

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

—The Paris Baptist Church last Monday voted a month's vacation to its pastor, Rev. Martin Ball, which he will spend in visiting his relatives and friends in Mississippi.

—The Fijians were cannibals fifty years ago. Now they have collected 50,000 rupees and forwarded them to relieve famine-stricken India. And yet some people say that missions do not pay. Ask these Fiji Islanders what they have to say about it.

—The Mayor of Winchester, Va., recently got rid of mosquitoes in that place by the simple process of pouring coal oil on all stagnant water. The mayors of several other cities are also adopting his method. And there is even talk of trying to get rid of them in New Orleans in the same way. The *Times-Democrat* thinks, however, that this would be a tremendous job.

—Rev. Chas. M. Sheldon, author of "In His Steps," made quite a prophesy in his Christian Endeavor address in Cincinnati, Ohio, when he declared that inside of ten years the prohibition of all saloons would be a prominent issue all over the country. Why is it not so now? Mr. Sheldon is somewhat visionary in his ideas. But one would like very much to have this one come true. We would hail with joy such a time.

—The Secretary of War has forbidden the purchase of any kind of intoxicating liquor only through the Medical Department when needed as medicine. This is not only an important order, but it settles the question as to whether or not the army officials can prevent drinking and drunkenness, when they wish. There are soldiers who drink and will get drunk, but there is no reason why the Government should make it easier for them to get drunk.

—Hot, hotter, hottest! There seems no let up to the heat. The whole country is suffering from it more or less—mostly more. There have been refreshing showers in some parts of the country, but they only brought temporary relief, and again the thermometer began crawling up. It has passed the century mark in a great many places. The remarkable part about it, besides its long continuance, is the fact that the farther north you go the hotter it gets. We found it cooler in McComb City than in Oxford, and cooler in Oxford than in Nashville, while in Evansville, Louisville, Cincinnati and other places, it was 6 degrees hotter last Monday than in Nashville, and in Des Moines, Iowa, it was 8 degrees higher. Our Northern friends had better come South for the summer.

—The following story is being told: It was very dry in a certain community out West. The Christian people met together to pray for rain. The pastors of the Methodist, Presbyterian and Baptist churches were present. The Methodist preacher prays that the Lord would sprinkle the earth with his rains. The Presbyterian preacher asked the Lord to open the windows of heaven and pour out showers of blessings upon them. When the Baptist preacher's time came to pray he said: "O Lord we don't want any sprinkle, and we don't want any showers poured out on us. We want an overwhelming flood of rain, a regular trash lifter and gully washer." Before they left the clouds began to gather. A storm came up and the rain fell in such torrents that it turned over the Baptist church and washed it into a neighboring field. But the people were so grateful to the Baptist preacher for the rain that fell they raised the money to replace the church.

Disappointment.

"Disappointment—His appointment."

Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Tho' it may come in disguise,
For the end from the beginning
Open to his wisdom lies.

"Disappointment—His appointment."

Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test:
For like loving earthly parent,
He rejoices when he knows
That His child accepts unquestioned
All that from his wisdom flows.

"Disappointment—His appointment."

No good things will He withhold.
From denials oft we gather
Treasures of his love untold.
Well he knows each broken purpose
Leads to fuller, deeper trust,
And the end of all His dealings
Proves our God is wise and just.

"Disappointment—His appointment."

Lord, I take it then as such,
Like the clay in hand of potter,
Yielding wholly to thy touch,
All my life's plan is Thy moulding,
Not one single choice be mine;
Let me answer unrepining,
Father, "not my will, but Thine."

"Disappointment—His appointment."

Change the letter then, dear friend,
Take in cheerful acquiescence
All thy Father's love may send.
Soon will faith be lost in vision,
Then in glory thou shalt see
"His appointment," and that only
Was the right way home for thee.

—Selected.

Heroes of Christian History.

JOHN VASSAR, THE SOUL WINNER.

BY REV. A. C. DIXON, D. D.

A young man has charge of a brewery in Poughkeepsie. He has a hot temper, and when provoked swears profusely. His wife is Godless like himself. They care nothing for the word or the worship of God. His cousin, an earnest Christian, begs and hires him to go just once to a revival meeting in the Baptist church. He is so impressed that he returns the next day of his own accord. His conviction of sin is like that of Bunyan and Newton. One night on going home and finding his wife asleep, he wakes her with the words, "How can you rest when your husband is going right down to hell?" His view of the holiness of God in contrast with his own sinfulness filled him with pangs of contrition.

A friend describes his conversion thus: "I sat next to him in the first seat as you enter the door. I never saw a soul in such agony as he. The service closed, and most of the congregation had retired. He said he could not go out of the room until forgiveness had been spoken and peace had come. Half a dozen of us remained and prayed that mercy might be extended and his burden lifted off. Then he broke out into petitions for himself, and such begging for salvation I never heard from the lips of any other penitent. He was more calm before we separated, but not by any means at rest. The next night, however, he was rejoicing in the Savior's pardoning love; there was rapture in his face, there was glory in his soul. There was glory in the old prayer-meeting room, too, as he told us that evening of his own peace and the preciousness of Jesus."

On his way home he joined with others in singing on

the streets, and some one suggested that people would think them crazy. He replied, "Let them think so. They said the blessed Lord Jesus had a devil!" He turned the brewery, where he still worked, into a place of prayer and praise. A fellow-workman said to a visitor, "There is one spot in this brewery that is better than any church in Poughkeepsie, and that is where John Vassar prays."

He was not long in seeing that the brewery business was hindering the cause of Christ, so he gave up his position that he might devote all his time and influence to Christian work. His wife and child died. Several years after the death of his little son he said in an address, "When I laid little Johnnie down out of my arms into the arms of the dear Savior, this world and I forever parted company." He resolved that his single mission in life should be to win souls to Christ, and that he would remain in a company only so long as he could speak of the Savior, and, when that subject was exhausted, he would seek other company.

Such is a brief account of the conversion and consecration of John Vassar, the most remarkable face-to-face soul winner the last century gave to the Church of Christ. He sought "by all means to save some." With books and tracts in his hand, and a passion for souls in his heart, he traveled over this continent with the one thought of seeking and saving the lost.

In Boston he urged upon a worldly woman the importance of seeking the salvation of her soul, and prayed with her. When the husband returned in the evening, the wife said, "There was a queer old man here today, who talked to me about my soul, and before he left, he knelt down and prayed for you and me." If I had been here," replied the husband, "I should have told him to go about his business." "If you had been here, my dear," quietly answered his wife, "you would have thought that he was about his business." Soul-winning was the business of John Vassar. All other things, however important, were incidentals. The individual and the crowd always suggested to him the possibility of saving a soul. He seemed to love people with the very heart of Christ, so intensely that he cared little about their possessions of wealth or culture. To him every soul was so infinitely valuable that he could see little difference in people. The streets they lived on, the clothing they wore, and their social position did not affect him in the least; it was the souls he was after, and all else was of minor importance until Christ possessed the soul.

His work was, therefore, in season and out of season—rather every season with "Uncle John," as his friends familiarly called him, was a soul-winning season. He did not look forward four months to the harvest, but regarded each day as a harvest time, and every community a ripe field. He carried the sickle all the time. He sowed seeds of truth, but he could not be satisfied without reaping.

Dr. Perkins, of Brooklyn, told me that he was walking with "Uncle John" along a country road near Poughkeepsie one warm summer afternoon when a farmer, passing with his team, invited them to take seats beside him and ride. Dr. Perkins said, "I talked with the farmer about the weather, his crops, his horses, anything that I thought would interest a farmer; but 'Uncle John' did not say a word until there was a lull in our conversation, when, in his quiet, earnest way, he looked up into the farmer's face and said, 'Do you love the Lord Jesus Christ?' The farmer acknowledged that he did not, but before the ride was finished he was rejoicing in the Lord who can save to the uttermost."

On another occasion "Uncle John," seeing a farmer at work in his field, left the road and preached Christ to him as they stood in the freshly plowed furrows. Before he left they were both kneeling in the soft earth, praising God for salvation. When dining at another farmer's table he noticed that the young man, son of the farmer, for whom he had been praying, was absent, and "Uncle John" surmised that the cause of absence was the desire to escape religious conversation.

He took this for a good sign that the Spirit of God was moving upon the young man's heart, and, rising from the table, he started in pursuit of him, but he was nowhere visible. "Uncle John" searched and called, but there was no response. At length, the earnest seeker found the young man in the barn at the bottom of a large hoghead into which he had jumped, hoping that he would thus remain unobserved, but "Uncle John," nothing daunted, leaped into the hoghead beside the young man, preached unto him Jesus, kneeled in prayer, and before they left the hoghead the young man was rejoicing in Christ.

In the army John Vassar won hundreds of soldiers to Christ. They believed in him and welcomed him at all times and places. He made such a stir in the 150th New York Regiment that General Ruger sent a soldier to summon the enthusiastic evangelist to his presence. The soldier found him in a religious meeting. Touching him upon the shoulder, he quietly informed him that the General wanted to see him. Not the least agitated, "Uncle John" said, "Boys, go right on with the meeting, the General wants to see me." General Ruger's rather rough question was: "Who are you, and what are you here for? You are not the chaplain of either of these regiments. We shot a man as spy who came into our camp as you have come today. By whose authority are you here?" "Uncle John" replied: "I am agent of the American Tract Society, and I know the whole of the 150th Regiment, and I have passes from President Lincoln through all the Army of the Potomac. And now, General, do you love the Lord Jesus Christ? We can have a little season of prayer right here." "No, no," said General Ruger. "Here, orderly, take this man back, and I will see Colonel Ketchum about him"; and before the meeting from which he was taken was closed "Uncle John" was back with the boys in a rapture of prayer and praise. He was captured by a company of General J. E. B. Stuart's cavalry. When brought before the General and asked about himself, "Uncle John" replied that he was an agent of the American Tract Society, and the servant of the Lord Jesus Christ. "Oh, yes," said General Stewart, "I know that good old Society, and we need have no fear of one of its agents." "But, General," continued "Uncle John," "do you know and love the Lord Jesus?" One of the soldiers who was guarding him said, "I think, General, we had better send this man back across the lines, for if we do not we shall have a prayer-meeting from here to Richmond." So "Uncle John" was passed across the line, and they were relieved of his troublesome importunities. The Confederate soldiers were not in a frame of mind to be converted by a Federal tract agent.

These sudden questions often startled and sometimes repelled strangers, but there were few instances where permanent harm was the result. An infuriated husband once drove him from the door because he suspected that the purpose of his visit was to pray with his wife, and he was determined that there should be no praying under his roof. "Uncle John" went meekly away, but, after several hours of prayer in his room, returned to the house. The husband then informed him that he might come in, provided he would promise not to pray. This "Uncle John" refused to do, but he was nevertheless admitted, and prayed as much as he wished. In a certain town his sudden question and earnest persistence so angered a society belle that she circulated the report that he had insulted her. The people refused to come to his meetings and spurned him from their doors. He left that town with a heavy heart, unable, he said, to understand why God should permit such a thing; but the young lady was so stricken in conscience by her evil deed that she came with her young friends into "Uncle John's" presence, and made public confession of the lie she had told, saying, as she begged his forgiveness, that it was the meanest thing she had ever done in all her life.

John Vassar, though so bold in his attacks upon sin and sinners, was one of the humblest of men. He delighted in calling himself "The Shepherd's dog." His work never displaced, but always supplemented, the work of the pastor.

At the close of his life he lingered for a while, with infirm body, in the twilight of the morning, and his last word was "Hallelujah!" as he passed into the presence of the King he had so faithfully served.

Boston, Mass.

Moment By Moment.

Dying with Jesus, thy death reckoned mine,
Living with Jesus, a new life divine;
Looking to Jesus, 'till glory doth shine;
Moment by moment, O Lord, I am thine.

Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment I'm under His care.

Never a headache, and never a groan,

Never a teardrop and never a moan;
Never a danger, but there on the throne,
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Savior, abides with me still.

Maj. D. W. Whittle.

How To Be Happy.

BY REV. C. W. DUKE.

