faith of a sort; but it is the cold assent of the intellect. It does not purify the heart, or renew the will or revolutionize the moral nature as the lively faith spoken of by Paul does. James says its weakness is seen in that it is unproductive. It involves no good quality. Any intelligent being may have this faith. Paul and James both speak of the same justification but do not contemplate it from the same point of view. James does not deny that a man is justified by faith. He directly affirms it, but shows that true faith can never exist without works. The "works" of James are just the "faith" of Paul developed into action. James shows that the faith which lies only in the cold assent of the intellect to a system of divinity is more like a lifeless corpse than a living man. Mere formal acceptance of orthodox creed is corpse-like and "dead in itself."

It made me heart-sick to think of a man proposing to preach a gospel by which sinners might be saved, instead of explaining the Scriptures, would deliberately teach that a man saved himself by works, and misinterpret Scripture in order to substantiate his assertion. To affirm that souls are saved by faith and works, by which is meant baptism, is a dangerous, soul-destroying perversion of God's Word. Read Eph. ii. 8, 9; Rom. iii. 20; Titus iii. 5; Rom. xi. 6; Gal. ii. 16, 21; Rom. iii. 27, 28; 2 Tim. i. 9; Rom. 9; 30-33; Gal. iii. 2-14; Rom. ix; 16; Gal. iii. 21-29; Rom. iv. 2-5, 11. To read these passages and then affirm that man is saved by works is to preach false doctrine squarely in the face of God's Word. It is an outrage that men will take the writings of James, the only passage in the Bible which seems to intimate salvation by works, and twist and stretch his words in order to bolster up "our plea." Sad is the day for that sinner who is deceived into believing that he saves himself by works or that he can change his own heart in any other sense than that he repents and believes, thereby complying with the amicable terms of the gospel and placing himself under the blood of Christ which cleanseth from all sin. Verily, in these latter days the injunction to prove all things and hold fast to that which is good, is very much in order.

Paris, Tenn.

### From Texarkana.

Dear Brother Folk:—We greatly enjoy the weekly visits of the BAPTIST AND REFLECTOR over here. It brings us so much news from home. For although our lot has been cast in this goodly Western land, still Tennessee is our home. We love her soil and her people. And wherever we may roam, to us indeed, there is no place like home. And we should be glad to greet all the brethren and the sisters, and all the "Young South," even those who have grown to be of the "Old Young South." The denominational peace and progress reflected in your weekly columns give us great pleasure. And when the indomitable Henderson scored one of the most splendid triumphs in the endowment of Carson and Newman College, I felt like tossing my hat aloft and shouting for very gladness. I used to be somewhat closely associated with him, and knew there was a great man there. Give him whatever he asks for, he will not ask unwisely nor use injudiciously. Now you Middle and West Tennessee brethren lift the University out of her hamperings and let us have two great denominational schools in the State.

Arkansas is at the door. Directly she will present denominational aspects that will be charming indeed. With Conger, a Jackson boy, at the head of Ouachita and of the educational affairs in the State, and Barton, the big-souled self-reliant, consecrated Barton, another Jackson boy, at the helm of mission-enterprises, and a royal host of God's noble men and women forming a serried phalanx close about them, Arkansas will forge ahead in a way to delight the Christian world.

And Texas is already here, indeed is at the front and gaining momentum at every revolution. It would take terms in business like the business of the State to adequately portray the denominational achievements in Texas. The biggest State in the Union, she has every thing projected on a scale commensurate with her size. Take under whatever topic you will, Texas is immense. And before you change the cypher for adigit in our century date (1901) she will be exercising the strongest influence of any State in the commercial world and in the Southern Baptist Convention. And in that I take pleasure, for I think we are about the type of Baptists out here who will properly present the Bible view of Christianity.

I want to commend the steadfast and courageous course of the BAPTIST AND REFLECTOR on the question of temperance and prohibition. Keep up the running fire. And watch the Memphis Commercial Appeal. I do not know how much it has invested in whisky, or how much the soul-destroying traffic pays for editorial space and championship, but it is corrupt like the legislature, and writes down all the temperance people as fools and fanatics. And then it will have the cool



effrontery and insulting poltroonery to ask the Christian people to support its candidates, because, forsooth, they are called Democrats. Let the Baptist hosts speak in their majesty and be not afraid of the party lash. Give us men.

But I must halt ere I go over the rim of the waste basket.  
O. L. HAILEY.  
Texarkana, Texas.

#### Washington News Notes.

Allow a few words in your valuable paper from a Tennessean who has wandered a long way from home, but who still reads the BAPTIST AND REFLECTOR with a relish, and rejoices in Tennessee's prosperity. While yet at home, and in a very pleasant pastorate, I felt that somehow the Lord was leading me to the far-away West, and nine months of experience has demonstrated the correctness of my impressions and the wisdom of my yielding. The Lord has most wonderfully blessed my labors, and I am happy in my work. The church has more than doubled in membership, and now we have erected a beautiful house of worship. When completed it will be the finest house in all the country outside of Spokane. The Spokane Baptist Association met with us June 7th, 8th, and 9th. This was a representative body of Baptists, and would compare favorably with most any of our Eastern gatherings. It was a great meeting in every way; strong, spiritual, missionary, Bible and Baptist. Our "Pedo" brethren stood and looked on with amazement. Having known, for the most part, only the Wilber pastor, they had formed entirely too low an estimate of our great Baptist brotherhood of preachers and representatives. We have received a spiritual uplift and have set our faces to the future. In the midst of our Associational meeting, the sad intelligence reached us that one of our brethren, and a former pastor of this church, was lying in the hospital in Seattle with smallpox. A message of Christian greeting and prayer for his recovery was sent him by the Association. I refer to Rev. A. J. Gage, a Tennessean, and an able and worthy preacher of the gospel. I am glad to report his recovery from that dread disease; a letter reports him out of danger.

As was noticed in your paper last week, Rev. S. M. McCarter has resigned at Wenatchee and goes to Snohomish. He is also a Tennessean and a strong man every way. We are sorry to lose him from our Convention field, and especially so, as we understand he is to return with increased facilities for the work, a composure of mind, a heart full of joy, and two to work instead of one. Rev. S. W. Gage, another Tennessean, is doing a fine work at Dayton. He is loved and honored by all who know him: a strong preacher, and a faithful and wise leader. If you have any more good Tennessee preachers to spare, send them this way.

This is a great country in many respects. As to the mineral resources of this country, they are practically unknown. Many rich mines have already been opened, but the work has just begun. The fact has been demonstrated that there is no better wheat country, but heretofore the crops were an una sisted yield from nature, and what the land can be made to produce when it receives proper care and cultivation, is a matter for the future. Immigration is filling the country with a better class of farmers. Men are beginning to be satisfied with a smaller amount of land; and so farming is beginning to receive more attention, the better methods are being adopted, and as a result this promises to be the best crop year yet. Thousands of people are now coming to this country, almost every train brings homeseekers, but there is plenty of room yet, and I have in mind now some people who would make no mistake in coming to Washington.

I see Bro. Johnson has gone from Clinton. I trust the brethren there will make no mistake in selecting his successor. Johnson has done a great work there and his place will not be easy to fill. I have a personal interest in Clinton church, it being one of my most pleasant pastorates.

We Tennesseans away out here are not too far away to rejoice with Prof. Henderson in his endowment victory. More anon.

W. H. RUTHERFORD.  
Wilber, Washington.

#### Carson and Newman College.

During the endowment campaign, I occupied so much space in our paper for "my work's sake" that I decided I would give place for somebody else, so soon as that work closed. So I have been silent since the last of May, not even expressing my thanks to the many who so generously supported me in that trying campaign, and also neglecting to say to the still larger number, who were not enrolled in this honorable company, that for their special accommodation I still keep the subscription books open. Nearly a thousand dollars has been subscribed since the glad announcement of victory on May 31st, and several thousand more will be necessary to make good the losses that we will suffer

in bad collections and in expenses, between now and June 1, 1905. The Society pays its cash only as we collect ours, and if we should fail to collect any part of our \$60,000 by June 1, 1905, the society would withhold its pro rata of its \$15,000. Many subscriptions on good brethren are now past due.

Our new catalogue is just out, and applications for it are coming thick and fast from various quarters. By an inexplicable oversight, we failed to enter in our long list of scholarships, "The Powers Scholarship," founded by Rev. J. Pike Powers of Knoxville, in memory of his son, the late Theophilus Powers. I regret very much the oversight.

I was with Pastor Cate at Maryville yesterday. This church has suffered many misfortunes, but the prospect is now brightening. The church has decided to remodel and improve the meeting-house at the cost of \$1,200. The membership are united, enthusiastic and "have a mind to work." Some valuable additions have come to the church recently, compensating for heavy losses sustained by the removal of good members from the town during the past year.

Two members subscribed \$450 toward the fund for improvement yesterday.

Any young men who are unable to pay tuition, and would like to do some work about the college, may write to G. A. Moody, Esq., Jefferson City, Tenn. We can furnish work to a few faithful young men.

Don't forget the Sunday-school Convention at Clinton, July 31st. Let us have a great meeting.

J. T. HENDERSON.

#### Illinois Letter.

I have not written to your happy family in so long that I fear that I may be forgotten. That would be calamitous for all concerned (doubtless no one is concerned but myself), so I will make another appearance.

We have just celebrated Freedom Day, and in all the throng I was pained to note such a large number upon whom the chains of bondage were clearly apparent. Only seven fatal accidents in our vicinity during the day. The heat is oppressive. In fact, it is oppressing the life out of our churches nearly. Everybody who can is migrating to cooler regions. The writer will start for Lake Chautauqua in a few weeks. Our church has done fairly well the past year; about fifty additions and the spiritual life much built up. They are willing to bear with a Tennessee boy another year. The movement looking toward \$100,000 additional endowment for the Southwestern Baptist University at Jackson is the right thing. Probably very few know the silent agony borne by its beloved officers because they are bound by lack of funds. They deserve better things from us. Can we not make an effort to raise this amount? A good strong effort will be all that is necessary, I think. I feel a yearning sorrow over the death of some of the brethren whom I knew and loved in Tennessee, and over some who, like myself, have wandered away from home. These consolations we have, however: Those who are gone to the better land have merely gone on ahead of us a little ways—we will see them soon—and those who have wandered to other States can never lose the tender love we hold for dear old Tennessee. God bless the old volunteer State, the brethren at large, and especially the BAPTIST AND REFLECTOR, with its great hearted editor, is my prayer.

H. L. WINBURNE.

Taylorville, Ill.

#### Elizabethton Notes.

The Watauga Baptist Sunday-school Convention convened with the Pine Grove Church in Johnson County on Friday, June 28, and continued over Sunday. The writer did not arrive until after the organization. He found that Rev. A. J. F. Hyder had been elected president, and Bro. — Dugger secretary. Owing to the bad roads, caused by the recent floods and rains, the delegation was not as large as usual, but the interest was not decreased by this. The subjects on the program were discussed with vigor, and many good ideas were exchanged.

The sermon on Sunday morning was preached by Rev. C. B. Waller, of Elizabethton, subject: "The Macedonian Cry." The subject was well handled and all were pleased with it.

This is a splendid neighborhood in which to hold a convention. The people are very kind and hospitable and enjoyed having the convention with them. Many old Baptist families live in this neighborhood, among them the Brown's, Doughertie's, McBride's, and others. They have recently built them a nice and comfortable church which is an honor to the community.

The writer's home was with Misses Eva and Nannie Brown, daughters of Major Brown, who was an honored and respected citizen of the community and a pillar in the church. His daughters are liberal supporters of the church, and also of the different objects fostered by our State Convention. They live at the "old homestead" and our preachers and colporters always find a

welcome in that home, and no colporteur goes away without selling them some of his books.

The Convention adjourned to meet next year with the Sunday-school at Hampton. JAS. D. JENKINS.  
Elizabethton, Tenn.

#### News Items.

I am glad your statement in the BAPTIST AND REFLECTOR soon after the West Nashville debate that "Campbellism in West Nashville is dead," has proven true. I rejoice at the late meeting at Howell Memorial, and the marked improvement and success of the church since the debate. An improvement in congregations, Sunday-school, parsonage, a pastor and larger membership than ever. People may oppose debates, but some of them at least do good.

I am glad Tant went back there and made an inglorious failure. Repeated attempts have been made by the Campbellites of West Nashville to cover their defeat last summer, but each attempt has been a signal failure.

At Liberty, Smithville, West Nashville and Fall Creek, where I held debates last year, the Campbellites have made tremendous efforts for a show, but failures have greeted them at every place. On the other hand, the Baptists at each battle ground have prospered.

I was at Prosperity Saturday and Sunday. Small crowd Saturday on account of threshers and clouds. Good crowd Sunday. The church asks me to do my own preaching at our protracted meeting beginning the first Sunday in August. This is a compliment, as I have served this church thirteen years.

Sunday night I attended church at Fall Creek. There were present Brethren Carney, Eastes, Nevel and myself. Monday at 10 a. m. I attended the funeral of a little babe, which is at rest. The babe of Brother and Sister Thompson. J. T. OAKLEY.

#### Who Shall His Successor Be?

Kerfoot, the noble man, the humble Christian, the tireless worker, is dead. The great work committed by his brethren to his hands, and for which he never ceased to think and pray and labor, is yet unfinished. Some other heart as brave and true, some other mind as broad and strong, must take it up where he laid it down, and carry it on.

Who shall it be? In my humble judgment there is no man among us so fit for this place as Dr. L. Burrows, of Nashville, Tenn. His thorough acquaintance with the work in every department of it, and his peculiar gifts, mark him as a man eminently fitted for such a position as Secretary of our Home Board. I believe that under such management as the Board would have in the hands of Dr. Burrows, it would sweep grandly forward, winning fresh victories every day.