Should we ask you if you are happy, doubtless you would answer "yes." But if a person should claim to be able to tell you how to become thoroughly happy and remain so, and you believed in his claim, you would be sure to give him a hearing. No one is quite as happy as he would like to be. All of us have dreams of happiness yet unattained. It is a fortunate provision of providence that we are all constituted with unsatisfied aspirations. It witnesses to the infinitude of our nature. It is the mainspring of all human progress. The man who has no ideals beyond what he has attained is of no account to himself or to the world. He is ready for the grave. Life can furnish him no more pleasure, it ceases to afford him zest for work. Perhaps you have read the story of that famous sculptor, Praxitiles, who, after attaining to his ideal in art, at once became gloomy and grew impatient for death to come to him. There was no longer anything for which to live, he had reached the goal of his ambition, he was ready for death. This is not unnatural, it is what all of us experience to a small degree.

Happiness is a condition which everybody craves. Life, even to the most unselfish of us, is in a great measure the pursuit of happiness, which God has wisely put just out of our reach. He gives us glorious visions of it, and even grants us foretastes of its joys, sufficient to us allure us on, but he never allows to enter fully into it during this life.

Let us inquire what happiness is. Some say it is contentment. The contented man is the happy man. That is true, and yet untrue. It is only part of the truth. If happiness be considered in the relation of quantity, contentment might be its equivalent. But happiness should be considered qualitatively as well as quantitatively, and from that point of view contentment is not it happiness. Indeed contentment is destructive to the highest forms of happiness. It precludes the possibility of attaining it. If contentment be all of happiness then the sluggard is the happiest of men. The man who has the fewest wants, the rudest barbarian without ambition, the most indolent and least ambitious person is the happiest. But happiness is more than a negative state, it is more than freedom from anxiety. If not, civilization and culture bring unhappiness. Civilization is an increase of comforts, which come to be necessities. Our forefathers who lived in log cabins and dressed in homespun, were they as happy as are their children of today? They were, no doubt, quite as contented, but I deny that they were as happy. They were not quite as capable, by virtue of their more limited opportunities, of the highest enjoyment. Culture, refinement, civilization increase capacity for the appreciation of the finer qualities in things, and hence they enhance the quality of the happiness they afford.

Some preachers tell us that religion will make us happy if we have enough of it. If that be true, it failed in the case of Christ, the living embodiment of pure religion. He is styled "a man of sorrows." It is said of Him that He wept, but we are nowhere told that He ever smiled. I am certain almost that He did, but the fact is not recorded, and the absence of such a record suggests that sadness was His more prominent characteristic. "But he was made unhappy in order that we might be made happy." We are not told as much in scripture. Indeed, Christ never promised happiness to his disciples in this life. He commanded them to "take up the cross," and said "if they persecuted Me they will persecute you also." "Ye shall have trials and tribulations in the earth." Christ was unhappy in order to enhance our happiness, but He was made unhappy also by contact with this sinful old world. I will show you how heart religion, which is love, often makes one less happy. Suppose two women witness a deed of cruelty, say a man whipping his wife. One of them is from a house of love, gentleness and refinement. She has known nothing coarse, rude or vulgar. The other woman is from just the opposite environment. It is by no means the first time she has heard the screams of a woman tortured by a drunken husband. Imagine the difference in the impression made by this deed upon the feelings of the two women. One is horrified, while the other thinks little about it. One is made very unhappy by the scene, while the other is scarcely moved at all. Jesus came to this world from a place where only love and joy ruled. He touched this cold world and it felt to Him like an iceberg. He looked upon its

deeds of violence and iniquity, and His heart was made to bleed because of it. So the Christian who lives closest to Christ in character will be compelled to touch with a sympathetic hand this sinful old world, and every touch will bring pain and unhappiness. True, there will come more of that inner happiness, but with it more pain, more deep felt unhappiness.

I said Christ did not promise happiness; he did not possess happiness. He had something, better and He promised something better. "Such as I have, give I unto you." "My peace I give unto you," "You shall find rest unto your soul." He promised "peace" and "rest." These are the things that meet the deepest longings of the soul. Peace and rest have a deeper meaning than happiness. Peace does not mean stagnation as some imagine. Two painters thought to paint a scene to represent peace. One painted a placid lake nestled among the hills, without a ripple upon its surface. The other painted a cataract with a slender birch tree leaning from the bank over the falls, and on a twig sat a robin on her nest, almost in reach of the dashing spray. That was a picture of rest, but the other represented stagnation. Christ's life was not one of stagnation, but it was one of peace. It was when his enemies were set thick upon Him, when He had been betrayed in the house of His friends, when all the world was turning against Him, when the storms were raging hardest that He calmly said, "My peace I leave with you, my peace I give unto you." There was peace but not happiness. His soul was exceeding sorrowful.

It is not wrong, however, to desire happiness. Man's thirst for happiness is thoroughly legitimate. Happiness is often found in achievement. True, it is only transcendent happiness, or it becomes sluggishness. Happiness is found in attaining that to which one aspires, where it leads at once to new aspirations. In a word, one is happiest when busiest, when engaged in such earnest pursuit of an ideal as to forget one's self in the pursuit of the ideal. Happiness consists in self-forgetful energy. Did you ever try to make yourself happy? Did you ever in the morning resolve to be happy all the day? In less than an hour something had crossed you and you were cast down in a moment, and then you were discouraged. But another day you forgot all about trying to be happy. You were too busy to think about it. At night you found you had spent one of the happiest days of your life. This is one reason why trying to make others happy reacts so upon our self. You have forgotten self in the thought of others, and by a law of life your unselfishness reacts upon yourself. This is a responsive old world after all. We call it hard and cold, but it is very sensitive to every touch. We get out of life just what we put into it. Phillips Brooks has beautifully illustrated this truth in the following manner: "Three men stand in the same field and look around them, and they all cry out together. One exclaims 'how rich,' another cries 'how strange,' another cries 'how beautiful.' And then the three divide the field among them and build their houses there, and in a year you come back and see what answer the earth has made to her three questioners. They have all talked with the ground on which they lived, and heard its answer. They have held out their several hands and the same ground has put its own gift into each of them. What have they got to show you? One cries 'come and see my barn,' another cries 'come here and see my museum,' the other says 'let me read you my poem.' This is God's eternal law. Whatsoever a man soweth that shall he also reap with what measure ye mete it shall be measured to you again." Have you been complaining that this is a cruel world? Do not do it again. The trouble is with yourself. You have no right to be unhappy. Forget yourself, forget all about trying to be happy. Busy your self making others happy. This is my prescription for happiness.

You can never tell, when you send a word,
Like an arrow shot from a bow,
By an archer blind, be it cruel or kind,
Just where it may chance to go.

It may pierce the breast of your dearest friend
Tipped with its poison or balm.
Or a stranger heartrun life's dull mart,
It may carry its pain or its calm.

You can never tell when you do an act,
Just what the result may be.
But, with every deed, we are sowing a seed,
Tho its harvest we may not see.

Each kindly act is an acorn dropt
In God's productive soil,
Tho we may not know the tree will grow
And shelter the brows that toil.

You can never tell what your thoughts may do

In bringing you hate or love,
For thoughts are things and their airy wings
Are swifter than carrier dove.

They follow the law of the universe,
As they speed o'er their tracks and bring you back
Each thing must create its kind,
Whatever went out from your mind.

The Situation.

REV. A. J. HOLT, D. D.

It is this: A million people in Tennessee are lost. Many of them live conveniently to well organized and well equipped churches. Many of them are in the families of church members. Many of them are in our cities and larger towns where there is every opportunity to hear, repent, believe and be saved. Those ministers and members who know these lost ones, who can most easily reach and teach them are under the most solemn obligations to see to it that they shall be without excuse; not only so, but that each individual is urged to repentance and newness of life. But others, hundreds, thousands, tens of thousands of others in Tennessee are not so favorably situated. It is a source of unspeakable sorrow to all Tennesseans who love God and their native land that there are vast sections of our State where gospel privileges are not had. Whole counties, many of them, too, without a Sunday-school, or a prayer meeting; and worse still, many entire counties without a single well equipped church of any denomination. Communities where the Sabbath day is not known, where preaching is never heard. Are these souls to be a part of those included in the great commission to "every creature?" The State Board has this year launched out into the deep, and has undertaken a larger work than ever before. This increase of labor not only involved an increase of expenditure, but it has discovered to us more the great need of missionary labor in Tennessee. We do actually need to put one hundred new men in the field. But already the State Board has given promises that we cannot fulfill. Shall we just go on regardless of what it costs and put in more missionaries, and trust to the brotherhood to furnish it? Is there not danger that we may accumulate a burdensome debt, which the churches may not feel duty bound to pay? The Baptists of Tennessee are easily able to give \$100,000 to State Missions. What shall we do? Will some one step forward and tell us what we ought to do under the circumstances? One of the most serious phases of our present situation is the apathy of so many of our churches and members. I am not ready to conclude that they are anti-missionaries, or gospel missionaries. They are not awake. They have no well defined belief or practice on the question of missions. Enlighten them, awaken them, and those who for ten years have not given ten cents to the spread of the gospel could easily give \$50,000 in one year for the cause of missions. How would it do for a day of fasting and prayer to be observed, that we might enquire of the Lord as to the most practical way to deal with this situation? I verily believe that if ten thousand Baptists were to religiously observe such a season the Lord would reveal Himself and indicate the plan we should pursue. God forbid that we should think less, pray less, or give less to other mission interests. But there needs to be a great awakening on the subject of State missions. Give us the means, and God will raise up the men, and we will set on foot such measures as will result, under God, in a great forward movement for the evangelization of Tennessee. We ought to do this for Christ's sake. He has commanded it. He has provided for it. He would rejoice to see it done. Then we should do it for humanity's sake. Men and women are going to hell. Children are given over to the devil in their tender years. In many communities drunkenness, feuds, lawlessness and unchastity abound. These should be saved, "pulling them out of the fire." We should engage in this work for the sake of the churches also. In this they would be "laborers together with God," and peace and prosperity would come to them engaged in this great work. Let us band ourselves together to never let up, never cease, never stop while there is a plague spot in Tennessee where sin goes unrebuked, or a sinner uninvited to be saved. Let us in real earnestness, with a burning passion for souls, launch out the Life Boat and labor as never before to take Tennessee for Christ.

How He Shouted Out.

Last fall, while aboard a train between Nashville and McKenzie, I noticed a clerical-looking fellow who made himself noticeable by moving up and down the car and wearing a sort of sanctimonious appearance. I observed his actions for a couple of hours and concluded I would make a discovery of some sort. The next time he passed my seat half stopping, as if to invite a conversation, I spoke to him in a mild tone of voice saying: "My brother, I presume you are a minister. Have a

seat." He replied loudly in the affirmative and sat down by me. He said: "From your looks I take you to be a preacher. Am I correct?" A little surprised at my own clerical impression on him, I answered: "I preach some times." "What church do you represent?" said he. "I am a member of a Baptist church," said I. "Where do you live?" said he. "I live in Wilson county, Tenn.," said I. "What denomination are you connected with?" said I. "I'm a Free Methodist," said he. "That is rather a peculiar sort of Methodist, isn't it?" said I. "Yes, bless God, hallelujah!" said he. At this point I began to wake up to the realization that a tussle of some sort was on hand. Everybody on the train could hear him. I was wishing I had let him alone, when he asked: "Are there any sanctified folks in your country?" "Yes, I believe most people in that section profess to believe in sanctification," said I. "You mean Bible sanctification?" with a smile I'll never forget. "Certainly," said I. "Well, to make the matter more pointed, are there any second blessing folks in your country?" said he. "Yes, but not so many now as there have been," said I. "What's gone with them?" said he. "Well, some have died, and some have moved away, and others have quit working at it," said I. With tears in his eyes, he said: "Hallelujah! Amen! But do you believe in the second blessing theory?" "Not at all, as I understand it," said I. "I am glad to inform you that I do and that I have it," said he. "What did you get when you got it that a man does not get when he is born again or made a new creature?" said I. "I got all the bad branches cut off, which is the second blessing, as taught in the parable of the vine. John 15th chapter," said he. "How long have you had all the bad branches cut off and what were they?" said I. "I got the second blessing thirteen years ago by having the taste of coffee and tobacco, the habit of evil thinking, swearing, fretting and such like evils cut off," said he. "It appears to me that these things should be characteristic of any child of God. I don't use tobacco, drink whisky and swear," said I. His eyes filled with tears as he exclaimed: "Bless God! Hallelujah! Glory! You are on the way." "Have you done anything wrong for the past thirteen years?" said I. "No sir, I don't want to do wrong, and don't have to," said he. "I don't either," said I. "But you can't do the good you might do if you had the branches cut off," said he. "How do you know?" said I. "The Lord said so in the 15th chapter of John. Do you think the branch is ready to bear fruit when it is planted in the vine?" said he. "Certainly I do," said I. "What is the object in purging the branches?" said he. "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit. John xv. 2," said I. "Bless God, Amen! That is holiness doctrine," said he. "Does the good Lord purge you now that you may bring forth more fruit?" said I. "Yes, the blessed Lord purgeth me and his children that they bring forth more fruit," said he. "Does he purge you now?" said I. "Yes, indeed, and glory to God for it," said he. "Since you have said the purging of the branches is cutting off bad habits and bad thoughts and bad dispositions, and these were all cut off thirteen years ago and you have lived a life of holiness ever since, I would like for you to tell me what the good Lord cuts off of yourself nowadays since you have not sinned in thirteen years," said I. With great tears in his eyes, he said, "I can't understand your question; please repeat it." I did so with emphasis. He threw his arms around me and let into shouting for dear life. I tried to quiet him but he got worse. He got higher. I got lower. He sprang to his feet and gave me two or three left hand swings with a right hand punch about the neck and jaw and into the aisle he went. With a few wild screams of ecstatic joy, he found his own seat where it took him several minutes to cool down.

My question remains unanswered. I really think the poor fellow got happy to get out of the tremendous difficulty his false reasoning and doctrines had placed him in. A gentleman just behind me, when the shouter reached his seat, leaned forward and said: "What's the matter with that man?" "Nothing, only he's sanctified," said I. "Ha, ha! I knew he was a crank of some kind," said he. The remainder of the journey, the shouter kept his seat and I buried myself in a copy of the daily *American*. At McKenzie I changed cars for Humboldt. As I left the train I made a polite bow to my holiness brother. He responded: "Bless God! Hallelujah!"

JOHN T. OAKLEY.

From Washington, D. C.

The Baptists of the District of Columbia have made great progress within the last twenty years. In that time six of our fourteen churches have come into existence and the membership has more than doubled. Annual contributions have increased from \$22,000 in 1880 to \$110,000 in 1900. The figures are not at hand, but the greatest advance has been in the value of church property. An effort is now being made to free

every Baptist church in the District from debt. The success of this movement is assured since all of our churches are united in the work. Indeed, the forces of our denomination in the National Capital were never more united in purpose than at the present. This in itself promises much for our cause in the future. All the churches now have pastors, except the First, but Dr. Pollard, the acting pastor, is doing well and reports the church in a united and hopeful condition. Next spring this church will celebrate their 100th anniversary.

The Second Baptist church was organized in the year 1810. This is the church of which the elegant and scholarly Spencer H. Cone was once pastor, and is located near the Navy Yard. It is the second Baptist church of the city in membership as well as age, having 800 members and a large Sunday-school. Rev. Edmond H. Sweur has been pastor of this church for seventeen years, and has done a good work. A new house of worship has been built at a cost of \$28,000. Recently a neat pipe organ was purchased. They have no debt.

The E. Street Baptist church, located near the Patent Office, is the third of our churches in age, having been organized in 1842. It was here that the brilliant Dr. George W. Sampson preached to large and cultured audiences. Out of this church was formed the now large and well-known Calvary Baptist church, located only a few blocks away. The present pastor is Rev. J. J. Muir D. D., who is doing a solid work. The E. Street people are warmly attached to their pastor, who has been with them for twelve years. They are looking forward to the time when they can move to a new location. There are several Tennesseans in the membership of this church.

Kendall Church, a branch of Calvary, are expecting soon to become an independent church. They number 300 members and have a fine property in the Southwest. Rev. T. Outwater has been the pastor here for more than twelve years. Bro. J. S. McCullough, from Memphis, Tenn., is the efficient Superintendent of the Sunday-school.

Our work at the Metropolitan church is encouraging. We have lost some valuable members recently by death and removal, but there are constant additions and a steady gain in membership. This is a delightful church home.

The vacation season is now on us and congregations will be small for the next two months. The most of our pastors will be absent during August, but the regular services will be maintained.

Dr. Green, of Calvary church, is in Europe. Rev. A. F. Anderson, pastor's assistant, is in charge of the work, and that means it is well done.

The pastor of the Brookland church, Rev. C. H. Braden, is reported improved in health and is expected to take up his work again the first of October.

G. S. WILKINS.

Norfolk Letter.

All the Norfolk pastors are at their posts. The exceedingly hot weather is testing their vitality, and awakening many thoughts of a vacation. One sore trial of the pastors here is the prevailing Sunday desecration. It is a rampant evil in these parts, and is growing in proportions every year. Several seaside resorts nearby spread their enticing advertisements before the public, and the public accepts the invitation. It is a demoralizing indulgence, and works much harm to the cause in our city.

The pastors are hopeful and busy. In fact, the reports at the Monday conference indicate steady progress. Rev. E. E. Dudley has recently tried the experiment of a midsummer revival meeting. He was assisted by Rev. J. T. Riddick, of Spurgeon Memorial Church.

Dr. J. J. Hall, of Park Avenue Church, on last Sunday week had Dr. Thos. Hume, of the University of North Carolina, with him in an anniversary service. It was a great service. Twenty-five hundred dollars were raised toward liquidating the present indebtedness on the church building. The handsome new building of the Central Church is nearing completion. In fact, church building seems epidemic in these parts.

The Spurgeon Memorial saints are beginning to pull down their present structure with a view to erecting a new edifice. Across the river in Portsmouth the Court Street people are doing the same thing.

The First Church is thinking of making some important additions to its Sunday-school room.

Dr. J. J. Taylor, of Freeman Street, has accessions to his church nearly every Sunday, and his work moves prosperously forward.

A Trip to Alabama.

I have recently returned from a brief visit to Alabama. I left Monday morning, July the first, reached Cloverdale, Ala., some eighty or a hundred miles away, about ten o'clock Tuesday night. The roads were

rough and dusty; the way long and tiresome and the weather dry and hot, but none of these things detained us; our faces were turned homeward. It is useless to say that it was a happy surprise, and therefore a glorious meeting at this late hour, as this was our first privilege for many long months.

We had a very interesting fifth Sunday meeting, enjoying again the pleasure of meeting Pastors Hall and Vesey, of Florence, and renewing a slight acquaintance with Pastor Hendon, of Tusculum. It was my pleasure, with two very fine audiences, to listen to two very excellent sermons by Bros. Hall and Hendon. Missions did not have the prominent place so justly deserving, yet we collected \$4 for that purpose. At this meeting the church called Bro. Vesey as pastor. From this church have already gone out four young men, who have it in their hearts to preach the gospel. Two are pursuing their course in the University at Jackson, Tenn. It is to be hoped the others will enter soon. I find only one objection to my trip—I was taken for a Methodist preacher. The reason, I suppose, was we lost our way, and possibly displayed some apprehension of not reaching our destination. Culleoka, Tenn. W. L. HOWSE.

Chattanooga Baptists.

The Baptist Pastors' Conference, about one month ago, adjourned for the summer. Since then no news in general from these quarters has been furnished the readers of the BAPTIST AND REFLECTOR. And yet one of the most important movements for many years has just been instituted by the Chattanooga and Suburban churches. It was the creation of the city Census and Church Extension Board, whose object is to foster Baptist interests in all parts of the city and suburbs not reached directly by the churches. The Second and Central churches established jointly a Census Station on Montgomery Avenue with a Sunday School of about 80 more. A request then came from Ridgedale for a similar work to be organized there. Still other opportunities offered through the Census Work at other points but the work was too heavy for only one or two churches. So the question of combining the forces of the denomination in the movement was then discussed and finally led to the constitution of the above named Board. These stations will now be under the direction of this Board and every important point will be considered. Churches will be organized only when and where the Board may think it wise.

TRAINED WORKERS.

These districts will be divided up into small sections and trained workers will be assigned there for permanent work under the direction of Miss Graves, the agent of the Board and the Bible woman of Chattanooga. These workers are now being trained to do Census work which contemplates house to house visitation for religious conversation and prayer. There are some 125 pupils in five different churches. The lessons are prepared by myself and taught by Miss Graves. She gave a public drill last Monday night at the First Church. The remarkable facility with which the workers quoted the Scriptures, and demonstrated their ability to deal with inquirers of all sorts, proved the great value of the Training Class idea. This Beginners' Course covers some 20 different cases and is completed in about six months. Such cases as "What Must I do to be Saved?" "I Fear I Can't Hold Out," "Does the Bible Teach Immersion?" "Can I Be Lost after once being Saved?" "I have so much to Give up," "I don't like your Close Communion," and many others are considered in the course.

OTHER MATTERS.

Brother Davis is taking a much needed rest of a month. Dr. Brougher is about to leave for the B. Y. P. U. Convention. The rest of us are sweltering in the heat at our posts. Central church is rejoicing over the prospects of entering the new Sunday School room in the early fall. Highland Park has not secured a pastor as yet since the resignation of brother W. H. Fitzgerald. There is a possibility of Sherman Heights losing brother J. H. Martin. Other churches have their eyes on him. Brother John Davis at Hill City has done a splendid work but he may leave for the Seminary in the fall. Yearby at St. Elmo is pastor of one of the finest little churches in all this section, the New Century Baptist church, and has done a fine work.

While the heat has depressed us somewhat here yet the work goes steadily on. A. J. FRISTOE.

A New Lecture Course at the Seminary.

One of the constant and controlling aims at the Southern Baptist Theological Seminary is to make the training of the most practical as well as of the most scholarly character. Looking toward this end we are able to announce a new lecture course to begin next

session. An eminent lecturer or specialist will be secured each session to spend a period at the Seminary long enough to cover the ground in a course of lectures on various phases of Sunday-school work. No subject is more vital to the prosperity of our churches, none more rich in promise of good results. The aim will be to familiarize our students with all departments of Sunday-school work, and to acquaint them with the best methods. This new course we are able to announce through the kindness of our Sunday-school Board at Nashville, with whom the arrangement has recently been perfected. The Board will annually appropriate an amount sufficient for this purpose for the next three years, with the expectation that the appropriation will be continued if the lecture course proves as successful as we fully anticipate. I take this occasion to thank the Sunday-school Board on behalf of the Seminary, and to congratulate our students and the denomination upon this valuable addition to our regular lecture courses at the Seminary. The first course of lectures will be given next session. The name of the lecturer will be announced later.

E. Y. MULLINS, President.

Oregon Letter.

You say that the weather is the subject of much comment these days in Tennessee. I suppose so. But in Oregon it is pleasant. I sleep under heavy cover every night. I enjoy this climate.

As to my work I hardly know what to say. I have a heap to do to get my church organized for work. I believe some of your readers object to the word "organize," but with a church "run down," torn up or doing nothing I know of no better word. We are in the parsonage after boarding nearly one month. The brethren painted, re-papered and fixed the pastor a cozy little home. One brother bought us a beautiful steel range for cooking whatever we can get to eat. We had hardly gotten into the parsonage until provisions began to come in. One brother furnishes us a fine cow; so you see we have something to eat. The people have treated us very kindly.

My congregations are increasing every Sunday. We had two additions last Sunday. Outsiders are becoming interested and I am very much encouraged.

Your editorial, brother editor, on the canteen was splendid. If the canteen is the "lesser evil," why do all the saloon people favor it? I met a recruiting officer on my way to Oregon who argued with me that we should have the canteen because it is a "lesser evil" than the open saloon. I denied to him and still deny that one has a right to choose either the lesser or greater evil. The gang that advocates the canteen settles the question with me. I am opposed to it.

Fossil, Oregon.

J. W. MOUNT.

From the Mississippi Delta.

Our last Delta Workers' Conference was held at Lula, Miss. There were 17 Delta pastors present, and many fine reports of church work were made, new church houses being erected, new pastors coming in and many souls saved in revivals.

We had Dr. A. U. Boone of First Church, Memphis, with us one day, and he preached one of the ablest sermons on "The New Birth" that the writer ever heard. Our people fell in love with Dr. Boone.