It is fair to say that the above has been written without the knowledge or consent of Dr. Burrows, and I do not know that he would accept the position if it were tendered him, but I do know that he would be eminently successful in that position.

Clarksville, Tenn. R. R. ACREE.

#### Encouraging.

I know it is not good taste to speak twice on a subject before others get through, but may I mention that by the will of the late venerable Bro. Perry of this county, the Southwestern Baptist University is his heir. This estate will be between \$6,000 and \$10,000, probably about \$8,000. Recently another aged party has given the institution \$2,000, recovering the interest during the party's natural life. This will make about \$10,000 sure to come to the institution. Does it not look like there is a spontaneous desire upon the Baptists to endow this institution? Bro. Folk, did you and Bro. Turnley have any idea when you suggested the raising of a \$100,000 endowment, that one-tenth of it would be in sight so soon? Remember, this is all done without any agent in the field or any society offering us any conditional aid. I hope I have done right in mentioning this.

J. A. CROOK, Sect'y. Board of Trustees.

Jackson, Tenn.

[Good! This is a fine start. Now for the other \$90,000.—Ed.]

#### Home Mission Board.

At the last meeting of the Home Mission Board, Mr. M. M. Welch was unanimously chosen Acting Secretary, to have full charge of the work of the Secretary. Mr. Welch has been a member of the Board for eleven years. For several years he has discharged the duties of Assistant Secretary, or Assistant and Recording Secretary. He is thoroughly acquainted with all the work of the Board. He brings to his new duties high devotion, large experience and more than usual executive ability. The brotherhood will be duly notified when a regular Secretary is chosen. Until that time I bespeak for the Acting Secretary your confidence and cordial co-operation.

Atlanta, Ga. W. W. LANDRUM, President.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First Church—Pastor Burrows preached on "Being Perfect as the Father is Perfect" and "King of Kings."

Central—Pastor Lofton preached in the morning on "The Glory of the Cross." Dr. Lofton lectured at the Seventh Church at night on "Habit"—a very fine and interesting lecture.

Edgefield—Pastor Rust preached in the morning on "The Helping Hand." Union services at night.

North Edgefield—Pastor Robinson preached on "Two Trees" and "Two Houses."

Third—Pastor Golden preached on "Leaves," and at night Bro. Spillman preached. One received by letter and one for baptism. Two baptized. 146 in S. S. 75 in Mission S. S.

Seventh—Pastor Lannom preached on "A Loyal Church Member." Bro. Lannom preached at the Central Church at night on "Salvation for All Men."

Immanuel—Pastor Ray preached on "The Evolution of the Disciple." Bro. Ray preached at the union services at the West End Methodist Church on "The Worthiness of the Lord" at night.

Centennial—Pastor Stewart preached on "Christ as Our Leader" and "Christ Our Sufficiency."

Howell Memorial—Pastor Peyton preached on "The Lord's Supper" and "The Young Man Cleansing His Way."

Rains Avenue Mission—Bro. Gupton preached at the tent at night on Rains Avenue on "God's Ways vs. Our Ways."

Mill Creek—Pastor Trice preached on "Lessons from the Resurrection" and "Christ's Yoke."

Murfreesboro—Bro. Van Ness preached on "Right Principles of Living From a Right Estimate of Life."

Bro. Crosby, pastor of the Cedar-street church (col.), preached on "The Bread of Life."

Dr. Holt was at Sweetwater in the morning and at London at night. The saints at London have a very good and substantial new house.

Bro. T. T. Thompson of Memphis, Tenn., was present and made some remarks to the conference about the work in Memphis.

#### Memphis.

First Church—Pastor Boone preached. Usual services.

Rowan—Pastor Richardson preached on "Barren Fig Tree" and "A Good Report." Good congregations.

Central—Pastor Potts preached at both hours. Two additions by letter; one for baptism. Communion service in the morning.

Johnson Avenue—Pastor Thompson away taking a much needed rest. The brethren conducted the services.

#### Knoxville.

First Church—Pastor Egerton preached. One restored; two baptized. 360 in S. S.

Centennial—Pastor Snow preached. 352 in S. S.

Third—Pastor Murrell preached. One profession. Five approved for baptism. Three baptized. 205 in S. S.

Bell Avenue—Pastor Murray preached. One approved for baptism. Two baptized. 205 in S. S.

Second—Bro. Bryan preached.

Loudon—Pastor Johnson preached in the morning. Dr. Holt at night. Three baptized. Good S. S.

#### Chattanooga.

First Church—Pastor Brougner preached on "Church and State" and "Buried Talent." Took subscriptions for State Missions amounting to over \$100. The Junior Union held a memorial service at 2:30 p. m. for Gordon Pound, drowned in Macon, Ga., on July 2nd. A duett, "Eternity," by Messrs Ramsey and Crosier, was much enjoyed. Good congregations.

—Rev. W. C. Greer, of Paris, Tenn., reports a delightful day at Oak Hill Church, near Osage, last Sunday. A large crowd was present and one was added by letter. The revival will be inaugurated in this church the third Sunday in July. B.

—God bless you, Bro. Folk. You are doing a great work for the Master. Your paper is to me a source of great happiness and inspiration. I wish you great fortune in every legitimate way.

Huntingdon, Tenn. J. A. BABER.

—To any one sending me the names and addresses of six young people who are likely to be interested in school education, I will send the "University Bulletin" one year free of charge. The names can be written on a postal card addressed to me. G. M. SAVAGE.

Jackson, Tenn.

—Rev. C. C. McDearmon, of Ore Springs, Tenn., preached at Union Church, near Springville, Tenn., last Sunday, in the place of Rev. W. S. Brewer, the excellent pastor. Bro. McDearmon formerly served this church and it was a pleasure to the membership to hear two of his splendid sermons again.

—Program of a roll call meeting at Bradley's Creek Church, July 13th, beginning at 10 o'clock a. m. (1) A statement of a twenty years' work. By the pastor. (2) A reminiscence of the pioneer preachers of this country. J. T. Oakley. (3) The blessings of church relationship. E. S. Bryan. (4) The outlook for Baptists. J. W. Patton. G. A. OGLE, Pastor.

—A pleasant service at Eagleville Sunday, and still better Sunday night. Collection for State Missions, \$33.65. The fifth Sunday meeting was a success in every particular. I spent a week visiting among the membership of this church, and it was pleasantly spent. The Eagleville people are a noble people, live, active, courteous and kind. I hold them in high esteem.

Milton, Tenn. G. A. OGLE.

—Last week we closed a series of meetings at our church, which resulted in a general revival among Christians and seventeen professions of faith. Up to date, six have united with the church and we expect as many more to follow. Some of the converts have joined the Methodists. Rev. Ross Moore, who did the preaching so well, won the hearts of our people and will long be remembered. J. F. RAY.

Bolivar, Tenn.

—At Wheeler, Miss., where I preached Sunday evening, there is almost a desolate home. One little daughter was buried early in the week, another on Saturday, the mother died Sunday morning. The father is prostrated, with but one child left—about four years old. In one week nearly a whole family obliterated by disease. Seeing life so uncertain, how kind and affectionate we ought to be in our homes. G. M. S.

—We have entered upon our new field of work; and have effected several new organizations—a B. Y. P. U. (of which my wife has the honor of being President), a Woman's Missionary Society and a Sunbeam Circle. The church and Sunday-school are progressing nicely, and are preparing to erect a parsonage soon. Jesse Barnette joins us in sending greetings to our Tennessee friends. Much success to the BAPTIST AND REFLECTOR. E. LEE SMITH.

Ewing, Ky.

—It was with great sorrow that I heard of the death of Bro. Edgar McNatt. He was a young man of fine character, strong mind, and great promise. In the school-room he was diligent, painstaking and faithful; in the ministry, consecrated, earnest and able. The denomination suffers the loss of one of our most promising young preachers in his death. He lived a quiet, trusting life, and died triumphing in the blessed hope. Who can conceive of the glory of such a life a thousand ages hence on the plains of light? The Lord be merciful to his dear father and family. Kindest greetings to the Tennessee brethren. Wm. Wood.

Elkton, Ky.

—I am now beginning my second year's work with this church. The Lord has been good to us since our sojourn in this State. My health has been completely restored and I now feel stronger than I ever did. When I came here I found a large debt on the church; this has been wiped out. We have raised for all purposes \$1,409.85. This I consider to be good for a membership of only forty-nine. This is the dull season of the year; most of our people are away for the summer. We are delighted to have Bro. J. W. Mount, who recently took charge of the work at Fossil. Send us more such men as Clifton, Mount and Spight. God bless the Tennessee brethren. W. M. B.

Arlington, Oregon.

—Rev. W. E. Neill of Texarkana, Texas, began a meeting with us yesterday. We start with favorable prospects. As it is expected to continue two weeks we desire that any who see this will offer one earnest petition for our work. There was a beautiful baptismal scene last night at the close of preaching. This is the second time we have baptized since the Presbyterians held their protracted meeting, we getting four of the converts. While their work has given us strength, for which we are thankful, we trust that soon we shall have cause for still greater rejoicing. Two weeks hence Bro. Neill is to begin a meeting with me at Central Avenue Church, Memphis. R. E. PETTIGREW.

Collierville, Tenn.

—Had a splendid service at Salem yesterday. There were two additions by letter. Our meeting begins on the first Sunday in August. I go to the brethren at

Lavenia on the third Sunday in this month to assist in a protracted meeting. We are expecting great things of the Lord. We all regret to lose Bro. W. H. Sledge of Milan, who goes to Helena, Ark. This is a calamity to Central Association. It will be hard to fill his place. It seems that there is also a disposition upon the part of the Arkansas brethren to take another one of our bright and consecrated young ministers from Central Association, J. D. Adcock. Isn't it time for Arkansas to call a halt? May the Lord direct some efficient servants to take the place of these noble brethren.

Dyer, Tenn.

W. A. JORDAN.

—We had a splendid Sunday-school Institute at Union Hill last Saturday. We had a large attendance and the speakers took a lively interest in the discussion of the subjects, and the auditors gave the best of attention. Bro. Isaac Hayes preached on Friday night. His sermon was well received. On Sunday morning we had children's service. The exercises were most excellent. The contribution amounted to \$6.11. At 11 o'clock Bro. G. W. Featherstone preached a fine sermon which delighted the large audience. The house would not hold the people. Bro. Murray, pastor of the church here, closed a two weeks meeting with his church last Sunday; doing the preaching himself. His sermons were strong and pointed all the way through. He spared sin and sinners neither in the church nor out of it. There were several professions of faith and eight baptized. H. F. BURNS.

Springfield, Tenn., July 2nd.

—The fifth Sunday meeting of the Eastanalle Association of the Western Division met with Decatur Baptist Church June 28th, 29th and 30th. Introductory sermon by Dr. N. B. Goforth. Rev. J. A. Robinson of Athens was present and did some excellent work through the meeting and preached on Sunday. All present manifested a good interest and seemed to enjoy the discussions of the questions on the program which had been previously prepared. Total collections for missions sent in by the churches and Sunday collection amounted to \$13.04. The next meeting of this Division will be held with Mt. Harmony Baptist Church. Programs will be mailed to the church clerks soon. May God's blessings be upon the fifth Sunday meeting work throughout the land, and upon every effort that tends to advance our Master's cause and bring lost souls into the kingdom is my prayer.

R. D. CECIL, Clerk Pro Tem.

—There are many things to encourage the Bell Avenue people. Since my beginning, the third Sunday in last November, we have had 58 additions, with others in sight. The majority of these have been received by experience and baptism. A number of these have come from the Pedobaptists, and still there are others to follow. Congregations are good. The prayer meetings are excellent. The Sunday-school is growing, having on yesterday 226 present. This I suppose is the largest number present in the history of the church. Yesterday the pastor was sick and Rev. J. Pike Powers preached at both services. He is a great man, and is justly loved and honored by all our people. The church is harmonious and has a bright future. They are talking of sending their pastor and wife off for a rest. We are ready to go, having both been on the sick list. "Amen," Bro. Boone. If you can lead Tennessee Baptists from the wilderness of old church letters, we will call you our Moses. Let the reports be given as they are by a living witness. I. G. MURRAY.

Knoxville, Tenn., July 1st.

—Rev. S. M. McCarter. The friends of this popular young pastor, now the bishop of the First Baptist Church at Snohomish, Washington, have reason to congratulate him on the event of his marriage to one of East Tennessee's fairest and most accomplished daughters, Miss Carrie Callaway of Ball Camp, Knox County. The marriage took place at the home of the bride's mother at noon on Tuesday, June 25th. Dr. J. M. Phillips, pastor at Jefferson City, performed the ceremony in the presence of a small number of friends of the family. Immediately after the ceremony the married couple left for Knoxville, where they spent the afternoon with friends, leaving on the 7 o'clock train for Lafayette, Ga. They will remain there the guests of the brother of the bride until July 4th, when they will start on their journey to their future home in the far West. It was the occasion of much disappointment and regret on the part of the friends of Bro. McCarter that he could not be induced to remain longer with them here in East Tennessee. But he felt that duty called him back to his work. He has been greatly blessed in his ministry in Washington, and has taken high rank among the working forces of that needy but promising missionary field. The prayers of all his friends will follow him and his lovely bride to their future home. May God's richest blessings attend them.



## 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. III.

**Officers.** The officers of an Association are usually the moderator, clerk and treasurer; occasionally we have a vice-moderator and an assistant clerk. The moderator is usually chosen because of his fitness for the office. Occasionally an Association will elect a moderator just to compliment him, while he is wholly unfit for the office. This is a questionable compliment. A man reflects no credit on himself to attempt to do what he cannot do. A moderator should know his people, know God, know himself and know the ordinary rules of order and be able to maintain them. To know how to dispatch business and not let it "drag" is a good point in the presiding officer of any body.

To know how to manage the prolix brother is a fine art, for like the famous horse that could "trot all day under the shade of a tree," he could talk all day and say nothing. To be able to deal justly, fairly, equitably between brethren in season of excitement, to be decided without domineering is a great grace. To know how to preserve the unity of the Spirit in the bonds of peace is a great victory. Much, if not most of the efficiency of an Association depends on the moderator.

The clerk should not only be able to write and read well, but should be posted as to what is required of a clerk. To keep a correct record of things done, is unquestionably his duty. Some also endeavor to keep a brief journal of things said as well. To be able to place his hands readily on any paper or report committed to him; to be able to clearly, distinctly, correctly and rapidly read it when called upon; to correctly

spell and pronounce the names of the brethren in his minute; to always be provided with plenty of writing paper to furnish the brethren when called upon; to be able to read distinctly his own minute when called upon; these are clearly some of the duties of an Associational clerk.

The treasurer should receive, record and receipt all monies sent to the Association for any purpose whatsoever. He should be a man who knows how to count money, handle money and account for money. He should always be in evidence at every session of the body; he should by all means be able to keep his accounts so that he or any one else can tell from his record what every church or individual has given for every purpose. His report should also show clearly what has become of the money entrusted to his keeping. People are always better satisfied to know that their money is being handled wisely and honestly. Many a treasurer is honest who is not wise, and some may be wise, but not otherwise fitted for the office. I knew a good brother, a treasurer, now gone home to glory, who was so careful of the money placed in his hands that he failed to send it to the proper persons for the objects designated by the donors, simply because the Association had passed no order as to how he should dispose of it in a bank, to keep it until the next meeting of the Association. Meanwhile the bank broke. As soon as the brother heard that the bank was insolvent, he sent to Brother —, the Convention Treasurer, a check for the amount he had in the bank. As the bank had broken his check was not honored, and the mission cause lost the contribution of that Association.

The Executive Board. These are placed as officers of the Association, although more properly speaking, they constitute the Association itself in the interim of its meetings. Any Association that conducts any missionary work should have an Executive Board. This board usually consists of three, five or seven members, together with the moderator, clerk and treasurer as ex-officio members. In some instances, however, each church elects a member of the Executive Board. This brings the work closer to the churches, and has many ad-

vantages provided the members of the Board can be induced to attend its meetings. It is sometimes the case that each church elects a Board member, and then the Board selects an Executive Committee out of its number, who live near enough together to be called together at any emergency, and this Executive Committee is competent to transact all the work required of it by the Board. But where all the Board can meet regularly, say every fifth Sunday or Saturday before, and carry on the work, it is still better.

The Executive Board of the Central Association of this State, which has for several years stood in the first rank of Southern Associations, is composed of a member of each church, elected by the church. They attend the meetings, too, and do a vast deal of business. Other Associations in Tennessee have the same or a similar plan, and it always works well.

Since the inauguration of our co-operative work in the Sunday-school and Colportage department, the work of the Executive Boards has grown in favor in Tennessee. Executive Boards have something to do. They manage the entire Sunday-school and Colportage work in their Association. The marked progress of many of our Associations may be traced directly to the efficient work of the Executive Boards of these bodies.

A. J. HOLT, Cor. Sec.

### Woman's Missionary Union.

Report of Corresponding Secretary for month of June, 1901:

#### CORRESPONDENCE.

Letters and postals received ..... 17  
Letters and postals written ..... 84

#### LITERATURE DISTRIBUTED.

Leaflets ..... 73  
Missionary Cards ..... 18  
Mission magazines and papers ..... 14  
Children's Day programs ..... 50  
Children's Day mite boxes ..... 50

#### EXPENSE FUND.

Nashville First Church, W. M. S. .... 1 50  
Edgefield W. M. S. .... 1 00  
Central W. M. S. .... 1 00  
Immanuel W. M. S. .... 40  
New Century W. M. S. .... 50  
Mrs. L. B. Thomas ..... 25  
Smyrna W. M. S. .... 15  
Memphis Central, W. M. S. .... 60

Total ..... \$5 40  
MRS. W. C. GOLDEN.

The sending out of new literature during July will consume all the expense money in our treasury. Will sisters please remember the gift of five cents per member for this necessary fund?

Miss Armstrong will attend the meetings of Holston, Nolachucky and Big Emory Associations, and we hope there will be present at each a large number of ladies to hear the message of this consecrated worker in the cause of missions. She expects to stop at several intermediate points also, a list of which will appear in this column next week. Surely some will gladly avail themselves of the privilege of meeting her, even if they must take a several miles drive to do so. She comes a long journey to speak with us of the things dearest to our hearts. Many prayers will follow her as she braves heat and fatigue for love of Christ and the souls He came to save.

"There is something almost heart-rending in the plaintive appeals made by Dr. Yates for men to come and labor by his side. From 1863 to 1886, Mr. and Mrs. Yates were alone in Shanghai. Had these pleas been heeded, what might have been accomplished, what churches might have been gathered, what forces might have been equipped, what enginery of spiritual warfare might have been planted under the leadership of this wise and vigorous man.

It is too late to go back into the last generation and do what we then left undone. But it is not too late for us to learn not to leave undone our manifest duty in this generation.

Many Christians hold on to the cup of salvation, and forget that it is a trust for all the world, given to us that we should first partake ourselves, and then pass it on to all mankind. The very first criminal started out on this line. "Am I my brother's keeper?" he cried.

It is but a hundred years since the story of modern missions fully began and in that single century what had God wrought! Robert Morrison waited nearly a quarter of a century for one soul at the gates of China. To-day a hundred thousand converts are ready to seal their testimony with their blood, as many of them have done. A hundred years ago the early missionaries to India were deported from that land by order of government. To-day a quarter of a million souls have accepted Christ, and every village in India is open to the gospel. The Fiji Islands are to-day more Christian than America. The story of Central Africa, of Madagascar, of Greenland, of Hawaii, of the Telugus, is eloquent with the power of the gospel. If you want to be on the winning side, step out and volunteer as a soldier of the great army that is going forth to claim the world for Christ, crying like the prophet, "Here am I, send me."

The wealth of this country is estimated at \$65,000,000,000, one-half of which is in the hands of Christians, the remaining \$30,000,000,000 belonging to people of the world. These worldly people give for whiskey and tobacco, \$2,000,000 a year, or four per cent. of their \$50,000,000,000. The church members give for missions \$5,000,000, or one-thirtieth of one per cent. of their \$15,000,000,000. If Christians gave for God's service as liberally as the world gives to the devil, the nations of the earth could be evangelized in a single year.

### Children's Day.

The Sunday-school of New Hope Church observed Children's Day on the fourth Sunday morning, using the Sunday-school Board program. The exercises were enjoyed by an immense crowd, packing the house, and a large



number in the yard who could not find room in the church.

Dr. Folk, the genial and lovable editor of the BAPTIST AND REFLECTOR, was with us and spoke upon the subject, "Why should we send the Bible?" He gave four reasons. (1) It is the inspired word of God, a message to the world. (2) It tells of Christ the Savior of the world. (3) It is the best book to read that has ever been written. (4) It carries with it light, life and liberty. His discussion was profoundly instructive and inspiring, the best thing on the program.

Through these exercises the Sunday-school was enabled to send to the Sunday-school Board for the Bible fund \$20.00, with prayers that God might save many souls through this gift. After the exercises the ladies spread dinner on the grounds, which among such hospitable, loving people as the members of New Hope Church was not the most insignificant part of the day's services.

At two o'clock Dr. Folk preached. It was a great day in the history of New Hope Church, from which we feel shall come many glorious results for good—a special effort to send his word and advance his kingdom. J. E. TRICE.

### Jonesboro Items.

I send this note that my friends may know where I am located. On my return from Louisville I took up the work formerly well manned by A. L. Davis, now of Rockwood. My work is divided, giving three Sundays to this church and one to Bowmantown. The brethren of these places have been very charitable to me and have made me feel at home with them. Surely some of His own people are here, and I congratulate myself on having such a place in which to begin my work as pastor. May the Lord help us to "work together with God" for the advancement of his kingdom in the hearts of this people.

Another hero has fallen. I was made sad this morning when I saw an account of Dr. Kerfoot's death. He is gone, but his influence will live after him in the lives of his many students. I am glad that I had the privilege of sitting at his feet. To many students he seemed a stern, exacting professor; to me he was a kind and loving friend. With his relatives will the entire denomination join in grief, but not as those who have no comforter. In a private letter to me not long ago he closed thus, "Speak a word for me when you have the ear of our King." So say I to you.

J. H. SHARP.

Jonesboro, Tenn., June 24th.

### Fifth Sunday Meetings.

—The fifth Sunday meeting of Memphis Association was held with Liberty Church. The ministers present were T. T. Thompson, W. R. Hill, D. D. Shuck and W. C. Sale. Bro. Thompson preached Saturday night on "The Perseverance of the Saints." And Bro. Shuck preached Sunday at 11 a. m. on "God Causing us to Always Triumph in Christ." Several of the laymen took active part in the discussions. The pastor, Bro. Hill, took a collection for the work at Liberty. The meeting as a whole was a very interesting one.

W. C. SALE, Sec.

—The fifth Sunday meeting of the Florence Association met with Liberty Church, Threet, Ala., on Saturday and Sunday. There were some of our brethren who might have been present. It was more their loss than the loss of those who attended. Notwithstanding, we had a large crowd and a fine spiritual uplift. The Saturday services were very interesting. The questions, "The Aims of the Young People's Society," "Duty of the Pastor to the Church," "Duty of the Church to the Pastor,"

"How to Induce Adults to Attend Sunday-school," "Woman's Work," and "Systematic Giving" were discussed by Brethren Hendon, Hall, Pace, Vesey, Howse, Paulk, Huckaba and others. On Sunday morning we had some very fine talks on "Benefits to be Derived from the Sunday-school." On account of the immense crowd, Bro. G. F. Hendon preached in the church and Bro. J. O. A. Pacer preached in the school-house. Bro. R. Hall preached a fine sermon in the afternoon to a full house. Took up a good collection for missions.

Threet, Ala.

J. R. AUSTIN.

—The fifth Sunday meeting of Concord Association met with the Eagleville Church. The introductory sermon was preached on Friday night by Bro. Gregory. Saturday was taken up with the discussions of the questions that had been announced. On Saturday night Bro. Patton preached. On Sunday morning a very interesting mass-meeting was held, after which Dr. Bailey preached at the church and Bro. Gregory at the Academy. In the afternoon a missionary meeting was held, at night Bro. Dillon preached. Thus closed one of the most profitable meetings of Concord Association. The speeches were all up to the high-water mark, and each question elicited hearty discussion. We are sure much good was done, and that the spiritual life of Concord Association will be stronger because of this season of refreshing. How could it be otherwise, when such men of God as Bailey, Grigory, Savage, Patton, Ogle, Bryan, Dillon, Sullivan, Reid and others meet "with one accord in one place," with the one object of deepening the current of spirituality? The hospitality of the town was unbounded, and all came away feeling that it was good to have been there. A. U. PATTON, Clerk.

—President C. L. Anderson held a very interesting and instructive fifth Sunday meeting with Zion Church, Haywood County, the 29th and 30th inst. The attendance was good both Saturday and Sunday. It was a disappointment to many when it was known that several of our ministers and lay members would be kept away from the meeting on account of sickness and death in their churches and communities, among them being Rev. A. J. Hall, W. E. Hunter, B. W. Brown and the following laymen: Wm. Thomas, L. P. Lanier, Maney Davis, J. W. Curin, E. B. Borum, T. H. Bond, C. D. Jacobs and J. A. Dupree. The president experienced but little trouble in having the time taken by others. A number of good speeches were made by our young ministers, viz., S. E. Tull, A. J. Castellan, H. L. Martin and H. B. Folk. Of course our beloved President, C. L. Anderson, was ready to lend a helping hand on any and all the subjects if necessary. Several lay members made short, pointed speeches which should be helpful to the cause. On Sunday, after preaching by Bro. Harry Martin, a collection was taken for Sunday-school and Colportage. Ample arrangements were made for the meeting, and the expression was, "It is good to be here." R. G. HERRING, Clerk.

—The fifth Sunday meeting of Unity Association was held with the church at Pinson, Tenn., beginning Saturday, 10 a. m. The body was organized by electing Rev. E. B. McNeil moderator, and the writer secretary. There were a number of questions discussed during this meeting, which proved to be very interesting and we hope profitable. The following ministers and laymen took part in the discussions. Ministers: R. J. Jennings, A. C. Lennon, J. H. Pierce, Wm. E. Hunter, J. W. Dickens, W. H. Jordan, E. B. McNeil and A. L. Bray. Laymen: Jessie Croom, W. M. Bray, J. F. Jordan and — Farless. Sunday

at 11 a. m., Elder W. H. Jordan preached an earnest sermon from Isa. lv. 6, after which a collection was taken for missions amounting to \$5.39. As Bro. McNeil was with us only the first day, Bro. W. M. Bray served us as moderator the remainder of the time. As usual Brethren Jordan and Stewart were present to lead us in soul-stirring gospel songs. The people of Pinson Church treated us royally, and it will be a pleasure, to say the least of it, on our part, to meet with them again sometime. Bro. Hunter is the pastor of this noble band, and it seems to us that the right man is in the right place. Bro. Hunter is a "hustler," and that is what it takes in these days. The next meeting is to be held with the church at Henderson. "Come loaded," is the instruction they have given us.