Since my last report we have enjoyed a gracious revival here in Beale. My brother, W. R. Cooper, of Clinton, Miss., did the preaching, and since his departure the writer has baptized eight men and women, the oldest of whom is our 214-lbs. County Sheriff, and the youngest are college students. Our new baptistry was just completed and the largest audience ever assembled in town was at Wednesday night prayer-meeting to attend these baptismal services.

I am missionary of State Board at Jonestown, and on the first Sunday inst., I organized a Baptist Church. The town has been a Methodist Jerusalem for 25 years. But we now have a noble band of workers. Our work at Tunica is very encouraging.

Our farmers and merchants are almost distressed about "dry, hot weather." One month ago this Delta land was expected to make from 50 to 100 bushels of corn per acre, and now it will make from 25 bushels down to nothing. The cotton crop is very fine, notwithstanding the dry weather.

Yesterday my churches gave me a vacation of two months, and I am off now to attend the State Convention at McComb City. Will be engaged in meetings one month in Mississippi, and then shall return to the verdant hills of the beautiful commonwealth of Tennessee to hold some meetings.

In conclusion, I move that Dr. A. J. Holt be elected to succeed Dr. Kerfoot. He is the man for the place. The BAPTIST AND REFLECTOR is growing brighter and better.

M. R. COOPER.

Beale, Miss., July 15, 1901.

Help for the Theological Department at Jackson.

Dr. David Heagle, who for the last four years has been dean of the theological department in the Southwestern Baptist University, has not resigned his position as the newspapers have reported. But the department is seriously embarrassed for lack of funds, and may on that account be suspended for a time. If, however, relief can be obtained from any source, Dr. Heagle will be glad to remain in the school; preferring this position to any other that has yet been offered him. Here then is a fine opportunity for some charitably disposed brother or sister who has means, to come forward and support this department, say, for one year, and so give it the opportunity of tiding over into better financial circumstances. We cannot conceive of a better use to be made of money than this. For to say nothing of other benefits, during the last four years some one hundred young ministers have received more or less instruction from this theological department, which will be a great help to them in all their future work; and what has been done in the past can be done also in the future. An educated ministry means a progressive church or denomination, and a progressive denomination means a benefit to the whole world. Who then that wants to do a good thing for humanity, as well as for the cause of Christ and the Baptist denomination, will come forward at his time and grant to the Jackson theological school its much needed help. A gift of only a few hundred dollars just now would be all that is necessary to afford relief and keep the department in operation. Who is the person that will help?

AN OBSERVER.

—It is a great joy to meet in such a prayer meeting as we had last night. The power of His presence was there with a strange sweetness of peace that passes the understanding of even His most devout children. There are a great many hearts here which wait at His feet for the words to speak, and as the dear Lord leads them by His spirit they rejoice in the doing. May our Father give the church and community a great blessing that shall mark the victory to His own glory and honor. As only a pastor can, I love this people. They are so kind to me. I am so unworthy of it all. May God bless them. The work moves nicely. The people pray earnestly.

I am pleased with the outlook. God bless you in your work.

S. H. JOHNSON.

Johnson City, Tenn., July 18, 1901.

—On last Sunday evening at 2 p. m., at the public school-house at this place, in the presence of a large congregation, the brethren and sisters of Charleston, assisted by a council of six of our sister churches, went into the permanent organization of a Baptist Church at this place. While it is true that Charleston has ever been a Pedobaptist town, yet the prospects for the Baptists were never better any where, for truth is mighty and will prevail. There is not a more fertile field for mission work in the State of Tennessee than Charleston and vicinity, and our State Board should show these people every encouragement that is in their power. I know that our means are limited, but we should spend them where they would do the most good.

W. H. RUNIONS, Missionary Colporter.

Charleston, Tenn., July 16, 1901.

—Good day at Talbott's yesterday. Had a very helpful sermon by W. H. Tipton, a very devoted young brother, reared in this community, and a graduate of Carson and Newman College. He was ordained by Mt. Oliyeh Church, Knox County, the fifth Saturday in June. He hopes to enter our Seminary at Louisville in October for a two or three years course to prepare him for work as a Foreign Missionary. He has the confidence of all who know him. I trust he can get some pastoral work near the Seminary to help him along, as he will aim to work his own way as much as possible.

Jefferson City, Tenn.

S. S. HALE.

—Well, I am settled now on my new field in a nice new parsonage. The good people of Union City Church, with the aid of their friends, have built a handsome nine room two-story building at a cost of about \$2,000, three doors from the Church. From the start the saints are making we hope a prosperous year. Many of our people read your most excellent paper. We will be glad to have you with us whenever you come to Union City. We have had ten additions since we have been on the field. Pray for us.

Union City, Tenn., Oct. 20, 1902.

J. H. WRIGHT.

—I filled my regular appointments at Walnut Grove Church Saturday and Sunday. Good services both days. The church has a live Sunday school with a good attendance.

R. D. CECIL, Pastor.

Census, Tenn., July 15, 1901.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First: Dr. Burrows preached at both hours on a "Cloud of Witnesses," and "A Good Man." Baptized 1. Edgefield: Dr. Rust preached in the morning on "The First Two Little Boys." Union services at night.

Third: Pastor Golden preached. Subjects: "David's Cry for Deliverance," and "Ready to Receive." 126 in Sunday School. One received by letter. Good young peoples Union.

Seventh: Pastor Lannom preached to warm congregations. Morning subject "Prepare Ye the Way of the Lord," and evening subject "The Prodigal's Return." One received by letter, and one baptized.

Central: Pastor Lofton away on vacation. Bro. S. M. Gupton preached at both hours. Two received by letter, and one approved for baptism.

Centennial: Pastor Stewart preached in the morning on "The Everlasting Arms," and Bro. Ed Reese preached at night on "Heaven." Received two for baptism.

Howell Memorial: Pastor O. C. Peyton preached in the morning on "Abstaining For the Sake of Others." Union Meeting at night.

Rains Avenue Mission: 39 in Sunday School.

Mill Creek. Pastor Trice preached on "Christian Vocation," and "A Presumptuous Sinner."

Murfreesboro: Dr. I. J. Van Ness preached in the morning on "Remember My Lord." No services at night.

Bro. Norman B. Claiborn preached at night for Eld. Haynes, pastor of the Edgefield Baptist Church (col.) Subject, "Christ in You."

Dr. Frost attended Louisiana and Mississippi State Conventions, and reported delightful meetings.

Knoxville.

Centennial: Pastor Snow preached at both hours. Five additions by letter. 314 in Sunday-school.

Third: Pastor Murrell preached at both hours. One profession, two baptized. 206 in Sunday-school.

Branden: Pastor McLain preached at both hours. Good Sunday-school.

Island Home: Pastor Maples preached. 125 in Sunday-school.

Maryville: Pastor Cote preached. Good Sunday-school.

Memphis.

Rowan: Pastor Richardson preached themes "Pleasing God" and "Christ all in all." Fair congregations.

Central: Pastor Potts preached to good Summer congregations. Five baptized, one received for baptism.

First: Pastor Boone preached. Five received by letter. Pastor goes to Kentucky for a vacation.

—The Duck River Association will meet with the Mars Hill Church, Marshall County, August 23rd. Messengers and visitors coming by rail will please drop me a card at Roberson Fork and we will have conveyance to meet them at Lewisburg. Those coming via the L. and N. will leave train at Lynnville.

Roberson Fork, Tenn. EDWIN ALLEN.

—The church here has given me a month's vacation, during which time I will supply for the First Church, of Goldendale, Washington. Goldendale is an important field without a pastor. Any Tennessee brother who would like to come to the far west would do well to correspond with the writer. The BAPTIST AND REFLECTOR is a welcome visitor. It gets better all the time.

M. M. BLEDSOE.

Arlington, Ore.

Let all bear in mind the date of the meeting of the East Tennessee Baptist Sunday School Convention, July 31st and August 1st, at Clinton. If your school has not appointed delegates, do so at once. One and one-third fares on all roads. Good morning connections at Knoxville. Good programme, delightful music, excellent entertainment. All S. S. workers invited.

W. A. J. MOORE, Sec.

PROGRAMME

Of 11th Annual Session of the East Tennessee Baptist Convention to be held at Clinton, July 31 and August 1.

WEDNESDAY MORNING:

10:00 A.M.—Consecration Service, Rev. J. E. Johnson.
10:30—Welcome Address. (a) On behalf of the church and Sunday-school. Hon. J. H. Underwood. (b) On behalf of the city and other churches, Hon. Jas. A. Fowler. Response: Capt. B. W. Hooper.
11:00—Organization and appointment of Committees.
11:20—How to build up and maintain a Sunday-school, Dr. M. D. Early and Rev. A. L. Davis.

WEDNESDAY AFTERNOON:

2:00 P.M.—How to interest a Sunday-school class in the story of God's Word, Rev. E. K. Cox and J. Pike Powers, Jr.
2:30—Essential qualifications for successful teaching in the Sunday-school, Rev. C. B. Waller and Rev. J. H. Sharp.
3:00—The business department of a Sunday-school, T. S. Rogers and F. C. Reep.
3:30—Preparation for Sunday-school. (a) By the pastor. Hon. Morris Harrison; (b) by the superintendent. Rev. J. H. Snow; (c) by the teacher, Rev. W. C. Hale; (d) by the scholar, Rev. J. C. Shippe; (e) by the Sexton, J. H. Brakebill.

WEDNESDAY EVENING:

7:30—Praise Service, Rev. Spencer Tunnell.
8:00—The social features in Sunday-school work. (a) The development, Prof. J. T. Henderson; (b) the abuses, Rev. R. M. Murrell.

THURSDAY MORNING: Baptist Young People's Union.

9:00—Praise Service, Rev. T. R. Waggener.
9:30—How to organize and maintain a B. Y. P. U., Frank B. Davant and Thos. M. Carter.
10:00—Helpful things in conducting a B. Y. P. U., Paper, V. L. Crawford.
10:30—What practical results are the churches getting from the B. Y. P. U. movement? Rev. W. A. Moffitt.
11:00—Our Boys and Girls, R. A. Brown.
11:20—Bible teaching of Sunday-school lesson for August 4, Rev. M. D. Jeffries. Miscellaneous business.

THURSDAY AFTERNOON:

2:00—Practices, Customs, Habits and "Ruts", which the 20th Century Sunday-school should abandon, Rev. J. M. Anderson and Col Thos H. Reeves.
2:30—Reports from Vice-Presidents, Committees and Officers.
3:30—Mass Meeting. Five minute talks on any subject that may impress the speaker.
Miscellaneous business.
Adjournment.

Everybody invited to come who love the work. One and one-third fares on all railroads. Get certificates when you purchase tickets.

Care Of Fine Laces.

Fine white laces if not too badly soiled may be freshened and cleaned with powdered magnesia, or with hot flour. Sprinkle the magnesia, or flour, upon a sheet of wrapping paper, and sprinkle more of the powder over it, then cover with a light weight and lay away for several days. When the lace is removed it must be well shaken and brushed with a soft brush. For laces that require stiffening, rinse in a pint of warm water in which a small piece of gum arabic is dissolved, then carefully pull out the small points, roll about a bottle and allow it to remain until perfectly dry.

To renovate old black thread or French laces, dip into a solution of weak green tea, then pick out each little point with a pin, lay between sheets of newspaper and cover with a weight, allowing it to remain twenty-four hours.

Cotton lace, a good quality of white silk lace or small articles trimmed with lace, such as collars, neckties, or fine handkerchiefs, may be made beautifully white and clean by washing in suds made with pearline and soft warm water. Rinse well, then starch slightly and press before they are quite dry. The lace can be dipped in thin boiled starch, then carefully pull into shape, cover with a cloth and iron until dry. The lace may be given a creamy hue by adding strained coffee to the rinse water, and this color is usually preferred to the pure white as it has the appearance of rich old lace if the color is evenly distributed, which is easily done by careful rinsing.

A. M. H.

—Rev. Robt. N. Barrett, formerly of Tennessee, now pastor of the First Baptist Church, in Waxahachie, Texas, has accepted permanently the Chair of Bible Languages and Missions in the Theological Department of Baylor University.

Insane Sentiment.

There is much morally insane sentiment which is called religion by those who hold it in their hearts. The woman editor of a dramatic and semi-religious paper in reviewing a magazine which was founded a few months ago, has expressed herself thus: "Throughout the whole flow with eloquent variety the tones of the grand message that 'All is One, Love is All,' and 'All things are possible.' It aims to bring home to the individual the realizing consciousness that *all is good now*, and that one may be definitely, lastingly happy by learning how to live in the *now*, with the consciousness that we have all eternity before us, and that our powers and resources are infinite, because we are the children of an infinite Father."

This is a sample of that kind of insane sentiment which thousands of the giddy pleasure seekers of the world are trying to take comfort in, between their dramatic play spells. They are cultivating the delusive notion that they are truly the children of the great father, whose infinite love clasps in its elastic embrace every human being on earth; and hence, when everybody gets through this life, all of them will be gathered into the eternal mansions and have a fine time without cessation, and forever. That editor imagines, I judge, that the future life in the heavenly world will be merely a continuation of the natural life of people in this world. What she and others like her call "good" is to be made the most of in this world, to be taken up again in the future world and carried on very much in the same way as it is pursued by them in this world. Of course these people have no divine authority for the pleasing sentiments which they are industriously nursing; they just assume that God is the loving Father of everybody and that because he is infinite he will necessarily take pains to get everybody into his holy heaven. These silly souls are not at all willing to put themselves under any Christian restraints; they will not allow any "orthodox" rules and commands to bind them to any extent. If they were to do so, then their precious "freedom" would be badly infringed upon." Poor, insane people.

C. A. WITHERS.

To the Baptists of East Tennessee.

DEAR BRETHREN:

It is with pleasure we announce through the BAPTIST AND REFLECTOR that the Athens Female College is now your property, the property of the Baptists, a warranted deed having been made to us without encumbrances. A new charter has also been obtained under the name of *Athens Baptist Female College*. The property consists of three acres of land and an elegant and commodious college building situated in a beautiful grove on a slightly eminence overlooking the city of Athens. In the college building there is a large chapel, primary room, society hall, art, music and recitation rooms.

In addition to the college building the trustees have purchased the large dormitory and the adjoining ground on which it stands, making two school buildings and about six acres of ground in all.

Our people may want to know why this property, which is largely a gift, came into our hands. It is proper to say that the board of directors and stockholders of the Athens Female College came to the conclusion that the school could be made more efficient and command a larger patronage under Baptist control than under any other denomination, from the fact that the Baptists have no similar institution of learning in East Tennessee, and, also from the further consideration that the Baptists are better able both in points of numbers and means for building and maintaining a female college of high grade.

As to the future of the school we will say, as trustees, that it is our purpose to have a college distinctly for young ladies, and a college preparatory school. The courses of study will be adapted especially to the education of girls. There will, therefore, be schools of music, art, physical culture, science and literature, including ancient and modern languages. It is the purpose of the Trustees to make the present property only the beginning or foundation, of a college of every increasing means, facilities.

The Discipline Of Affliction.

Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain; so are many things learned in adversity which the prosperous man dreams not of. We need affliction as the trees need winter, that we may collect sap and nourishment for future blossoms and fruit. Sorrow is necessary for the soul as medicine is to the body.

The path of sorrow, and that path alone.

Leads to the land where sorrow is unknown.

The adversities of today are a preparatory school for the higher learning. —EX.

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. Acres, 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.

BY A. J. HOLT.

NO V.

DISCUSSIONS.

Some of our brethren seem to be irritated at the idea of discussion. The brother-in-a-hurry moves that all speeches be limited to five minutes, and looks over towards the State secretary in grim revenge. The reason usually given for haste is that the brethren are anxious to get back home. Does it occur to such that the secretary has a home, but is forced to remain from his home more than all the members of any one Association combined?

Our Association is a deliberative body. It meets to discuss and devise ways and means for the promotion of the cause of Christ. The mere reading of the reports could be done before an executive committee and save the time, trouble and expense of the meeting altogether, if this were all. Discussions are necessary, just as preaching is necessary. Printed sermons will never convert the world, neither will printed reports convert our people to their subject-matter. Of course a speech may be too long, and it is too long if it be not good. A five-minute speech, which has nothing in it, is not so good as one an hour long, which is full of facts, and uttered with fervor. An hour's harangue, full of froth, is not nearly so excellent as a five-minute speech packed full of facts and set on fire with enthusiasm.

In discussion, great care should be observed by the speaking brother that he shall not be personal in his allusions; if there be personal feelings in the discussion, it is quite probably that it will

result in no good. We should deal with principles, not with persons.

Every Association is a Bible school where the untaught are brought near to God's great Missionary work. Untaught people are always present. No one needs to take for granted that every body present knows everything about the subject under discussion.

Any discussion of the work of our people which may be carried on at any Association will not fail to be beneficial, if it be religious, intelligent, full of facts, full of charity, full of fervor. No one has a right to burden an Association with a discussion of a subject of which he lacks correct information.

It might be well enough to remember in our discussions that not all the people who attend our Associations are Baptists. It were unwise for us to conclude that in-as-much as we are in the majority, that therefore we can grow bold and daring, and manifest an overbearing spirit toward other denominations, some of whom may be present. Should they feel themselves insulted without opportunity for reply, the cause will be wounded. An Association is a splendid place for the declaration and dissemination of Baptist principles, only let it be done "decently and in order."

Unbrotherly discussions are always hurtful and should never be allowed.

ANNOUNCEMENTS.

Now we have an interesting subject! Announcements are sometimes wise and sometimes otherwise. But wise or otherwise, they must be made.

Announcements for dinner on the ground are pleasing and suggestive.

Announcements of appointments for preaching are interesting. The meeting of committees must be announced, and time must be allowed for announcements. The editor of our State paper, *Baptist and Reflector*, should be given time at the very beginning of the Association, to make an announcement. It may not be of interest to those who frequently hear it, but it is absolutely necessary for the good of the Association, that a careful announcement of this necessary enterprise be made. If every messenger present were a reader of that paper, then the success of that Association would be assured, and the announcement might be left off. But we must induce our people to read more, and there is no better time to set forth the terms of the paper than on the first day of the Association. Therefore allow the editor or his representative ample time for his announcement. But, there must necessarily be a limit to these announcements. If every brother who has written a tract or a book wishes to advertise it, or every person with a private enterprise wishes to announce it, one can well see that announcements would soon become distasteful. The photographer, the lemonade man, the watermelon boy, all such might well be dispensed with.

But every good thing has some shadow of evil lurking near. Dean Swift said:

"Whenever God erects a house of prayer
The devil always builds a chapel there,
And 'twill be found upon examination,
The latter has the larger congregation."

So there are frequently hangers-on in an Association that could be dispensed with. There are so many people who come to "buy or to sell and get gain," that sometimes the business of an Association is seriously interfered with. I was present at one Association where the rival lemonade venders got into regular fight. Another Association was greatly disturbed by some man who was mounted on a fence near by, selling a horse to the highest bidder. The church, inviting the Association should see to it that none of these private enterprises should be allowed to disturb the body. In the minds of many good

people this whole matter of lemonade booths and watermelon and lunch stands should be dispensed with entirely.

Woman's Missionary Union.

PROGRAM FOR AUGUST, 1901.

Subject. The Sunday-school Board. Flowers and foliage will not only beautify the place of meeting, but as evidences of God's care, will strengthen faith. Recitation of poems appropriate to the season will also be helpful.

1. Opening Hymn—"God is Love, His Mercy Brightens."

2. Scripture—19th Psalm, read alternately by Leader and Society.

3. Thanksgiving—For God's wondrous love; for the privilege of service.

4. Minutes of last meeting—Other business.

5. Leader—The Sunday-school Board is a powerful factor in the training of young people and a channel for Bible distribution by Southern Baptists. 31,554 Bibles and Testaments distributed last year. Its work is classed as follows: Publication; Bible; Sunday School; Missionary.

Leaflet—"The Sunday-school and Publication work, S. B. C.," by I. J. Van Ness, D. D.

7. Seed Thought—Wm. Carey was but 21 when he became deeply interested in heathen lands; Adoniram Judson was but 22 when he consecrated his life to foreign missions; Matthew Yates did the same at 21; David Livingstone also; Emily Judson from the age of 12 hoped to become a missionary. May every woman recognize and seize her opportunity for youthful training. Then will "our sons be as plants grown up in their youth and our daughters as corner stones polished after the similitude of palaces."

8. Recommendations of Sunday School Board—Discuss various ways in which help can be given. Plan for missionary day.

9. Short paper or talk—"Loyalty," with reference to Sunday-school Board.

10. Prayer—For the work of the S. S. Board. Especially among young people.

11. Hymn—"Come, Thou Almighty King."

SUNDAY SCHOOL BOARD.

This Board, like the Home and Foreign Boards, is intrusted with certain great interests fostered by the Convention, and through the Convention by the Baptist churches of the South. These interests may be classified for convenience as follows:

Publication.—Including periodicals, catechisms, tracts, books, such as contemplate a wise denominational propaganda.

Bible Work.—For distribution of the word of God in destitute places on the home field and by our missionaries on the foreign field.

Sunday-school.—Contemplating distinctive work in this sphere for the furtherance of the Sunday-school cause in our churches, the improvement of its condition and fostering of its power.

Missionary.—Indicating not so much a separate department, but rather the spirit and purpose of all the forces operated by the Board, and finding special emphasis by the distinctive missionary teaching in our literature and by the Missionary Day service held in the Sunday-schools on the last Sunday in September of each year.

FINANCIAL.

Cash receipts for the year show a total of \$78,380.97, an advance upon last year of \$6,778.55. There is no indebtedness or liability of any kind, and we have a balance on hand sufficient to meet current expenditures.

The Reserve Fund has been increased by \$14,000 and now aggregates a total of \$44,000 invested in safe, interest-bearing securities. This feature of the business matter not only for congratu-

lation, but also for proper denominational pride, and guarantees protection and enlargement for the enterprise in the future.

FOR TEN YEARS.

With this year the Board closes its first cycle of ten years, and presents herewith a summary showing, so far as figures can show, its growth in business and helpfulness.

There has been a steady advance each year except 1898, when there was a reduction in the price of the periodicals from ten to twenty-five per cent. The large increase for 1896 came partly from the introduction of Missionary Day collections, while a falling off of these for the next year aided in reducing the receipts for 1898.

We close the year and the decade in the full spirit of the great doxology. Surely God has given us a wonderful season, and through all the decade has guided with wonderful superintending power, blessing the work and putting His seal upon the denomination in this enterprise.

Closing the old century and the decade with a song of praise, we open the new with a song of confidence and hope and good cheer.

BAPTIST MISSION ROOMS.

In connection with our book and tract department we make the announcement that the Baptist Mission Rooms, created and operated under the auspices of the Maryland brethren, have been generously transferred to the Home Mission Board and the Sunday-school Board jointly. Their location will still remain in Baltimore, and they will be operated, as heretofore, for the publication of literature for missions in general, but especially as fostered by the Southern Baptist Convention. They have been already a great power, having printed 585 tracts, with issues aggregating over three million copies, but under the new and somewhat enlarged management, it is hoped that even larger results shall be obtained. The name has been changed, and this agency will hereafter be called the *Mission Literature Department*.

WOMAN'S MISSIONARY UNION.

We gladly put upon record again our gratitude to the Woman's Missionary Union for the valuable services which they have rendered in every department of our work. The Baptist women of the South in their organized capacity are a mighty factor for God and for the things that pertain to His kingdom.

Assurances are being received of a cordial welcome to be extended Miss A. W. Armstrong and Mrs. A. C. S. Jackson on their projected trip in East Tennessee in August. They will attend Holston and Nolachucky Associations Aug. 6-13; visiting several points between Johnson City and Chattanooga. The list not being quite complete (this is written ten days ahead of publication) we are not able to give exact dates, but hope to do so in the next issue of the *Baptist and Reflector*. This is the first time our societies in that portion of the State have been favored with the personal presence of these leading workers in W. M. U., and we trust much good may result from the contact of sisters usually widely separated, but joined in sympathy in the holiest of labors. They do not speak to mixed audiences, but to ladies exclusively.

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

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

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.
A. W. GLEASON,
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Prison Aid Work.