A. L. BRAY.

—The fifth Sunday meeting of Central Association met with Oakwood Church three miles north of Milan. Bro. W. A. Jordan, of Dyer, preached the introductory sermon on Friday night. It was a very helpful sermon. The following ministers were present: Dr. W. G. Inman, Dr. J. H. Butler, L. T. Wilson, W. H. Sledge, W. L. Barrow, F. C. Flowers, W. A. Jordan, W. J. Couch. About eighteen churches were represented either by letter or messenger. Several lay members were present who lent considerable interest to the meeting. Among the number we mention, Prof. Irby, W. L. Medling, Bro. Mills, Dr. Moore and others who took part in the exercises. The paper of Bro. W. L. Medling on Church Entertainments was highly appreciated. The body requested that his paper be sent to the BAPTIST AND REFLECTOR for publication.

Oakwood is a promising little church. They have recently built one of the neatest, best little houses of worship to be found anywhere. Bishop Sledge is held in the highest esteem, and his people are in distress now because of his resignation to take effect soon. Bro. Couch represented the BAPTIST AND REFLECTOR, and made some very interesting speeches. Bro. Butler's speech on the work of the Holy Spirit was especially fine. One sad feature of the meeting was the absence of Bro. J. M. Senter. Bishop L. T. Wilson presided over the meeting with his usual dignity. His sermon on missions, on Sunday, was highly spoken of. A good collection for missions was taken. Bro. W. A. Jordan edified the saints at Milan Sunday night. In spite of the extremely hot weather and the dust it was a very enjoyable and profitable meeting.

Dyer, Tenn.

F. C. FLOWERS.

—The fifth Sunday meeting at Liberty Church, three miles below Dover, was the best we have had since the meeting of the Association. In December, at Pleasant Hill, we had a good meeting. The one at Rushing's Creek in March was better. But this was best of all. Our best preachers, Byrd, Bray, Moore, Morgan, Ross and Shaw, were all absent. It was a busy time with farmers, but the house was full at each service. The one who introduced a theme was allowed fifteen minutes; others were limited to five minutes. A deep spiritual feeling characterized the meeting "from start to finish." The people remained in the house between three and four hours Saturday morning without any intermission. The church is weak in numbers but the community assisted in feeding the meeting. After dinner, which was spread on the ground in abundance, the people of the community came into the house and remained to the close. In return for such appreciation by church and community, some of our Baptist brethren actually went home Sunday morning; while others, Baptists, instead of coming to Sunday service, went to Dover to have an "outing" in the National Cemetery. Of

Recently there have been several cases of prominent men suddenly falling in collapse just after eating a hearty meal. These men have all been under treatment for gastric "trouble," and yet the result shows that the treatment they had received had smothered the symptoms but had not retarded the progress of the disease.

There is a real danger in the use of palliatives when there is disease of the stomach and its allied organs of digestion and nutrition. The disease in such cases goes on, while the distressing symptoms alone are stopped. Presently, like a smothered fire, the disease breaks out in new places, involving heart, lungs, liver, kidneys, or some other organ.

The use of Dr. Pierce's Golden Medical Discovery results in a radical cure of diseases of the stomach and other organs of digestion and nutrition. It cures diseases of heart, lungs, liver, kidneys, etc., when the disease of these organs has its origin in the diseased condition of the stomach and digestive and nutritive system.

"I will tell you what myself and family think of your medicine," writes Mr. M. M. Wardwell, of Linwood, Leavenworth Co., Kansas. "It will do all you say, and more. I was taken sick nine years ago; I got so weak I couldn't lie down, nor hardly sit up; was that way two or three months. I picked up one of Dr. Pierce's Memorandum Books one day and saw your description of catarrh of the stomach. I thought it hit my case. We had a bottle of Dr. Pierce's Golden Medical Discovery in the house that was got for my mother. You recommend it for catarrh of the stomach, so I went to taking it. The one bottle nearly cured me. I got two bottles next time and took one and one-half and was well. Your medicine cost me three dollars and the doctor cost me fourteen dollars."

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



course it is unnecessary to add that the church they represented has no Sunday school. Our missionary, C. A. Stewart, preached the missionary sermon Sunday to a full house and took a good collection for missions. The Board paid Bro. Stewart for the time he has worked and had a surplus left to go on our next quarter. Some of our oldest and strongest churches have done very little or nothing yet for missions. Our next meeting will be at Bethel (Hughes' Creek Church), where the Baptists have recently purchased a house from the Methodists. Pastor Stewart is going to work for a still better meeting than the one at Liberty. Every Baptist church in Stewart and adjoining counties is invited to send messengers. Bro. Folk, please correct your "Tennessee Associations" by saying that our new Association meets Wednesday, October 30th, at Model. Come.

B. F. STAMPS.

### The Mormon Monster.

I have carefully read this excellent book, by Dr. E. E. Folk, and most heartily commend it as a very valuable production on an absorbingly interesting subject. No danger that threatens the American people is greater than Mormonism. Coming under the guise of religion, it insinuates itself among unthinking, uninformed people, and as the propagandists of this monster are very zealous, it threatens to spread its pestiferous influence all over our country.

But if the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity, Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production.

A. J. HOIT.

Nashville, Tenn.

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## BAPTIST AND REFLECTOR.

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NASHVILLE, TENN., JULY 11, 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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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 ARK.

(Sunday-school lesson for July 21st. Gen. viii. 15-22).

In our last lesson we saw how sin entered the world and some of its effects. In this lesson we see the working out of sin to its logical awful consequences. The evil nature implanted in the heart of man by sin grew worse and worse during the centuries which succeeded the fall until, as the sacred record says, "Every imagination of the thoughts of his heart was only evil continually." Remember that, according to the chronology of Bishop Ussher, which is the commonly accepted chronology, the flood was ended in the year 2348 B. C., or 1,656 years after the creation of Adam. So that there was plenty of time for sin to work out its fearful consequences.

So bad had the world become that it seemed best to destroy it. It was necessary either to do that, or to leave it with the same leaven of evil influences which had been working for so long, and which would probably lead to the destruction of the whole population through its own vicious nature. God did not desire, however, to wipe out the race entirely, but to give it a fresh start. So he chose Noah, a good man, the grand-son of Enoch, who walked with God. He was a preacher of righteousness. God told him to build an ark for the salvation of himself and his own house, and to warn the people of the impending calamity. It took 120 years to build the ark. During all this time Noah preached while he worked, but his words seemed to have made little impression upon the hearts of men, so steeped and steeled in sin had they become. They only laughed at him and called him an old fool for working so long on that curious looking thing. The idea of building a boat on dry land! Whoever heard the like? Old Noah must have gone crazy! At last the ark was completed. It was about 500 feet long, 80 feet wide and 50 feet deep. The different animals of the world were taken into the ark with Noah, by pairs.

The floods then came, there were forty days and nights of rain. The waters rose higher and higher until they filled all the then known world, if indeed they did not fill all the earth. Those who had

previously received the warnings of Noah with jeers and scoffings, when they saw the rain continue to fall for so long, and the waters rise, now changed their jeers to tears, and their scoffings to prayers.

But it was too late. All were drowned in the angry waters. The ark rode the waters in safety. At the end of five months, it grounded on the highlands of Mt. Ararat. Noah at first sent out a raven from the ark, but it did not return, because it could live on the carcasses of the dead. Then he sent forth a dove which soon returned, unable to find a resting place for its feet. Again he sent it forth, and the second time it returned with an olive branch in its beak, thus showing that the waters had subsided.

Our lesson begins with this point. After Noah had been about a year in the ark, God spoke to him and told him to come forth out of the ark with all his family, and with all of the animals. He did so, and the first thing he did was to build an altar and offer burnt offerings upon it. And thus the new life of the race began with worship.

The first act of our parents as they started in the world was an act of disobedience, whose fearful consequences resulted in the flood. The first act of Noah was one of worship, thus dedicating the new race to the service of God. The Lord observed the pious act of Noah, and in recognition of it he decided that he would not again curse the ground nor destroy the race as he had done.

You can imagine that with their recent experience with the flood, Noah and his family and their descendants would be a little timid about working the ground, for fear there should come another flood and sweep everything away. So God promised them that the world should not be destroyed again by water, and in token of that fact set the rainbow in the heavens as a perpetual reminder of his promise whenever it rains. What a beautiful, significant symbol.

"My heart leaps up when I behold  
The rainbow in the sky.  
So was it when my life began,  
So is it now I am a man,  
So will be when I die."

Peter in his Epistle compares baptism to the water of the flood. Christ, however, is the Ark. As Noah was saved by the ark, so are we saved by Christ.

Allow us simply to add that while the world will never be again destroyed by a literal flood, there is a time coming when the waters of death shall swirl around us. But the ark is ready. Will you not enter it? "Come thou and all thy house into the Ark."

## AN ORIGINAL DISCOVERY—BAPTIZO MEANS "INITIATION."

Prof. Wm. G. Williams, professor of the Greek language and literature in the Wesleyan University, is the author of a little book on the subject of baptism, which is a discussion of the words "Buried with Christ in Baptism." Prof. Williams begins by giving his case entirely away, as follows: "We may safely accept the showing given by classic scholars in regard to the classic meaning of the word. It meant a physical immersion or submersion; and though sometimes used metaphorically, it was never used by the classic writers in a ritual sense. This is altogether a later Jewish and New Testament usage. The claim sometimes put forward by ill-informed theologians, and found in certain antiquated lexicons of the Greek language, that in the classics, the word *baptizo* sometimes meant 'sprinkle,' or anything else than immerse, or submerge, is erroneous and misleading in the search after truth."

This added to the testimony of John Wesley, John Calvin, Dean Stanley, Lyman Abbott (who recently frankly admitted in the *Outlook* that "the Baptists had won their case") and many other Pedobaptist scholars, would seem to put the meaning of the word *baptizo* beyond any controversy. But Prof. Williams goes on to say: "And even in New Testament Greek also the word never of itself means sprinkle; but, on the other hand, it does not mean immerse. In the New Testament it is not a word of mode as it is in the classics, but of rite. Our contention is that the word baptize, once exclusively modal, with the specified sense of immerse (or of submerge), has lost in the New

Testament all modal significance, and expresses only a ritual, or ceremonial application of water—a ritual application, which may be administered in any form whatever, by immersion, pouring or sprinkling."

Several remarks are in order:

1. We thank Prof. Williams for his candid admission that in the New Testament Greek the word *baptizo* "never of itself means sprinkle." Thus, with one fell sweep, Prof. Williams knocks up the contention of many a Pedobaptist preacher. But if the word "never of itself means sprinkle," then the question would come, how can it be made to mean sprinkle? Can a word be made to mean a thing, not only which it never of itself means, but which is entirely opposite to its uniform meaning?

2. We do not see that it helps Prof. Williams' case any to say that "in the New Testament *baptizo*" is not a word of mode as it is in the classics, but of rite." The very question is, what kind of rite? What is the mode by which the rite shall be performed? To determine this you must find out the meaning of the word, which Prof. Williams has just admitted is to immerse.

3. It is certainly a very far-fetched conclusion that a word which had the "specified sense of immerse (or of submerge), has lost in the New Testament all modal significance, and expresses only a ritual, or ceremonial application of water—a ritual application which may be administered in any form whatever, by immersion, or pouring, or sprinkling."

If this is not juggling with words, we do not know what to call it. It is a striking instance of what somebody has finely termed "prestidigitation with the truth." We would suggest to Prof. Williams that he go on the stage as a sleight-of-hand man. We imagine that he could make a splendid success of the business—at least, if he should be allowed to substitute words for eggs, and ideas for handkerchiefs.

Having thus proven to his own satisfaction that the word *baptizo*, which always in classic Greek means immerse, means sprinkling in the New Testament, Prof. Williams goes on to explain the meaning of the word "buried" in the expression, "buried with Christ in baptism." He says: "This word bears no allusion to the mode of baptism; and indeed, it bears no allusion to baptism at all. When Paul said, 'We were buried with him through the baptism into his death,' it was furthest from his thought to teach or even to imply that baptism was by immersion; and that the word 'buried' did not, in even the most distant way, suggest to his readers then that immersion was the normal mode of baptism. His sole thought was we, as members (by birth and grace) of Christ's body, having died with him on the cross (constructively a literal and actual death, in his representative person), were also laid with him, constructively, in the literal and actual tomb in which his body was laid. And by our being publicly baptized into him—that is by our ritual initiation into his vicarious death—we signified to the world our belief in this literal union with him."

We hope our readers will read that paragraph over again so as to catch its meaning—it will probably require several readings to do so. We have two remarks to make.

1. Prof. Williams says that the word buried "bears no allusion to the mode of baptism; and, indeed, it bears no allusion to baptism at all." Here is what John Wesley says about it: Wesley in his notes on the New Testament under Rom. vi. 3, comments, "We are buried with him, alluding to the ancient manner of baptizing by immersion." So also Adam Clarke, the great Methodist Commentator, says in his comment on Rom. vi. 4: "We are buried with him by baptism into death. It is probable that the apostle alludes to the mode of administering baptism by immersion, the whole body being put under water," etc. On Colossians ii. 12, Clarke says: "Alluding to the immersion practiced in case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth, etc., his rising again the third day and then emerging from the water, was an emblem of the resurrection of the body, and in them, of a total change of life." Who is right



about it—John Wesley and Adam Clarke or Prof. Williams?