I promised the readers of the BAPTIST AND REFLECTOR, in an article last November, to tell of many men who come out of prison and rise to high and noble Christian lives. I told in that article of three boys who were put in prison at 14 years of age. One of these boys called at our home this week, after nine months of hard struggle, and was dressed neatly, and looked greatly changed for the better. He had saved a little money, and was planning to finish his education. Some day, if no disaster comes to him, I believe we will see a man of whom we will be proud. There may be times when we cannot find help, but there is no time when we cannot give help to those who are in need. Our State prison discharges about 500 men every year. Some have homes and friends who care for them. Many have no one to whom they can go for the least help but the Christians who go and teach the prison Sunday-school. We meet them as they come to us for counsel in a forgiving spirit for their past wrong, and excite hope and aspiration for some noble aim in life. We, in this way, watch their lives. The most of the men whom we have helped live good, moral lives, and many of them faithful Christians. The willing human heart will rise at the least encouragement and make a strong effort to be all we expect, and we place our expectations high. The most beautiful sight is to see the battle going on into victory.

The world shuns to see realities, but they pay a price to see an imitation played on the stage, and they get the sensation of an experience without the realities, and that kills compassion. Blind and untouched will they pass out of the theater by one of these needy ones, with no inclination to help. But others who love Christ in obeying His commands, are not blind as they see many men who come out of prison, become the owners of large establishments, occupy nice positions, have nice families and are the leaders in Sunday-school and church.

There are few to whom the released prisoner feels safe in revealing what is behind the curtain of time. When he finds one that will help bear his burden and to whom he can make confession, a great relief comes to his heavy burdened heart. We receive many letters from those who live right, telling of their success. But we rarely ever hear from those who return to sin. A rare case came to us last winter—a man about 45 years of age, who had spent the most of his life in prison and reform schools. It was really cold, and, being accustomed to the steam-heated prison he was extremely sensitive to the cold. So we clothed him in warm flannels 'til he was comfortable. His heart was full of gratitude, and he said in an earnest tone of voice, thinking we would approve of his new and good resolution: "Well, I tell you what I have decided to do; I will steal me a start and then settle down and do right." It startled us. We did not know what to say at first. Then we recalled his long life of sin, and the youth of his best resolve. In that view we reasoned kindly for several hours. He left in tears and much weakness. Inside of a month we received an earnest letter from him in another State, telling that after our talk he could not do wrong any more, and expected to live right all his life, and be ready at last to meet in Heaven his Christian mother who died when he was a babe.

More Christians are helping now in this work, and we hope many who are not, will soon lend their assistance so we can have a temporary home for these homeless ones.

BERTA PATE,
Nashville, Tenn. Bible Woman.

Rev. David Heagle, of Jackson, spent three weeks in Texas lecturing in the Bible School at Baylor University,

and also lecturing and preaching at other places. A correspondent to the *Texas Baptist Standard* thus speaks of his work at the Bible School:

"The great Bible school has closed. This year we had more distinguished lecturers than ever before, and the bill of fare certainly had some rich things in it for all the men and women who attended. All were delighted with the new teachers who were with us for the first time. * * After him came Dr. David Heagle, dean of the theological department of the South-western Baptist University, Jackson, Tenn. He lectured for ten days on 'The Book of Revelation.' His knowledge of this subject is simply amazing, and brethren reaped rich results from his wide investigation. Without note or text before him he daily presented the results of the studies of all the scholars of all the ages, setting forth their teachings in an impartial manner, so that every one could choose the interpretation that seemed most plausible, though giving at the same time his own views in a clear-cut manner. It was found, however, that his greatest power was not yet revealed, for he next gave some lectures on 'Systematic Theology,' showing that he is primarily a theologian and thinker. At night he gave some illustrated lectures, the most noted of which was the one on Solomon's Temple. This truly wonderful production has been given in the great Eastern cities and in Chautauqua assemblies, everywhere meeting with unstinted praise. It was a rare opportunity for our students that they were permitted to hear it and see it."

—A great meeting has been in progress at the First Baptist Church of Gaffney, S. C. Pastor A. C. Cree and his people were made happy. The business houses closed for the services and great crowds flocked to the church day and night. Religious enthusiasm ran high, and Gaffney was stirred as never before. The last accounts gave forty-two additions to the First Church. Rev. John A. Wray of Milledgeville, Ga., who is a Tennessean by adoption, did the preaching. A Gaffney paper makes this personal reference to Mr. Wray: "Mr. Wray is a very magnetic man, somewhat dramatic in his manner, and withal a most charming and interesting teacher. He presented Bible truths in a simple, yet interesting manner, and his word-painting is at times entrancing. He impresses one with his earnestness, and there can be but little doubt that he will do a great deal of good in Gaffney. He is absolutely free from the sensational and is therefore to be doubly commended."

—The Board of Trustees of Bolivar Academy, Madisonville, Tenn., has re-elected Rev. T. R. Waggener as principal for the ensuing year. Bro. Waggener took the school last year after other schools had opened, and in a short time worked up a good attendance, and conducted a successful school for the remainder of the year. The Madisonville *County Citizen* says: "He has shown his ability to build up the school if he is sustained. We hope the patrons of the school will all fall into line and give the teacher their undivided support."

—It seems from the *Arkansas Baptist* of last week that there is to be a revival of the fight which raged in Arkansas so hotly last year with regard to the mission work, and especially State Missions. We are very sorry to see it. We hoped that after the Convention in Hope, which decided by such a large majority in favor of the present organized work, everything would be satisfactory. It is useless for us to say that our sympathies are thoroughly and heartily with the State Mission Board, and with all our organized work in Arkansas.

The Nashville Door of Hope.

A word of information and thanks to the friends of the Nashville Door of Hope. This Home was reopened April 1st, by a band of Rescue Workers consisting of consecrated Christian women from every part of the city of the various denominations. The Home has no endowment, but the Lord gives us our daily bread and supplies all our needs. We praise His name for sending us kind friends who have so liberally contributed to the support of the Home, and that these may know how their means are being used and blessed of God, we append the following report for past quarter ending July 1st:

Number of girls in the Home when opened	4
Entered since the first of April	16
Sent to their homes and relatives...	7
Secured work in Christian homes for	5
Sent to the Crittenden Home.....	1
Sent to County Home.....	1
Sent to us and returned to United Charities.....	1
Returned to the old life.....	1
In the Home July 1st.....	4
Number converted.....	12
Visits made by our City Missionary in this field of work	241
Girls returned to their homes from houses of sin through the influence and ministry of our Missionary.....	3

We ask that an earnest prayer be offered daily for the success of the work and that the Lord may send us hundreds of girls and the necessary means for carrying on the work which our Master did when on earth.

The work of the Home has been a blessing to those who have held out a helping hand to their fallen sisters as well as to those poor unfortunate ones that have availed themselves of the opportunities it offers. To these it has indeed been a "Door of Hope."

MRS. S. S. BOOTH,
Nashville, Tenn.

Gymnastics

Will do much to develop a muscular body. But the strength of the body is not to be measured by its muscle, but by its blood. If the blood is impure, the body, in spite of its bulk and brawn, falls an easy prey to disease.



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ROBERTSON'S TEACHERS' AGENCY,
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Co-operation.

I want to second Bro. Broome's suggestion that we give more time in our Associations to the discussion of the question, How best to get all our church members to give to the various objects of the Southern Baptist Convention. When the Convention at New Orleans was discussing whether we would have a new Board to Elicit, combine and direct the energies of our people, I thought that if I had a voice strong enough to make the Convention hear me, I could suggest how this could best be done.

I would not add any more machinery in the way of a new committee or board, but would use such as we have. I contend that the solution of reaching and enlisting all of our members rests with the pastors and deacons, and it does not make any difference how many general or special committees or boards we may have, we will still have to rely upon the pastors and deacons to reach our brethren.

My plan is for the pastor and deacons, with the clerk, to meet and divide the membership of the church as nearly equally as they can between the deacons, giving each deacon a list of those that he is expected to see, and ask him to see each one on his list at least once a month, informing him of the work and needs of our denomination, and request him to give to this work as the Lord has prospered him. Let him keep on doing this until every one on his list gives something for the work. If the church has no pastor, let the deacons and clerk meet and do this work, as I have suggested. If any of the deacons will not do this work, as perhaps some will not, let the church elect some one else in their place, and if your membership is large and you have few deacons, elect more. There is no special limit to the number of deacons a church may have. Elect enough so it will not be much of a burden on any one. And when they have made their collections, let them turn the money over to the clerk of the church, and let him forward it to the State Treasurer, stating for what purpose it has been collected. Now, brethren, if the deacons are not for this work what are they for? Pastors, impress this upon your churches and let their deacons discuss it at the Associations, and see what the result will be.

H. P. HUDSON.

Hanley, Tenn., July 13.

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BAPTIST AND REFLECTOR.

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

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THE TWO CHOICES

We saw in our last lesson how Abraham was called by God to leave his own land and go into a strange country, and how he obeyed the call not knowing whither he went. We shall see in this lesson how, as a result of his faithful obedience, he grew prosperous and rich. After viewing the land which God had given him he was driven into Egypt by a famine. When he came back, the first thing he did was to make his way to the place where he had formerly set up an altar to the Lord, and there he worshipped God, thanking Him for all His goodness, for the great wealth with which he had blessed Abraham, and for the safe deliverance from the difficulties which surrounded him in the land of Egypt. And so whenever any one is blessed by God, the first thing he should do should be either to rear or repair the altar of God, and offer a sacrifice unto him. How Abraham must have enjoyed getting back to that old altar! With what pleasure he must have offered sacrifices on it! Have you ever been off on a long journey, away from the old church in which you used to worship, and then come back after a while? Did you not find a peculiar happiness in bowing once more around the family altar, and worshipping again in the home church? Somehow the prayers seem more fervent and the songs sweeter there than elsewhere.

But not only was Abraham made rich. His nephew Lot, who was with him, also shared his prosperity with him; and in this there came anger. Prosperity not only brings gratitude; it is also likely to bring contentions, especially when two rich men live near together. A family quarrel was brooding. It is the worst of all quarrels. It introduces bitter personalities and leads to heart-burnings and estrangements which are likely to last for many years. The wounds made by family quarrels do not soon heal over. The scars never entirely disappear. The same thing is true to a greater or less extent with church quarrels. The church is only a large family. Let us beware of such quarrels, and resist the beginnings of them. Let us yield as far as possible. This was what Abraham did. The quarrel started with the servants of Lot, for the reason that there were not sufficient

water and pasturage for the herds and flocks of both. The servants of each were striving to gain the advantage for their master. Lot seemed disposed to take up the quarrel. But Abraham showed his noble disposition. He said to Lot: "There is no need of any quarreling between you and me. Let us have none. We be brethren. Look over the land. It is broad enough for both of us. If we can not live together in peace, let us separate, each going his own way. If we can not agree, let us agree to disagree. You take your choice of the land. I will give you whichever you prefer and I will take the other." This was certainly a generous offer. It showed a magnanimous disposition. It was the kind of disposition which you would have expected from a heart full of faith in God. Faith in the heart will mean right words and right deeds. Let us imitate Abraham's example. Let us remember that "we be brethren." Let us act as such one toward another. Let us see that no harsh or unkind word shall be spoken by one about the other. And let us also show a magnanimity of spirit each toward the other.

Lot accepted Abraham's proposition, but with a selfish spirit he chose what seemed the best part of the land. The plain which he chose was rich and well watered. It seemed another Paradise. And so he "pitched his tent toward Sodom." And in that lay his doom. Gen. xviii. 13. "But the men of Sodom were wicked and sinners before the Lord exceedingly."

Lot did not pitch his tent in Sodom at first. He would hardly have done that. He only pitched his tent toward Sodom—in that direction. But some how after a while he got all the way there. How rapidly he went we are not told, but a little later we find him in the very midst of that wicked city. The fearful consequences which resulted were only the logical sequence of his pitching his tent toward Sodom.

After he had gone the Lord promised to multiply the blessings of Abraham more than Abraham ever dreamed of. And this promise came true in rich abundance. So it is always with the faithful man. His every sacrifice is blessed by God to his own advancement. And again Abraham built an altar unto the Lord and worshipped, showing what character of man he was.