2. How is it that we are "laid with him, constructively, in the liquid and actual tomb in which his body was laid?" Paul answers, "*buried with him in baptism.*" How do you bury people? We do not know how they do where Prof. Williams lives, but down in our country the way they do it is, not by standing the people up and sprinkling a little dirt over them, or pouring a shovel full of dirt over their heads, but by laying them down in the grave. And it seems to us that the only way in which people can be "*buried with him in baptism*" is not by sprinkling water upon them or pouring some over their heads, but by laying them down in the watery grave.

In the light of his original discovery as to the meaning of *baptizo*, Prof. Williams then proceeds to interpret Romans vi. 3-5. "Do ye not know that we, who were initiated into Christ Jesus, were initiated into [a participation in] his [vicarious] death? We were laid in the grave, therefore, with him, through the initiation into his death; that just as Christ was raised from the dead [brought to life again], through the glory [power (2 Cor. xiii. 4)] of the Father, so also we may walk [continue our career] in a renewed grant of life. For if we have become united with him in the sameness through his death, we shall be united with him in the sameness also with his resurrection." He gives a similar interpretation to Colossians ii. 8-12. "Beware lest any [Judaizer] rob you [of your faith in Christ], . . . because in him [not in Moses] ye are complete [needing nothing from Jewish circumcision] in whom also ye were circumcised [initiated] with circumcision not made with hands [that is, not physical], with the circumcision of Christ [in the heart], having been laid in the grave with him, in virtue of your initiation [into him]; in which also ye were raised with him [brought to life again] through faith."

And so the contribution of Prof. Williams to the great ecclesiastical controversy upon the subject of baptism is simply the proposition that we shall substitute the word initiation for baptism. We remember that some years ago Dr. R. W. Dale wrote a volume or two upon the subject of *baptizo*, the substance of which was that it should be translated *intuspose*. Prof. Williams goes him one better, if we may be allowed to use the expression, and proposes the word *initiation*. And so *baptizo*, which means immersion everywhere, doesn't mean immerse at all in the New Testament, but simply means initiation. Verily, Horace, you were right about it. *Montes parturiunt, nascitur ridiculus mus*. This question stares us in the face, however, and will not down. If we are to be initiated into Christ, how are we to be initiated? Through what rite? By what mode? The answer comes from Paul again, "*buried with him in baptism.*"

It was a matter of surprise to us to read from the pen of our friend, Dr. Hoss, the editor of the *Christian Advocate*, that this book of Prof. Williams "expresses the mature judgment of one of the ripest scholars and clearest thinkers that American Methodism has produced, and it seems to us to be an irrefragable answer to the immersionists." We hardly know whether to take Dr. Hoss seriously or not, but if so, it is a clear case of a drowning man clutching at straws. Is this the best that American Methodism can do? You will have to try again, Doctor.

#### PERSONAL AND PRACTICAL.

—It is announced that at Toronto, Ont., a wireless message was received Wednesday from a steamer, Lake Champlain, 300 miles out at sea.

—Says the *Missionary Worker*: "Judson gave every cent he inherited, but the Hardshells constantly accused him of loving money, while he gave his and they kept theirs." Human nature is the same the world over and the ages through.

—We had the pleasure of hearing an excellent sermon last Sunday night at the North Edgefield Baptist Church by the pastor, Rev. W. James Robinson. Bro. Robinson is a man of unusual thought. His wife will, we are sure, be of great assistance to him in his pastoral work.

—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.

—On account of pressure upon our editorial columns, we have been compelled to shorten our discussion of the Sunday-school lesson. We try, however, to bring out the principal points in the lesson, and hope to make the discussion interesting not only to Sunday-school teachers and pupils, but to others as well.

—We have received the prospectus of a new daily paper soon to be established in Nashville, to be called the *Nashville Daily News*. It is announced to have a capital stock of \$100,000. It is to be an afternoon paper, Democratic in politics and devoted to "the development and advancement of the material and business prosperity of Nashville." Mr. Van Leer Polk is to be the editor.

—And now it is announced that a photographer in Zurich has invented a process for telephotography—or taking light pictures from afar. He has photographed things 120 miles off. We have been expecting and predicting this invention. Soon it will be possible for a young man not only to talk to his sweetheart a hundred miles away, but to look at her at the same time. Won't that be nice?

—On last Saturday little Van Thompson Brown, the nine-year-old son of Bro. T. A. Brown, member of the Seventh Baptist Church, this city, happened to a very distressing accident by the explosion of a cartridge in his mouth in some way, which resulted in his death on Sunday. He was a bright, manly little fellow. We extend to Bro. and Sister Brown our deepest sympathy in their great sorrow. May they find comfort in the source of all comfort.

—The following sermonette from Robert Burdette contains a whole volume of wisdom:—"Dearly beloved. Don't try to be heroes. Don't aim to be wingless saints. Don't aspire to the distinction of martyrdom. Try to be good, every-day, honest Christian men and women, and see if you have not your hands full. Don't waste your time in lion hunting; the lions never hurt anybody; but take us the foxes; the little foxes, that spoil the vines, for our vines have tender grapes."

—The *Baptist Standard* makes the following quotation:—"Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." But the *Standard* leaves out the first clause, "Sow a thought, reap an act." And there is something back of that. Sow a book or a paper, reap a thought; sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny. The destiny started oftentimes with the book or the paper.

—Look at the label on your paper and see how your figures stand. If your time is out, we hope you can renew at once. Do not wait either for us to send you a statement about the matter, or for an agent to come around. If for any reason you wish your paper discontinued—as we hope you do not—send us the amount you are due to date, with the request that it be discontinued, and it will be done. Of course, if the paper continues to you we shall expect payment for it.

—It is announced that Dr. C. S. Gardner, pastor of the First Baptist Church, Greenville, S. C., has recently been called to the pastorate of the Grace Street Church, Richmond, Va., to succeed Dr. William E. Hatcher. This is one of the leading churches in Virginia and the South. Dr. Gardner is a Tennessean. He was born, educated and married in this State. His first pastorates were here, at Trenton, Brownsville, and Edgefield Church, Nashville. His many friends in the State rejoice to know of his success.

—We were glad to see our friend Dr. W. J. Cox, of Bolivar, in the city last Monday. He was here on some business. As stated elsewhere, the church at Bolivar has recently closed an interesting meeting, in which the pastor, Rev. J. F. Ray, was assisted by Rev. Ross Moore, of Jackson, which resulted in thirteen professions and six additions to the church. Dr. Cox is rejoicing in the fact that Bolivar is now free of saloons. He says that their absence has helped other lines of business, as of course was to be expected. The man who used to spend his money for whiskey now spends it for flour and meat and sugar and coffee and clothing, and such things.

—It is announced that Rev. M. M. Welsh, who has for a number of years been Recording Secretary and Office Assistant, has been elected as Acting Secretary of the Home Mission Board pending the election of a Secretary as successor to Dr. Kerfoot. Mr. Welsh's long connection with the Board gives him a thorough acquaintance with its affairs. We do not know who will be elected to the Secretaryship. We have no candidate for the position. We expect to be satisfied with any one the Board selects. We have the utmost confidence in its wisdom. We are hoping and expecting that he will be a good man—in fact, we feel sure that he will be the best man available for the position.

—Last Tuesday afternoon lightning struck the steeple of the Baptist Church at McMinnville, setting it on fire. The firemen were unable to reach the fire with water, so the whole steeple was burned and fell into the street in front of the building. Otherwise the house was not damaged, except the carpet by water. The Baptists of McMinnville are grateful that the steeple fell into the street and not on the roof, as in that case the whole church would have been burned. We learn that there was no insurance. The damage amounted to about \$500. We sympathize with the brethren at McMinnville in their loss and hope they will soon be able to repair it. They are not strong financially, however, and any assistance which may be rendered them will be gratefully appreciated.

—And now it is stated that young Mr. Hay, son of Secretary of State Hay, who was killed by falling out of a hotel window at New Haven recently, had been drinking considerably during the afternoon and evening, and it is supposed that his death was due to this cause. Who was responsible for the death of Mr. Hay? He himself forgetting drunk? Yes. The saloon keeper who sold him the liquor? Yes. But back of him was the official who sold the saloon keeper the license to sell the whiskey. And back of him was the law maker who voted for the law to allow the official to sell the license to the saloon keeper to sell whisky. And back of him was the voter who voted for the law to allow the city official to sell the license to the saloon keeper to sell the whisky. It may be that Secretary Hay was one of these. We hope not. Were you one?

—The following story comes from Montague: "A hen with her three chicks were caught by the rain while roaming in the woods some distance from the house. She carefully gathered her little ones under her wings and settled down to wait for fairer weather. Meanwhile the storm raged in all its fury and the hail beat upon her back until the feathers were literally torn away, leaving a streak of naked skin, but she bravely held out until all was over, when she marshaled her little brood back to the home premises." This is a beautiful illustration of our Savior's remark: Matthew xxiii:37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" When we let Him, how the Lord does cover us with His wings and protect us from danger and shield us from all harm.

—Several weeks ago we published a letter from a good brother in which he reflected rather severely upon some other good brethren. We stated the following week that the letter was published in our absence from the city and without our knowledge, and that had we seen it before its publication we should have cut out the portions containing the personal reflections. This, however, was not satisfactory to the brethren reflected upon, one of whom wrote a letter reflecting with equal severity upon the other good brother as he had reflected upon them, or perhaps even greater severity. We did not like to publish this, and held it over for a week. We wrote meanwhile to the brother asking him if our statement in regard to the matter would not be sufficient, but he replied that it was not at all satisfactory to the brethren, who thought that his letter was needed for their vindication. Afterwards, however, he wrote and asked us to return it, saying that the brethren would seek redress in some other way; but it was too late, as the letter had already been printed. Now the other brother has threatened to bring suit against us and both sides are mad with us, and we suppose all will stop their paper. We make this statement partly that the public may understand our connection with the matter, partly to let them see something of the trials of an editor, and largely to show the importance of adhering strictly to our rule not to publish offensive personalities in our columns. We give notice that hereafter others in the office will have instructions to cut out all such unpleasant personalities, so that even in our absence they shall not be published. We hope that the brethren will help us by not writing them at all.



## THE HOME.

### TELLING THE BEES.

Out of the house where the slumberer lay,  
Grandfather came one summer day,  
And under the pleasant orchard trees  
He spake this wise to the murmuring bees:

"The clover bloom that kissed her feet  
And the posie bed where she used to play,  
Have honey store, but none so sweet  
As ere our little one went away.  
Oh, bees, sing soft, and bees, sing low;  
For she is gone who loved you so."

A wonder fell on the listening bees  
Under those pleasant orchard trees,  
And in their toil that summer day  
Ever their murmuring seemed to say:

"Child, oh, child, the grass is cool,  
And the posies are waking to hear the song  
Of the bird that swings by the shaded pool,  
Waiting for one that tarrieth long."  
'Twas so they called to the little one then,  
As if to call her back again.

Oh, gentle bees, I have come to say  
That grandfather fell asleep to-day,  
And we know by the smile on grandfather's face  
He has found his dear one's hiding place.

So, bees, sing soft, and, bees, sing low,  
As over the honey fields you sweep—  
To the trees abloom and the flowers ablow  
Sing of grandfather fast asleep;  
And ever beneath these orchard trees  
Find cheer and shelter, gentle bees.  
—Eugene Field.

### The Wrong End Of The String.

"Oh, dear! I can never, never get it open."

"You have hold of the wrong end of the string, dear."

"Why, there is no other end."

"What a strange string it must be!"

There was a moment's silence. Grandma Gould took up her knitting and Madge bent lower over the dainty box, her fingers working nervously at the bow of rose-pink ribbon. Suddenly the missing end was drawn out from under the band and a deft movement untied the bow.

"Oh, oh! How lovely! Look, grandma," and a dainty, cobwebby, lace handkerchief was held up for the other's inspection. "How lovely of Aunt Blanch to send it to me for my birthday! Her own work, too!"

After the two had duly admired the pretty gift, Madge exclaimed.

"How petulant I was, grandma! What makes me always so impatient?"

"You get hold of the wrong end of the string."

Madge sat for a moment, looking thoughtfully out at the lawn where the May sunshine lay, warm and bright. Then she turned her dark brown eyes to the dear wrinkled face upon the other side of the table.

"I don't understand, grandma."

"You and Ray had—well, some cross words about his wearing his muddy rubbers in on the carpet last night."

"You know it was wrong in him, grandma, for mother had forbidden it."

"It was thoughtless. A gentle reminder would have proved a pull upon the right string."

Madge's face grew very red. She might have been hasty, but Ray was so trying!

"Then there was your misunder-

standing with May Graves. It was not you of whom she was speaking, but a third party thought it was, and repeated the words to you. Instead of waiting to learn the truth, you gave a pull at the wrong end of the string and spoiled what had been a beautiful friendship."

Madge caught up her embroidery and began putting hasty stitches in a half completed yellow violet.

"Yesterday there was another pull at the wrong end of the string—the hasty words when your dear mother gently spoke to you of your untidy room. You were sorry the next moment. You found the right end, but the tears had come into your mother's eyes. Last week a shower forced you to give up a promised ride. You were vexed, and the twist you gave the wrong end of the string slammed the door you were closing so violently that a dearly prized cut-glass vase fell from a shelf and was broken."

It was only by a great effort that Madge refrained from then giving a hasty pull to the wrong end of the string. She conquered, though. A moment later she was kneeling by grandmother's chair, asking:

"What is wrong, grandma? Why do I always get hold of the wrong end of the string? I try; indeed I do."

"You get hold of the wrong end of the string, then, dear. You have given yourself to Jesus, but, instead of trusting him to help you, you insist on trying to help yourself."

"Surely, I must cure myself. I can not ask Jesus to do such things for me."

"Ah, dear child, you must trust him for all things. Take his presence unreservedly into your heart. Then there will be no room for doubts and misgivings."

A thoughtful look rested upon the girl's face. She began to see.

"Is it self—the wrong end of the string, grandma?"

"If so, Madge, the right end is love—love for God and our fellows."

Do not you and I sometimes get hold of the wrong end of the string?

—Hope Daring, in *Midland Christian Advocate*.

### Tom's Mistake.

On the station platform two men stood waiting for their train, says a writer in the *Youth's Companion*. Another man with a pick and shovel on his shoulder was passing on his way to work. He was not more than fifty or fifty-five years old, but his gait was stiff and labored, and there was a pronounced stoop in the figure. His overalls, once brown, were lime-bleached and faded to a soft "old rose," and bagged dejectedly at the knees. The face under the weather-beaten cap was stolid and listless. As he slumped along in his heavy cowhide boots, he apparently embodied that most persistent and pathetic figure which medieval Europe called the serf, and more modern Europe calls the peasant, and the census enumerator of America of to-day sets down as "unskilled labor." As he crossed the track the elder of the two men on the platform pointed him out to his companion. "That man and I were schoolmates. He was not dull at his books, and ought to have made a better condition for himself in life."

"What's the matter with him? Does he drink?" asked the younger man.

"No. Nothing of that kind has hindered him. When he was about fifteen years old he was offered a dollar a day to dig a cellar. This seemed large wages to him, and he left school and took the job. He was proud of his size and strength, and this offer made him feel so independent that he rather looked down on the rest of us boys. He never went back to school. He found work to do that required no technical skill, only muscled under an overseer's direction, and he kept at it. I remember Judge Haines, one of the school committee, met Tom—his name is Tom Mahan—and said to him: 'My boy, you are making a mistake and doing a foolish thing. If you must work, why don't you learn a trade?' 'I'd have to give my time three or four years for nothing. What would be the use of that? I'm as strong as a man, and I'm getting man's wages now,' said Tom. 'Strong?' said the Judge. 'Are you as strong as one of my horses? They work for their keep, but I have to pay the man that drives them thirty dollars a month besides his keep; and the man who shoes them gets three dollars a day. If strength counts for so much, I wonder the horses don't strike and look for a job laying brick or carpentering.' But Tom thought the Judge was only joking with him. He couldn't see why he should give his time to learn a trade or some profitable business and work for nothing, as he said, when he could work for wages. So he went his own way.

"There are thousands like him," said the other man. "They never learn to do any special kind of business, and never seem to realize that the reason the trained blacksmith, or the skilled carpenter, or the salesman, gets higher wages than they do is because he has given his time to learning to use his head, as well as his feet and hands. If boys would only keep the important fact in mind, that muscle—mere physical strength—is always one of the cheapest things in the labor market, and that so far as price is concerned it matters little whether a man furnishes it or a horse, there would be fewer men to be classed as 'unskilled labor.'" —The Presbyterian.

### A Priceless Heritage.

We suppose that the most of parents who come to the end of their lives without having accumulated property have a sense of regret that they are unable to make any material bequests to their children. It must be particularly painful to a tender-hearted father to go away and leave behind him a gently reared and dependent daughter or a worthy son without at least some inheritance. The instinct which prompts a man to look out for the future welfare of his children as well as for their present comfort, is, when kept within due limits, entirely commendable.

But there is comfort in the thought that the poor as well as the rich, those who have failed to accumulate money as well as those who have succeeded in doing it, may hand down to their posterity the legacy of a good name; and though this legacy cannot be converted into cold cash,

it is a possession of priceless value. Where is the man who would sell his father's reputation for truthfulness, for honesty, for purity, even if he could get millions in exchange for it? The beginning of life with a name that has never been tarnished by misdeeds of any sort is to have a vast advantage in the struggle.

More than this, what a blessed thing it is that parents can make such a constant exhibition of affection, of gentleness, of considerate thoughtfulness in the presence of their children as to lay the basis for lifelong memories that shall be as sweet as heaven itself. The hard and honest efforts which they put forth to gather may all fail. When death comes there may not be a dollar to dispense. Let it be so. The loss will not be greatly felt if in its place there is the recollection of an unwavering fidelity, of a love that never weakened nor failed.—*Christian Advocate*.

### BEING A GOOD HOUSEKEEPER.

"I would joyfully many a time," said a famous singer the other day, according to an exchange, "give all my public ovations for my mother's knowledge of how to prepare a palatable meal." Nevertheless, so fashionable have culinary and household subjects become, that "my mother's pies" have formidable rivals in "my daughter's doughnuts." Even collegiate straws show which way the wind blows. Themes recently chosen for senior theses in several leading women's colleges include "The Servant Problem," "Household Economics," and "Foods in Relation to Intellect and Sanity," and stand in marked contrast with the poetic and platitudinous graduating essays of only a generation ago. To be "a good housekeeper," said Shakespeare, "goes as fairly as to say . . . a great scholar." To-day as never before, the two accomplishments walk hand in hand.

### THE BEST TIME TO ANSWER A LETTER.

The best time to answer a letter is while you are under its spell, and before your interest in it has grown cold. Home letters should be regular. The glow and impulse of love, stimulated anew, will be responsively stirred, if the reply is not too long deferred. I am always sorry for families who suffer the lines of communication between them to weaken or rust because of carelessness in writing, and many a time my heart has ached for the disappointment visible in an old face, when some young Jean or Molly, whose letter is wistfully anticipated, has forgotten to send it at the right time.—Margaret E. Sangster.

### 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 200 and by deed of correction in book No. 164 page 361 R. O. D. C. A. G. RUTHERFORD, Trustee.



## YOUNG SOUTH.

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

Mission topic for July, THE FOREIGN  
BOARD.

"So mightily grew the word of God  
and prevailed."

### The Student Band.

I give below a brief "examination"  
on the countries studied during the last  
six months, as arranged by Miss Heck  
in the July Journal. Who will answer  
these questions?

1. Where are the Hawaiian Islands?
2. To what country do they belong?
3. Tell something of missions in Ha-  
waii?
4. When was Japan opened to the  
missionaries?
5. What are the religions of Japan?
6. How many Christians are there  
among the forty-three millions of Japan?
7. Mention the important Chinese  
cities?
8. Who was the first missionary to  
China?
9. Name three Southern Baptist mis-  
sionaries to China?
10. What is the capital of Siam?
11. Who was the first missionary to  
Burmah?
12. Tell something of his imprison-  
ment?
13. What is the most sacred city of  
India?
14. How is the river Ganges wor-  
shipped?
15. What great heathen religion, with  
some changes in each country, is found  
in Japan, China, Siam, Burmah and  
India?

Answer by number, writing only on  
one side of the paper, with pen and ink.  
Condense your answers as much as pos-  
sible. Place your name and address at  
the end. Write on other subjects on a  
separate page, and prove your interest  
in these dark places by an offering to  
missions, if it lies within your power.  
Let me have the answers on my desk by  
the morning of July 31st. I send little  
books to the two who wrote a sketch of  
Savonarola's life. L. D. E.

### Young South Bible Learners.

Take Psalm civ. 24-31.

### Our Symposium.

Mrs. Maynard is visiting quietly in  
Maryland. She will be pleased to read  
the following from Jackson:

"I am so glad you are back in your  
native land. I hope so much you will  
pass this way, so I can always say, 'I  
have had the pleasure of a hearty hand  
shake from our own missionary,' for I  
have learned to love your dear name.  
I am sending Mrs. Eakin my second star  
dollar for your support."

BEATRICE SMITH.

### YOUNG SOUTH CORRESPONDENCE

"Prostrations" are the order of the  
day. In all the large cities in the East  
and in some parts of the West, people  
are falling and dying from the effects of  
the terrible torridity. We do not suffer  
so severely in the South, it is true, but  
we relax our energies. We do just as  
little as we can. Business is dull. Every-  
body seeks the country, the mountains,  
the seashore. Even the churches close  
their doors sometimes. Sunday-schools  
dwindle, and prayer-meetings are slimly  
attended. Isn't that the way? But

does Satan take a respite? Not a bit of  
it! Satan is busier than ever in the  
summer time.

Well, at any rate, the Young South  
had a "prostration" last week. In all  
the eight years I've been leading you,  
I never had so few letters, nor so little  
contributed. But I am glad to say that  
the Young South has revived. You  
will see that when you read the letters,  
and scan the "Receipts." Next week,  
I hope to announce such a thorough re-  
covery that our Missionary's salary is  
climbing rapidly towards the \$200 we  
must get by the end of July. Won't  
you see to it that this is the case?

I write this morning with such a  
heavy heart. I am seeing all the time  
the face of a drowning boy. The awful  
news reached us last night that Gordon  
Pound, one of the brightest boys in our  
Sunday-school, the president of our Ju-  
nior Union not long ago, had gone to  
his death, while trying to save a com-  
panion. They were bathing in the Oc-  
mulgee River at Macon, Georgia, where  
Gordon was visiting relatives. Sad, sad,  
unutterably sad! I cannot lose it, even  
as I write. He was such a handsome  
lad, and had always a bow and a pleas-  
ant word for me, and was just the age  
and in the same class with my own boy.  
My heart aches so for the poor parents,  
whose stay at the Pan-American Ex-  
position is thus cruelly cut short.

But life is full of sad happenings. God  
help us to be ready to meet them brave-  
ly!

Let us see what the mail man has  
brought us since last week. But first let  
me acknowledge 13 cents for the Babies'  
Branch from little Kathleen McHann of  
West Nashville, given for her by her  
grandmother, Mrs. McHann of this city.  
This makes her a member another half  
year, and we are so glad to continue her  
on our roll.

Then letter No. 1 is from Station  
Camp:

"Enclosed find \$1 for Japan. This  
was collected with the star card Mrs.  
Eakin gave me last fall at Gallatin dur-  
ing the Convention, by my Sunday-  
school class at Station Camp Church.  
We are so thankful that Brother and  
Sister Maynard have reached home in  
safety, and we trust that the rest will  
greatly benefit them, and we know their  
presence will inspire us to larger giving  
and more active service.

MRS. ALICE DEMPSEY.

"Bread cast upon the waters." The  
little card brings in its happy results. I  
remember Mrs. Dempsey's great inter-  
est in our work and I knew she would  
prove her faith by her works. Yes! I  
am quite sure we will be roused to do  
our very best by the fact that our own  
dear missionary's eyes are following us  
week by week now. We won't forget  
that our report will be read in her  
hearing next fall at Harriman. I hope  
to have her presented to a large number  
of Young South workers there. We will  
never wound her by any lack of interest  
this year. Thank you so much for this  
offering.

And No. 2 is from Gallatin:

"Please find enclosed \$3. Give the  
Gallatin 'Mission Band' credit for \$2,  
one for Mrs. Maynard's salary and the  
other for State Missions. The other is  
the gift of Mrs. Annie McLaren to the  
Orphans' Home. She was the leader of  
our band, but as she has gone North,  
we have disbanded." EVA M. DAVIS.

That is well done! Many thanks to  
all who contributed. We hope the "dis-  
banding" is only for a little while. The  
memory of Mrs. McLaren's sweet voice  
will never leave those of us who heard  
her sing. Keep up the work, Miss Eva.

Now, No. 3, from our old Ridgely  
friends:

"Little Mary M. Alyce is now two  
years old, and sends 25 cents to pay her  
third year's dues in the Babies' Branch.  
Mrs. N. T. Moore of Tiptonville enters  
her baby boy, John Miller Moore, and

sends 25 cents. The other 50 cents I  
send for our dear Mrs. Maynard. I  
pray she may be restored to health, and  
have a delightful summer with her dear  
father and other loved ones."

(MRS.) EMILY WATSON.

We are so much obliged, and so glad  
to welcome the new member. Mrs. May-  
nard appreciates the prayers sent up to  
the Father by those dear friends who so  
love her. I think we shall hear from  
her soon. Tell those dear Algee boys  
we want to hear from them before Oc-  
tober. They always do the handsome  
thing by the Young South, and we are  
sure they will not fail us now, with Mrs.  
Maynard looking on, and Mrs. Hamble  
at work in Japan.

No. 4 is from Arp:

"You will please find enclosed \$1.64  
from Liberty S. S. We are so delighted  
to know our dear Mrs. Maynard is at  
home with her dear ones, and we trust  
her health will be fully restored. This  
little offering is for her. Our Sunday-  
school will observe 'Children's Day' on  
June 30th." MRS. LIZZIE WHITE.

We are most grateful. Mrs. White  
never stays away long. Such faithful  
friends as she make the Young South  
what it has been all these years. Won't  
you let us hear from your "Children's  
Day?"

No. 5 comes from Rankin's:

"Enclosed find \$3 from star cards. It  
is for our dear missionary, and our Sun-  
beams send it with loving welcome to  
her. May she be restored to health  
and usefulness, and enjoy every minute  
of her stay at home. So prays every  
member of our little band."

RANKIN'S SUNBEAMS.

We are deeply indebted to each one  
for this timely aid. They are among  
our best workers, and Mrs. Maynard  
will bear them on her heart.

Now comes No. 6 and the last, from  
Jackson:

"I send you

FIVE DOLLARS,

all 'stars,' from my S. S. class and my  
little cousin, David Gunn, also postage  
for two more star cards."

MRS. SAM C. LANCASTER.

Isn't that splendid? Those "stars"  
are still shining for Japan. We send  
two more with pleasure. Many thanks  
to all who gave. God bless them! This  
generous offering helps us out wonder-  
fully this week. May some other class  
be moved to do likewise! Bring out those  
dark stars and "Let the blessed sun shine  
in!" There are many hidden away in  
boxes and dresser drawers and writing  
desks. Bring them out and set them to  
work. Who will refuse a penny, or  
even five or ten pennies for our mission-  
ary at home and our missionary filling  
her place? Before you know it the lit-  
tle box will be full. If you have used  
one send for another at once. Who will  
be a star piercer during the hot days?  
Most gratefully and hopefully yours,  
LAURA DAYTON EAKIN.