Lot and Abraham are types of the worldly and the faithful christian. Lot was selfish, Abraham was self sacrificing. Lot chose what seemed the fairest portion of the land. Abraham cheerfully took what was left. But Lot's portion was fearfully cursed while Abraham's was greatly blessed. Lot chose for time, Abraham chose for eternity. Lot was thinking of material things, Abraham of spiritual. Lot was actuated by worldly motives, Abraham by Godly. Lot only started towards Sodom, but he got all the way there before he stopped. Abraham did not care to go towards Sodom at all; he turned his face in the other direction. Lot played with the current and was drawn into the maelstrom before he knew it. What a fearful warning for the young man who is tempted to take his first glass of wine, or to play his first game of cards, or to the young lady who is tempted to whirl in the mazes of the dance. It is alright to be in the world, but be sure that the world does not get in you. When a ship is in the water it floats, but when the water gets in the ship it goes to the bottom. It is dangerous to dally with temptation. The path of safety lies in keeping as far away as possible. A gentleman advertised for a coachman. Several came. He asked each of them how near they could drive to a precipice without going over. One said a foot, another half a foot, another an inch. Another said he would not drive near the precipice at all, but would keep as far away as possible. The man told him he was the one he wanted for a coachman. The one who would attempt to drive near the precipice was Lot, and like Lot, he would be apt to lose his balance and topple over. The one who would keep as far away as possible was Abraham. Which represents you? Which would you rather be—selfish, worldly, dallying, ruined Lot, or noble, generous, faithful blessed Abraham?

THE MISSISSIPPI BAPTIST CONVENTION.

We have been in the habit for several years of attending this Convention. We always enjoy meeting with the Mississippi brethren. They are a royal set of Baptists. The Convention met this year at McComb City, one hundred and five miles above New Orleans on the Illinois Central road. Leaving Dyersburg after supper Thursday night we reached McComb City in time for breakfast Friday morning. Jumping 367 miles from Dyersburg to McComb City in one night seems a considerable distance, but it is easily made possible by the splendid service of the Illinois Central Road.

The Convention had been organized by the election of Judge H. C. Conn as President, J. F. McCool and Stacy Lord as Vice Presidents, and Rev. E. F. Thornton as Secretary. The introductory sermon was preached by Rev. J. P. Williams. We heard good accounts of it. The report of Secretary Rowe showed a gratifying state of affairs along missionary lines.

On Friday the Convention took up most of the time in collections. There were five different collections on that day. The first was for the Sustentation Fund for old ministers, which amounted to several hundred dollars. The second was for the President's home of Mississippi College, and amounted to about \$600.00. The third was for the endowment of Mississippi College on the promise of Mr. Rockefeller to give \$15,000.00 to the college, on condition that the college would raise \$45,000.00, making \$60,000.00 additional endowment, swelling the whole endowment fund to \$100,000.00. \$8,000.00 was pledged that day, besides \$5,000 previously pledged. The college, by the way, last session had the most prosperous year of its history. There were 288 students present, 29 more than they ever had before. The fourth collection was for the Seminary in response to the earnest appeal of Dr. W. O. Carver, and amounted to \$500.00. The fifth collection was at night to erect a building for the Orphans' Home. \$5,000.00 was asked for and \$6,200.00 was secured.

The total collections for the day ran up to about \$15,600.00. This was certainly quite remarkable. We do not know that we have ever seen such generous giving.

Among the visitors present we noticed Dr. J. M. Frost representing the S. S. Board, Dr. E. E. Bomar representing the Foreign Mission Board, Dr. W. O. Carver representing the Seminary. All these made excellent speeches on their different subjects. One of the best speeches during the Convention was by Rev. J. B. Lawrence of Greenwood, upon the young people's work.

There are a good many Tennesseans who are now living in Mississippi. Among them we noted the following in attendance upon the Convention: Drs. J. L. Johnson, A. A. Lomax, R. A. Venable, Revs. N. W. P. Bacon, W. M. Burr, M. R. Cooper, J. W. Lee, P. I. Lipsey, M. V. N. flinger, D. D. Shuck and Brother Stacy Lord.

McComb City is a place of about 4,000 inhabitants. It derives its importance largely from the railroad shops there. Rev. S. W. Sibley has been pastor there for several years. He recently offered his resignation which was accepted and a committee appointed to nominate his successor. This committee has agreed to recommend him. Our home at McComb City was with Brother G. C. Tegarden, and we found it quite a pleasant one.

THE MEMPHIS ASSOCIATION.

This is the first Association in the State to meet each year. It includes all the churches in Memphis, except the Central and Rowan Memorial, together with a large number of town and country churches, lying for the most part between the L. & N. and the Southern Railways.

It met this year on July 18, with the First Baptist Church of Dyersburg, which is a member of the Association. In meeting here it had to cross the whole territory of Big Hatchie Association and a part of the Friendship. For this reason, and on account of the hot weather, the attendance was much smaller than usual. There was an unusually large number of ministers present, however, as follows: J. D. Anderson, W. L. Anthony, A. U. Boone, T. J. Davenport, D. A. Ellis, E. E. Folk, H. B. Folk, G. A. Grammer, J. N. Hall, W. R.

Hill, A. J. Holt, J. W. Lipsey, Ross Moore, E. B. Pendleton, J. F. Ray, E. W. Reese, W. C. Sale, L. W. Sloan, J. C. Swaim, J. H. Welborn, M. H. Whitson, B. F. Whitten.

The Association was organized by the re-election of R. G. Craig as Moderator and Dr. W. J. Cox as Treasurer, and the election of J. C. Doyle as Clerk in place of the lamented Virgil Yates.

The introductory sermon was preached by Rev. T. J. Davenport. It was an earnest, practical discourse. As seen from the list of ministers above, there was no lack of good speakers. There was a fairly good local attendance upon the meetings, and the discussions of the various subjects were interesting.

We regretted that we were compelled to leave on Thursday night in order to reach the Mississippi Baptist Convention, which met the same day as the Memphis Association. We learned, however, that they had a very good day on Friday, and the Association adjourned that afternoon to meet with Trinity Church, Memphis, next year.

There are two Baptist churches in Dyersburg, the First Baptist Church, and the Dyersburg Baptist Church, sometimes called The Plank Church and The Brick Church. Both are composed of excellent people. Brother D. A. Ellis is the present pastor of The First Baptist Church. He is a student at the Southwestern Baptist University, and is a young man of much promise. He thinks that the outlook for the Church is very bright. Bro. B. F. Whitten has been pastor of the Dyersburg Church for several years and has done a fine work there. He recently tendered his resignation. We do not know where he will locate. We hope, however, he will not leave Tennessee. He is one of our most valuable men.

Our home while in Dyersburg was with Col. Tom Neal, editor of the *State Gazette*, and a most delightful home it was. We enjoyed also taking a meal in the hospitable home of Sister Doyle.

NOT SLOTHFUL IN BUSINESS.

Two things are certain—we have all got a work to do and we are all, more or less, indisposed to do it. In other words, every man has a calling, and every man has a greater or less amount of indolence, which disinclines him for the work of his calling. Many men would have liked the gospel far better if it had entirely repealed the sentence: "In the sweat of thy face shalt thou eat thy bread." Its popularity would have been greater had it proclaimed a final emancipation from industry and turned our world into a merry play-ground or a luxurious dormitory. But the gospel does no such thing. It does not abolish labor. It gives it a new and a nobler aspect. The gospel abolishes labor much in the same way as it abolishes death. It leaves the thing, but it changes its nature. The gospel sweetens the believer's work. It gives him a new motive for performing it. The gospel dignifies toil, transforming it from the drudgery of the workhouse of the penitentiary to the affectionate offices and joyful services of the fireside and family circle. It asks us to do for the sake of Christ many things which we were once compelled to bear as a portion of the curse, and which the people of the world perform for selfish and secondary reasons. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ." Again we are told: "Whatsoever ye do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." The gospel has not superseded diligence—far from it. It says: "Study to be quiet and to do your own business, and to work with your own hands, as we commanded you. If any man will not work, neither let him eat." It is given as almost the climax of sin: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."

The healthy, right conditioned state of a soul is: "Not slothful in business, fervent in spirit, serving the Lord."

These precepts are violated by those who have no business at all, by those who are diligent in trifles, by those who are idlers in a lawful calling.

A true christian cannot be lazy. The religion of

Jesus Christ puts men under bonds to be diligent in their business and the careless, the shiftless, the slothful will never possess much of the joy which comes through toiling with an eye single to the glory of God.

WHAT SHALL WE DO ABOUT IT?

We find the following story in one of our exchanges:

In a little town of Delaware a few weeks ago a woman met her husband face to face in a hotel bar room just as the bartender was handing him a glass of whiskey. Turning to the bartender and the loungers she said:

"That man has not done a day's work this winter and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him from destroying his own life and starving his family."

The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished, the little girl by her side burst into tears. The bartender took back the whiskey. The abashed husband stood with bowed head. One by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again. It was a pathetic scene—it was the last resort of a desperate woman, and as she left the hotel with her husband and little girl, there was a lesson too painful for any pen to picture."

Such scenes are continually being repeated. It is the business of the saloon to make just such trouble. Why did the bartender vow that the man should not drink at his bar again? Why did he not vow that *nobody* should ever drink at his bar again, that he will never again sell whiskey? And why should Christian people allow saloons to exist to make such scenes? Should they not wipe them out and thus remove temptation out of the way of men? They can do it if they will. If you want to stop such scenes, get rid of the saloons. That is the root of the matter. They will continue as long as saloons exist. How can you get rid of them? At the ballot box. Our fight with the saloon is at the last a battle of ballots.

PERSONAL AND PRACTICAL.

—Says the *Word and Way*: "Where did the monkey end and the man begin? That is, when did the monkey begin to be man and when did man quit being monkey?" Some of them haven't quit yet, Bro. Maiden.

—Dr. Lansing burrows, Senior Secretary of the Southern Baptist Convention, is rejoicing in the fact that he has the minutes of every Association in the South complete, with the exception of seven. He says that this is the first time that such a thing has ever been done. He will not rest satisfied, however, until he gets those seven, as we hope he will be able to do. We are glad to know that he has Tennessee complete.

—The *Journal and Messenger* says that the proper motion to make when a person applies for membership in a Baptist church is not that, as we stated recently, was the usual form, but, "I move that A. B. become a member of this church on being baptized." This means the same thing as the other motion. The motion that the person be received into fellowship after baptism, means "when baptized," or on being baptized." It is only a difference of words and not of ideas.

—Since the Book Fund was started by Mrs. Spurgeon twenty years ago for the purpose of helping poor ministers who would not otherwise have come into the possession of valuable and suggestive books, there have been over 223,000 volumes distributed among many thousands of all denominations. Testimony to the beneficent effect of the literature thus put into circulation multiplies continually. This shows what one woman can do, even though an invalid confined to her room.

—In the last edition of "The Gospel in Many Tongues," a well-known booklet of the British and Foreign Bible Society, the total number of languages represented is 320. The next edition, it is said, will show an increase probably of 60 tongues. At the beginning of this century, the Bible could be read by only one-fifth of this population of the globe in their own tongue. Now it is read by nine-tenths, and it will not be long before every man in this world shall be able to read it in the tongue in which he was born.

—Recently a law went into effect in St. Louis, requiring that the saloons should be closed between the hours of one and five a. m. Information comes that this closing has had "a salutary effect on crime," and that "robberies, burglaries, hold-ups and altercations" have been "reduced over one-half. Such testimony is valuable. The *New Voice* well says that if the public can be persuaded to weigh it; and one of these days it will begin to dawn upon the people that, if closing the saloons one day in the week, or for a few hours each night, means the reduction of crime and of its attendant expenses to the public, it might be a good plan to at least try closing the saloons for good and all.

—Accepting an urgent invitation from our friend N. W. P. Bacon, formerly of Tennessee, now pastor at Oxford, Miss., we left McComb City Saturday night and ran up to Oxford to preach for him Sunday. Oxford is a town of about 2000 inhabitants. It is an old and cultured community. The University of Mississippi is located there and also a female college. The University has magnificent grounds. The Baptist Church is one of the strongest in town. It is located centrally, with a good house of worship, and is composed of some of the best people in the city. Brother Bacon is held in high esteem by every one, as he justly deserves. He is doing a good work there. It was a great pleasure to be with him again.