Chattanooga.

### Receipts.

First quarter's offerings .....	\$228 62
First week in July .....	1 62
<b>FOR JAPAN.</b>	
Mrs. Dempsey's class, Station Camp S. S., star .....	1 00
Gallatin "Mission Band" by Miss Eva Davis .....	1 60
Mrs. Emily Watson, Ridgely .....	50
Liberty S. S. by Mrs. Lizzie White, Arp. .....	1 64
Rankin's Sunbeams star .....	5 00
Lillian Foster, Jackson, star, by Mrs. Lancaster .....	1 00
Ella Lancaster .....	1 00
Jan e Lancaster .....	1 00
Beatrice Smith .....	1 00
David Gunn .....	1 00
<b>FOR ORPHANAGE (SUPPORT).</b>	
Mrs. Annie McLaren, Gallatin, by Miss Eva Davis .....	1 00
<b>FOR BABIES' BRANCH.</b>	
Kathleen McHann, West Nashville, by Mrs. McHann .....	13
Mary M. Algee, Ridgely, by Mrs. Watson .....	25
John Miller Moore, Tiptonville, by Mrs. Watson .....	25
<b>FOR STATE MISSIONS.</b>	
Gallatin "Mission Band," by Miss Eva Davis .....	1 40
Total .....	\$244 43
Star card receipts .....	67 40

## SLEEP FOR BABY AND REST FOR MOTHERS



Sleep for Skin Tortured Babies and  
Rest for Tired Mothers, in  
a Warm Bath with

## Cuticura SOAP

And a single application of Cuti-  
cura Ointment, purest of emol-  
lients and greatest of skin cures.  
This is the most speedy, perman-  
ent, and economical treatment for  
torturing, disfiguring, itching,  
burning, bleeding, scaly, crusted,  
and pimply skin and scalp hu-  
mours with loss of hair of infants  
and children, known.

MILLIONS OF PEOPLE USE CUTICURA SOAP,  
assisted by CUTICURA OINTMENT, for beauti-  
fying the skin, for cleansing the scalp, and  
the stopping of falling hair, for softening,  
whitening, and soothing red, rough, and sore  
hands, and for all the purposes of the toilet,  
bath, and nursery. Millions of women use CUTI-  
CURA SOAP in baths for annoying irritations,  
inflammations, and chafes, too free or offen-  
sive perspiration, in washes for ulcerative  
weaknesses, and for many sanative antiseptic  
purposes which readily suggest themselves.

**Complete Treatment for Every Humour.**  
CUTICURA SOAP, to cleanse the skin of crusts  
and scales, CUTICURA OINTMENT, to instantly  
allay itching, and soothe and heal, and CUTI-  
CURA RESOLVENT, to cool and cleanse the  
blood.

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

### RESPECTING OBLIGATION.

"I wish," said a tired teacher the oth-  
er day, "that those who have the charge  
of young people in the home could un-  
derstand the need of teaching them a  
sense of obligation, a respect for their  
engagements even though they are  
only childish ones. When Johnny  
or Molly goes home, for instance, and  
announces an agreement to take part in  
some school entertainment, the aver-  
age mother smiles, well pleased at her  
child's pleasure. But if after two or  
three rehearsals some other attraction  
seizes the youthful fancy, and the  
child declares an intention 'not to go  
any more,' the same mother only  
laughs at the capricious change, and  
carelessly decides that it is 'only a  
childish affair, and doesn't make much  
difference.' She bestows not a thought  
upon the busy teacher who has given  
so much time and effort to drilling the  
children, and who may be greatly in-  
convenienced by a missing part; nor  
to the other little ones hindered and  
disarranged by an absent member. But  
the worst effect is on the child him-  
self, in allowing him to think that he  
can undertake and drop obligations so  
lightly. We often laugh at the self-  
importance of children; but there is  
a sense in which they cannot be too  
strongly impressed with their own im-  
portance."—Forward.

PISO'S CURE FOR  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.  
CONSUMPTION



## RECENT EVENTS.

—Rev. J. L. Norton, recently of Cynthia, Ky., has entered upon his work as pastor at Long Beach, Cal.

—The receipts of the Foreign Mission Board from May 15th to June 15th were \$4,960.08. Of this amount Tennessee gave \$446.39.

—Rev. Will N. Ferris has resigned the pastorate of the Walden Street Church, Harriman, Tenn., to take effect the last Sunday in August. He is a good man.

—Dr. A. C. Dixon, of Boston, is to aid in a meeting at the Walnut Street Baptist Church, Louisville, Ky., beginning on Nov. 19th. We hope to hear of great good being accomplished. Dr. Dixon is an ideal evangelist-pastor.

—We learn that Rev. J. J. Crundwell has tendered his resignation as pastor of the church at McMinnville. Bro. Crundwell is a hard student and a noble Christian man. We should be glad to have him remain in Tennessee.

—Mercer University conferred D. D. upon P. A. Jessup, of Tifton, and John G. Harrison, of Macon. Richmond College conferred D. D. upon Geo. W. Quick, Springfield, Mass.; E. B. Pollard, Washington, F. H. Martin, Salem, Va., and Doctor of Laws upon S. E. Woody, of Louisville, Ky.

—Rev. R. D. Haymore, formerly of Tennessee, now of Mt. Airy, N. C., recently assisted Rev. G. W. Tilley in a meeting at Huntsville, Mo., in which there were twenty additions, besides other professions of faith. The meeting was said to be one of the best that has been held in Huntsville for fifteen years.

—Dr. J. W. Porter, of Maysville, Ky., has accepted the pastorate of the First Baptist Church of Newport News, Va. The *Religious Herald* says: "This is one of the most important and promising fields in Virginia." Dr. Porter is a Tennessee boy. His old friends in the State wish him great success in his new field of labor.

—We see it stated that Rob Thomas, son of our friend S. F. Thomas, President of the Brownsville Bank, has received an appointment at West Point, through his congressman, Hon. Rice A. Pierce. Rob is an unusually bright boy. We are glad to see the honor thus conferred upon him, and we wish him great success in his chosen profession.

—Gordon Pound, son of Mr. J. B. Pound, Business Manager of the *Evening News*, Chattanooga, and a member of the First Baptist Church, that city, was drowned in the Ocmulgee River near Macon, Ga., last week. He was trying to rescue a young friend from a watery grave, and they both went down. We extend our deepest sympathy to the sorely bereaved parents.

—It was quite a pleasure to see our friend, Dr. William Shelton—we started

## 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 620, 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. BRITTON, Pastor Baptist Church, Ripley, Tenn.

to say our old friend, but some one might misunderstand the word old—in our office last Monday. He has been teaching at Stanford, Ky., for some time, but expects to make his headquarters at Nashville. He will be glad to serve his brethren in any way he can, either as pastor of churches or supply.

—The *Baptist News* says: "Eld. H. B. Wester now makes his home at Paris, Tenn., where he hopes to regain his health. His correspondents will take notice and address him accordingly. He hopes soon to resume the work of preaching with his wonted vigor." We are glad to have Bro. Wester in Tennessee. We hope that his health will soon be restored.

—We were sorry to learn of the death last week of our friend, Mr. Charles W. Jacobs, of this city, formerly of Brownsville, Tenn. He died at Birmingham on July 1st from a stroke of apoplexy. He married Miss Kate Bond, of Brownsville, daughter of Judge W. P. Bond. They have one son living, Mr. Thomas Bond Jacobs. We extend our sympathy to the bereaved ones.

—We learn that it is the purpose of Rev. D. E. Dortch to spend the summer, fall and winter in singing in meetings, and in teaching vocal classes, and in drilling choirs. Any church desiring his services will please address him at Columbia, Tenn. Bro. Dortch is an unusually sweet singer, and is thoroughly capable of teaching music. We commend him very cordially to the brotherhood.

—Rev. John G. Paton recently returned to his mission work in the New Hebrides Islands. He is seventy-eight years of age, but does not feel that his work is yet done. He has been enjoying a rest during the past two years in England, Canada and the United States, speaking every day. Now he goes back to work! On June 5, the farewell meeting was held in Exeter Hall, London. It was attended by an immense crowd of people.

—The *Western Recorder* proposes that since the Southern Baptist Convention has adopted the pay plan, "the city where the Convention meets shall pay the expenses of all those whose expenses would come out of the mission funds, and also of the officers of the body. Let the city not only provide a place of meeting, but let the citizens raise money enough to pay the railroad fare of the President, the three Board Secretaries, the two Recording Secretaries, and all the State Corresponding Secretaries; and then give all these free entertainment." The *Recorder* says that Louisville will be glad to have the Convention in 1903 on these terms.

—"The lecture on Jerusalem recently at the Woman's Building by the Rev. Frank M. Wells, ex-chaplain of the U. S. army, was decidedly one of the most interesting events of the kind which Memphis has enjoyed for many seasons. It was rich in local color due to the speaker's recent visit of several months to the Holy City, and it was full of descriptive beauty and historical interest. Mr. Wells is a deep scholar and fluent speaker. His lecture is thoroughly original and will repay any one for the hearing. Mr. Wells spent three months in Jerusalem studying his subject and preparing his lecture there on the ground with all the inspiration of its ancient grandeur and the influence of its pregnant history fresh upon him."—*Memphis Commercial Appeal*.

—The *Baptist Outlook* has the following to say of a Tennessean in Indiana: "On Monday your scribe had a very pleasant visit with Rev. D. H. Cooper, D. D., and his estimable wife. Dr. Cooper is thoroughly evangelistic in all his work and always hard at work. There were 300 in the Sunday-school,

and good congregations both morning and evening last Sunday, notwithstanding the hot day. He has 75 boys in his boys' brigade and they love him and he loves them. Many of them have been converted and baptized. He keeps in close touch with the boys and directs them in all their plans. He and his wife are just now having the pleasure of moving into a fine home of their own, and not into a 'hired house.'" Dr. Cooper has many friends in Tennessee who are glad to know of his success.

—We call attention to the advertisement of the Columbia Crude Oil Co., of Beaumont, Texas, which occupies the whole of page 16 of this issue. The principal brokers and bankers of Houston strongly indorse this company and advise those who are seeking a safe investment to buy the Columbia stock. The shares at present are only three cents, but in a day or week's time it is liable to advance to fifty cents or \$1 per share. Mr. Endt, special field manager, who was in Nashville two weeks ago, reports the company in a flourishing condition. The men connected with this company are all experts in the oil business and are perfectly reliable. Mr. W. W. Kirby, president of the company, is a man of honor and integrity and is well versed in the crude oil business. H. W. Crawford & Co., 203 Union St., Nashville, Tenn., represent this company and would be glad to receive your order for subscriptions of stock. Write them for free prospectus.

## 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.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.  
A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by druggists, 75 cents  
Hall's Family Pills are the best.

—Have just returned from a missionary tour to Slayden and Shiloh. Bro. Barnes sold the property of old Barnes Chapel the 17th, and will apply proceeds on the new meeting house soon to be built at Shiloh. Prospects for Baptists bright. The Erin Sunbeams ran an excursion to Dunbar's Cave June 21st and cleared \$53.50, which the society will turn over to the church. On the third Sunday I preached at Erin on "How to Know we Are Saved," and two days later one of the most prominent members came to my home to tell me that the sermon convinced her that for fifteen years she had been living in a Baptist Church unconverted, and had just that morning really trusted her Savior. I fear there are others in our churches in the same sad plight this sister was, who will go down to their graves unsaved.

GILES C. TAYLOR.

Erin, Tenn., June 24th.

## LEBANON LAW SCHOOL.

(Cumberland University.)  
Ten thousand pages of living American Law taught. All accomplished in one year, with Diploma and License. Not a lecture school. Next term begins October 4, 1901. Address  
LAW SCHOOL,  
Lebanon, Tenn.

## POWHATAN COLLEGE

FOR YOUNG WOMEN. CHARLES TOWN, W. VA.  
NOTED FOR—14 Schools, Able Faculty, Magnificent Buildings, Wide Patronage, Home Comforts and Location—"far-famed Valley of Virginia," near Washington, D. C. Write for Catalogue. S. P. HATTON, A. M., Pe. B., Pres.

## VIRGINIA COLLEGE

FOR YOUNG LADIES, Roanoke, Va.  
Opens Sept. 21st, 1901. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Campus ten acres. Grand mountain scenery in Valley of Va., famed for health. European and American teachers. Full course. Conservatory advantages in Art, Music and Elocution. Students from thirty States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Va.

## 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 effect is good digestion, good health and a clear, bright complexion.

—I desire to add a word of encouragement to three churches of Central Association, viz., especially, Center, Poplar Grove and Hickory Grove. A. P. Moore is the undershepherd and has been going on two years. He is preaching to Center and Poplar Grove once a month and to Hickory Grove twice a month, aggregated membership, 456. The churches all have Sunday-schools, prayer meetings and Ladies' Missionary Societies. The rule of the churches is to collect for Missions once a month. An unusually interesting day was had last Sabbath at Hickory Grove; two deacons were ordained. Sermon by Rev. J. H. Butler. Dinner was provided for a very large crowd of people. All you need to say about the dinner is to say the Hickory Grove people furnished it. These churches seem to be in line. They sent Brother Moore to the Southern Baptist Convention, telling him to occupy the front seat at the Convention, and when he returned to be able to tell about all Missions. Let's hope and pray for Bro. Moore and the churches.

J. M. SENTER.

Trenton, Tenn.

Red Foxes Wanted! Add. J. F. Draughon, Nashville, Tenn.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY,

Louisville, Ky.

Next session of eight months opens October first. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to

E. Y. MULLINS, Pres.



# Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

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

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

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

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

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

## All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	1
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	13
Kind Words (semi-monthly)	4
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	2 1/2
<b>B. Y. P. U. QUARTERLY</b> For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c each.	

## AMONG THE BRETHREN.

We note with pleasure that Rev. H. D. Cliff, of Edith, Tenn., who has been quite sick of late, is now much improved. Bro. Cliff is a man of great usefulness.

Dr. M. B. Wharton, of Eufaula, Ala., has lately assisted Rev. H. L. Brumbley in a revival at Darbison, Ga., which resulted in 25 conversions and 15 accessions to the church.

Dr. W. E. Hatcher, as is his custom, hit squarely and hard in his article last week on the first page of *The Baptist Standard* entitled "A Short Biography of Rev. Mr. Scowler."

Rev. Lee Scarborough has been called to the care of the church at Abilene, Texas, and has accepted. This is his old home and his opportunities for usefulness are therefore greatly enlarged.

The redoubtable Third Church, Owensboro, Ky., of which Dr. F. D. Hale is the matchless leader, has taken another advanced step. Rev. E. H. Maddox has been chosen assistant pastor.

Rev. R. F. Jenkins, of Greenville, Texas, has just closed a splendid meeting at Greenville. There were 46 additions, 30 by baptism. The pastor did the preaching. The interest was deep from first to last.

Rev. T. L. Fulbright has resigned the care of the church at Farmersville, Texas, to take effect August 1st. His plans for the future have not been disclosed. His work at Farmersville has been decidedly beneficial.

Rev. E. T. Thorn, of Woodville, Tenn., preached for the pastorless saints at Newbern, Tenn., a few days ago. Would be a consummation devoutly to be wished should this excellent preacher be chosen as pastor of this splendid church.

Rev. J. W. Porter, of Maysville, Ky., who seems to be so signally blessed in evangelistic work, recently held a meeting with Rev. R. C. Hubbard at Ghent, Ky., which resulted in 41 accessions, 21 by baptism, 20 by letter. 'Twas one of the best revivals in the history of the church.

Rev. D. B. Jackson, who lately moved to Laneview, Tenn., has lately been added to the faculty of Laneview College, which is ably presided over by that sturdy Baptist layman, Prof. J. W. Meadows. Bro. Jackson is a valuable acquisition to the working forces of the school.

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WM. W. SMITH, A.M., LL.D., President, College Park, Lynchburg, Va.

Rev. Robt. D. Wilson, of Liberty Avenue Church, Huston, Texas, whom Tennesseans esteem so highly, is succeeding remarkably well in his present pastorate. For many weeks he has been receiving one each Sunday into the church and last Sunday three for good measure.

Dr. A. C. Barron, of Charlotte, N. C., has recently assisted Rev. C. C. Brown, of Sumter, S. C., in a splendid revival which resulted in a number of conversions and 12 baptisms. In his great joy Dr. Brown quaintly says: "My pulse has grown to a steady beat of several hundred to the minute."

The First Church, Greenville, S. C., is fearfully uneasy lest Dr. C. S. Gardner will accept the pastorate of Grace Street Church, Richmond, Va., which has been offered him and the Grace Street saints are determined that he shall accept. His removal would be a deplorable loss to Greenville and a great gain to Richmond.

We note with some gratification that several of our exchanges pick up bodily and verbatim news notes which appear in these columns and print them in their own columns, and of course the news is a week late to the readers of these papers. Evidently if you want the news while it is news you should read this paper.

The secular papers of Atlanta, Ga., have prominently mentioned Dr. A. J. Barton, of Little Rock, Ark., as the probable successor to Dr. F. H. Kerfoot as Corresponding Secretary of the Home Mission Board. All Tennessee would rejoice at such a choice, for they are fond of Dr. Barton and consider him in every way capable.

The tribute to Dr. Franklin Howard Kerfoot by Rev. Frank R. Boston, A. D., of Warrenton, Va., in the *Religious Herald* of last week is one of the most touching of the many that are now being published. Dr. H. Hatcher, of Atlanta, says of Dr. Boston's tribute: "I have enjoyed it because it welled up spontaneously from a great, loving heart."

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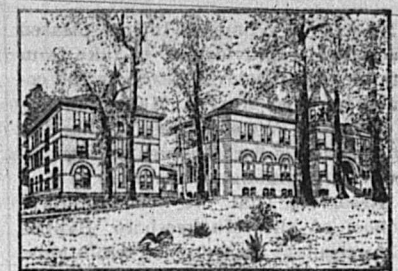
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Lv. Cleveland....."	5.16 pm	9.18 am
Lv. Morrow....."	5.38 pm	9.30 am
Lv. Xenia....."	6.30 pm	10.17 am
Lv. London....."	7.20 pm	11.00 am
Ar. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C. & C.	8.30 pm	12.05 pm
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautauq.)	5.45 am	10.18 pm
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## OBITUARY

WILLIAMS.—Sister Martha Williams departed this life June 24, 1901; aged 54 years. She professed religion in early life, and joined the Baptist Church at Rutland, lived a consistent member until her death. She leaves a husband and two children to mourn her loss, but their loss is her eternal gain. The burial services were conducted, by the writer, at the grave.  
Vesta, Tenn. J. F. SANDERS.

DONOHUE.—Mr. J. P. Donohue died at his home in Trousdale County, Tenn., May 17, 1901, aged 35 years and two months. He was born and reared in Trousdale County four miles east of Hartwell. He married Miss Mattie Pendarvis. He was interred in the family cemetery. He has left a dear, young wife to mourn his loss, but she hopes to meet him again in the beautiful land. What a comfort it is to us who have been bereft of dear friends to think we will meet in heaven.

When the days of life are fled,  
And the saints be raised from the dead,  
To sing, praise and pray,  
In that eternal day.

M. N. W. SUMMAR.

MANEY.—Whereas, It has pleased God in His providence, to take from us one of our beloved teachers and co-laborers, Miss Mary B. Maney, and Whereas, We shall greatly miss the inspiration of her presence and her labor of love among us, therefore be it

Resolved, That we, the Sunday-school of the Murfreesboro Baptist Church adopt the following resolutions:

Resolved, That in the death of Miss Maney, our school sustained an irreparable loss, in that for so many years she has been a faithful teacher, supporting all of its interests by patient, energetic efforts;

Resolved, That each and every member of the school has lost a loving, loyal, unselfish friend.

Resolved, That while we bow in submission to our Father's will, we shall try to imitate her example in her loveliness of character and tire consecration to the Master's service;

Resolved, That we extend to the bereaved mother and sister our earnest sympathy;

Resolved, That these resolutions be spread on our Record Book, and a copy furnished the family of the deceased, each of the town papers and the BAPTIST AND REFLECTOR.

MRS. SOPHIA D. EDWARDS,  
MRS. MARY NUCKOLLS,  
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J. N. GRIMMET,

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Dr. W. M. Paden, pastor of the First Presbyterian Church, Salt Lake City, says: "It is surprisingly accurate to have been written by one who had been so little in contact with the whole machine."

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## Tennessee Associations, 1901.

Memphis—Dyersburg, Thursday, July 18.

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

Concord—Salem Church, Cainsville, Wilson County, Thursday, August 1. Sequatchie Valley—Dunlap Church, Friday, August 2.

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

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

Chilhowee—Pleasant Grove Church, Thursday, August 22.

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

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

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

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

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

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

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

Central—Trezavant, Wednesday September 11.

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

Salem—Mt. Zion Church, DeKalb Co., 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 Epsom 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, Smith County, Wednesday, October 2.

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

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

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

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

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

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

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

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

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

Savler—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.

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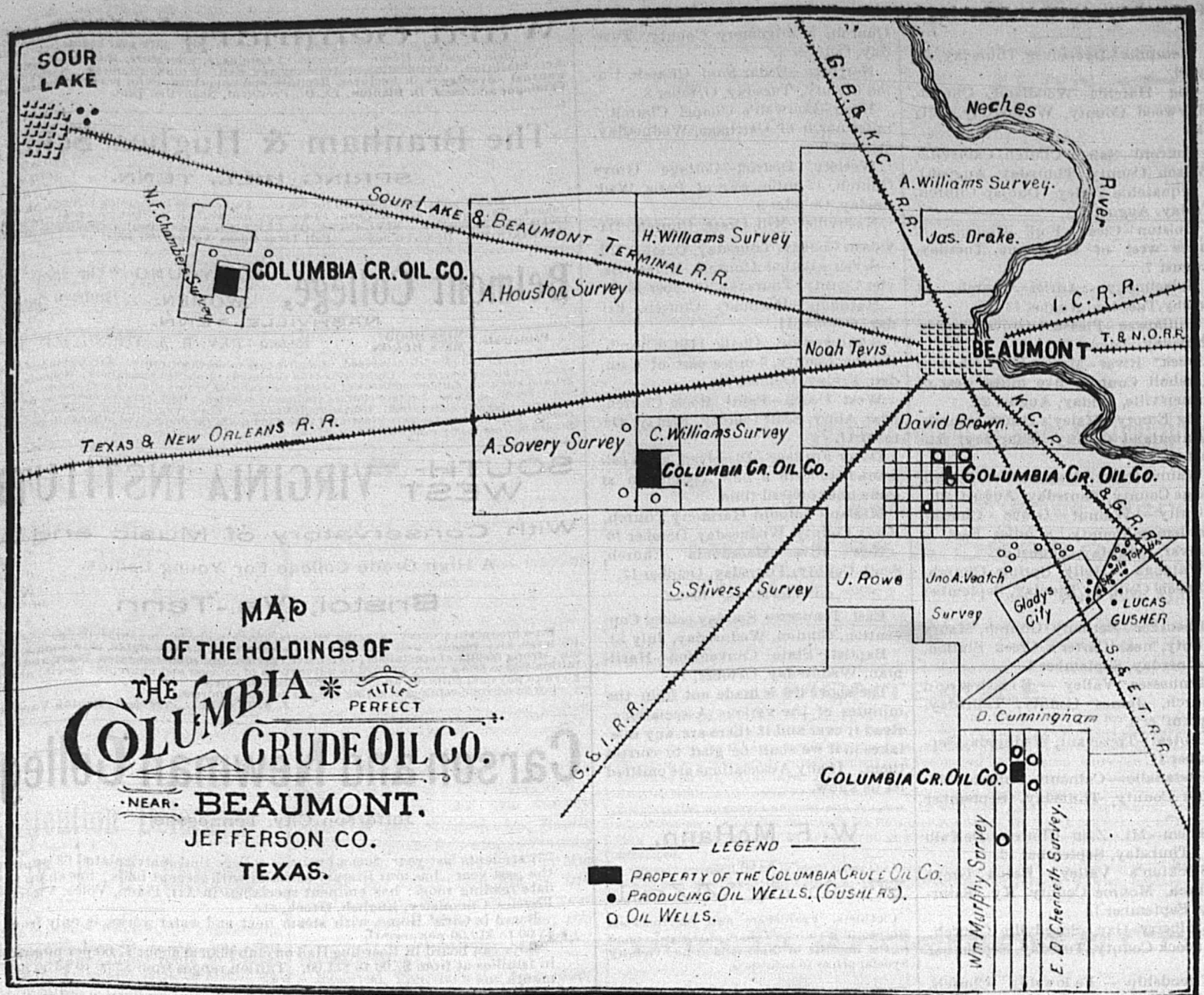
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## COLUMBIA CRUDE OIL COMPANY, Beaumont Tex.

CAPITAL STOCK, \$150,000. 1,500,000 Shares at 10 Cents Each. 300,000 Shares in Treasury. Full Paid and Non-Assessable.

**OFFICERS:** W. W. Kirby, President; ROBT. MCCART, Vice-President; E. J. AMANN, Secretary and Treasurer; W. W. KIETH, Assistant Secretary; PERCY ENDT, FIELD MANAGER.

### Personnel of Officers and Directors:

W. W. Kirby, Secretary and Director of the Cripple Creek Mining Stock Exchange Association, and of the firm of W. W. Kirby & Co., Mining Stock Brokers, of Cripple Creek, Colorado.

W. W. Keith, late of the First National Bank of Cripple Creek, Colorado. Judge Robt. McCart, Capitalist of Fort Worth, Texas, member of Law Firm of Wynne, McCart, Maroney & Carden, and of the firm of McCart, Carden & Co., of Beaumont, Texas.

Percy O. Endt, Knight & Endt, Real Estate and Financial Agents, of Beaumont, Texas.

E. J. Amann, Vice-president of the John Nolan Investment Co., of Cripple Creek, Bankers and Brokers, probably the richest Company located in the Cripple Creek district.

Reference of above officers: First National Bank of Cripple Creek, Colorado, or any bank of their respective places.

### We Deal With Facts.

The Columbia Crude Oil Company is a corporation operating under the laws of the State of Texas, with a capital stock of \$150,000, divided into 1,500,000 shares at a par value of 10 cents per share, fully paid and non-assessable.

The land owned by this corporation is twenty-six acres in the recognized Beaumont and Sour Lake Oil Belt.

The title to this land is absolutely clear and perfect, fully paid for, 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 Cheneth 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 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 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 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, and if a gusher is struck on the ground, or on other property near by, shares in this company would go from 50 cents to \$1 per share.

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. Anyone can investigate them by writing to or telegraphing the First National Bank, Cripple Creek, Colo., or any bank of their respective places.

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 Cheneth tract, in the next few days; 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, 208 Union Street, Nashville, Tennessee.