—Only a week or so ago Cole Younger, one of the noted robber gang, was pardoned from the Minnesota penitentiary where he had been for twenty-five years. It is said that when he started as a young man his plans were to preach, but the war came on and in that awful struggle, he and his brothers became robbers. Now since he has been pardoned from the penitentiary he comes out a preacher, which has furnished a cause for much comment by the press and most of it is very unfavorable. There certainly should be great care taken in this matter, and men, who have fallen into great sins, ought to be slow to go into the ministry. But in it all we ought to remember the apostle Paul, and that Christ is able to make men whole.

—Dr. Wm. S. Ament, the distinguished missionary to China tells the following story: He says that Li Hung Chang, the great Chinese statesman "was one of the best educated men in China. He had traveled around the world, and had seen all the modern ideas of the West. Yet, when he returned to China, he entered the Temple of the Dragon King at Tier-Tsin to pray for rain. The dragon in question was a nasty snake about two feet long, which was confined in a glass box, yet this master mind bowed down before it. When asked if he really believed in it, Li replied with a laugh that he did not, but did it only to please the people." And yet there are many people in this country who are going crazy over Wu Ting Fang, the Chinese minister to Washington. Sometime ago he was invited to deliver the convocation address before our great Baptist institution, the University of Chicago. We suppose, however, that when he returns to China—which we hope he will do soon—he also will bow down and worship the "great dragon," otherwise a "nasty snake." This is heathenism.

—Says the *North Carolina Baptist*: "The liquor shop is the Negro's worst enemy, and the Negro is the liquor shop's best friend. Thus much of the misery and degradation of the Negro may be accounted for. Usually the street idlers, the lawbreakers, the shiftless and wandering are drinking Negroes. A few minutes examination in a liquor selling town will bar out our contention. The saloon loafers are unreliable, idle, and do not accept permanent work when tendered them. The saloon stands full across the road that leads to the uplifting of the Negro race. The Negroes who are spending themselves for the betterment of their color, could do no better thing right now in the beginning of the systematic efforts for the Negro training than to make war on the liquor business." We are sorry to say that there is a great deal of truth in this—too much truth. The prohibition amendment which was so hotly contested in the campaign of 1887 was defeated—if it was defeated at all, which is quite a question—by the Negro vote. At the same time, however, it is not true that all Negroes vote on the side of the saloon. On the contrary, there are a good many who stand out boldly and strongly for temperance. And the number we believe, is continually growing. Is not that so, Bro. Boyd?

THE HOME.

Welcome Visitors.

They come to me in dreams, betimes,
The dear ones gone before,
They sit beside me at the hearth,
Go out and in my door;
They rarely speak, but sit about
In each accustomed place,
The while it gives me joy to view
Each well remembered face.

I waken with a sob of pain
That it is but a dream,
And yet they're near me all the day,
So real does it seem.
They comfort me through all the hours
Of labor and of rest.
I feel that I have touched the hem
Of garments of the blest.

Dear dwellers on the distant shore,
Come near me when you may
Let memories of my happy dreams
Make sweet the waking day.
With joys and griefs and loving toil
The years grow on apace,
When dreams shall be realities
And meetings face to face—Ex.

The Habit of Kindness.

I know of a home in which the very atmosphere is so charged with human, loving kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time and I never heard a single harsh, unkind word spoken to or about any one. One day I said to the sweet and gentle mistress of the home:

"Do tell me, if you can, the secret of the beautiful and unending kindness that forms a part of the very atmosphere of this home. What is the real secret of it?"

"Why, I do not know that there is any secret about it. It is a kind of habit with us. You know that some people fall into the habit of always complaining. Others form the habit of speaking sharply, while still others are habitually morose, and sulk continually. Now it is just as easy to form a good habit as a bad habit, and, if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home my father had his children sing nearly every day:

"Oh, say a kind word if you can,
And you can, and you can;
Oh, say a kind word if you can,
And you can, and you can."

"If any one spoke an unkind word in the house, some one would be sure to sing these lines, and so we came to speak kindly nearly all of the time. So much happiness came from it that I resolved when I came into possession of a home of my own that habitual kindness should be the rule there."

"It is a beautiful rule," I said.

"It is a rule that will bring peace and joy to any home, and, as I said before, any one can cultivate the habit of kindness."

I believe this to be true, and I am sure that Sir Humphrey Davy told the truth when he said: "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort."—J. T. Harbour.

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Resting Places of English Sovereigns.

They do not all sleep together, those lofty ones who have worn the crown royal of England. They lie far apart in many instances; some by the banks of the Loire in sunny France; some under the blue skies of Normandy, and others scattered here and there within the stately cathedrals and proud Gothic chapels of their own island kingdom. Fathers and sons are separated in many instances, and husbands and wives do not always lie side by side, yet perhaps they slumber as soundly as though their dust mingled together.

The bones of the sturdy Norman, he who was called William the Conqueror, crumbled for many a long century underneath the roof of the church of St. Stephen at Caen, Normandy. Restless in life, the great Conqueror could not find rest even in death. When his body was brought for burial to this abbey church that he had built, a Norman knight stood up and forbade the interment until he was paid for the land, which he claimed had been forcibly and wrongfully taken from him. Nor was this the last disturbance of the monarch's remains, for in 1562, during the religious wars in France, his tomb was opened by savage soldiers who, enraged at not finding the jewels they had heard of, turned out his bones from their resting place and scattered them right and left. Subsequently they were collected and some of them replaced in the coffin.

William Rufus, the first bachelor king of England, who was slain by Walter Tyrrel's arrow in the New Forest, found a resting place in the choir of Winchester Abbey. His tomb is a plain one and is still in good preservation.

His brother, Henry I., youngest son of the Conqueror, died while absent in Normandy, but his body was carried to England and interred in the Abbey he had founded at Reading, in Berkshire, though it seems that the king's bowels, brains, heart and tongue, by a strange fancy of dissection were buried at Rouen. King Stephen and his queen Matilda of Boulogne lie quietly side by side in the abbey church of Faversham in Kent.

The first two Plantagenet kings, Henry II., and Richard I., sleep far away from England, at Fontevault, on the banks of the Loire, the burial place of the old Angevin counts. It must be remembered that at this period the English kings were sovereigns of a large part of France, and this accounts for the interment of these two kings away from their island kingdom.

King John's tomb can be seen in Worcester Cathedral, a well preserved and costly monument, surmounted by his effigy. It is the earliest sepulchral effigy of an English king to be found in England. His queen, Isabella of Angoulême, singularly enough, lies with the earlier Plantagenets at Fontevault.

Henry III. was buried in Westminster Abbey, in St. Edward's chapel, so called. He was the earliest English monarch to be given sepulture in that historic abbey. His son, the first Edward, also found interment there by the side of his first queen consort, Eleanor of Castile.

The unfortunate Edward II., who was murdered at Berkeley Castle, was buried at Gloucester Cathedral, not far from the place of his murder, and where a son of the conqueror, Duke Robert of Normandy, was already interred. Edward III., and his good queen, Philippa of Hainault, found a resting place at St. Edward's Chapel at Westminster.

The murdered Richard II., son of the gallant Black Prince, was at first privately interred in the church of the friar preachers at Langley, about thirty miles from London; but in 1414, by order of Henry V., the body was exhumed and with imposing obsequies conveyed to Westminster Abbey, and placed in a

royal tomb built of stone and gilded brass.

King Henry IV., and his queen, Joanna of Navarre, are buried in the chapel of St. Thomas a Becket in the Canterbury Cathedral, near the tomb of the Black Prince. Their splendid altar tomb is admired by every visitor.

Beneath a splendidly sculptured tomb in St. Edward's Chapel at Westminster sleeps all that is mortal of the victor of Agincourt, Henry V.; Henry VI., born at Windsor, and also buried there, being the first of the English sovereigns to find a tomb in that royal residence. Near by him, at the east end of the choir, under a plain stone marked with their names, lie his triumphant enemy, King Edward IV., and his queen, Elizabeth Woodville.

The boy king Edward V., who was smothered in the tower, found an humble grave at the foot of the tower stairs. In the reign of Charles II., his bones, with those of his little brother, Richard of York, were discovered. By the king's orders they were collected and placed in a sarcophagus of white marble, which may be seen in the south aisle of Henry VII.'s chapel at Westminster.

Richard III. was interred in the church of St. Mary, belonging to the order of Grey Friars, the principal place of worship in Leicester. Some years afterward, his successful rival, Henry VII., caused a tomb of many-colored marble, surmounted by a marble effigy of the warrior king to be erected over the spot. Neither effigy nor tomb exists to-day, and no one knows the spot where the royal dust reposes.

The remains of Henry VII. rest in his own chapel in Westminster, but his son, Henry VIII., preferred his mausoleum at Windsor, where he lies beside Jane Seymour, the best beloved of his six wives. In King Henry VII.'s Chapel in Westminster was buried the other boy king, Edward VI., and his two sisters, Queen Mary and Queen Elizabeth.

James, the first Stuart, selected Westminster for his place of burial, but Charles I., his son, was entombed at Windsor, at least all but his head, which for a long time swung to the wind at Temple Bar, for he was executed, as a "traitor." Westminster received the remains of the second Charles and his queen. The second James and his queen died in exile, and were buried in the convent of Chaillet at St. Germain, near Paris.

Good William and Mary were interred in Westminster Abbey, and their successor, Queen Anne, was also given a sepulchre there. The first two kings of the house of Hanover, George I. and George II., chose Westminster for their last resting place. George III., George IV. and William IV. preferred beautiful Windsor.

Queen Victoria, by expressed desire, was laid beside her husband, the late Prince Consort, in the noble mausoleum which she had built at Frogmore, half a mile from Windsor.—Ex.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

304 East Second Street, Chattanooga, Tenn. to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorsum.

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

The Foreign Board.

MISSION TOPIC FOR JULY.

The Foreign Board employs 102 missionaries and 171 native assistants. Who can tell me in what countries these are at work? Pray God to send more workers into the broad fields of all the world. Then answer your prayers by giving all you can to send them. And if some member of the young South Band would give himself or herself this year! May we not pray for this also?

BIBLE LEARNERS.

You will be learning of Abram next Sunday. So suppose we commit to memory God's call to him, Gen. 12: 1-3.

THE STUDENT BAND.

Who is ready with the examination questions? Not one has responded yet. I hope to have some answers by the 31st, if not the 24th.

YOUNG SOUTH CORRESPONDENCE.

This week ends July! Has it not sped away? August will be better for the Young South, because there are five Thursdays and, therefore, we shall report an extra collection. Shall we not make up for a poor June and a not much better July? They say it is going to be cooler in August. Let us make one great honest effort before the schools begin again, and gladden our own missionary's heart, as she is resting up there in Maryland and trying her very best to gain strength for the fall. It will take so much endurance to go from place to place and talk to hundreds and thousands of people, as she hopes to do in October. Pray without ceasing for her. Work your very hardest. We want her eyes to beam with gladness when we give the Young South report at Harriman. How we wish we could include every band in our whole wide State! Wake up! So many that used to send in regularly through the Young South have grown indifferent and come no more. I know a great many give in other ways. I am so glad to believe that. But if you would send your offering through the Young South, your letters would encourage so many more. Try it in August. Collect from the family or your immediate neighborhood, your Sunday-school class, or form a "Sunbeam Band," or any other society of mission workers and gather in the pennies. I am always so pleased to send literature to help you along.

And if this is not possible, you can at least join the Young South and send in your own gifts. I wish I could reach 100 individual givers in August. Won't you help me? If every one would win another! Would not that give us grand times?

And to what are we to give? Why, there is Mrs. Hamilton, teaching Mrs. Maynard's little Japs in Kokura; and there is Mrs. Maynard, arousing a deeper interest in her work in America. So surely Japan appeals to us as never before.

And Dr. Holt, with his big plans for the inside work in our Orphans' Home. What could appeal to every heart more strongly than this effort to make our little friends in the Home comfortable and healthy? Some improvements are actually necessary. But let me tell you something—Don't use the star cards and then tell me to divide with the Orphans' Home. The Home has no star-cards. These I send you to pierce the stars as you collect the pennies, are pledges to work for Japan or China, or Home Missions, as the card reads, and I cannot

change them. So always give your offerings for the orphans in Nashville separately. I think myself, Dr. Holt would do a good thing if he would bring out a card with, say, a picture of the Home on it, and some way of noting the pennies on it. I will take the greatest pleasure in distributing them, if he will furnish a large number to the Young South, for our hearts are with those dear children, and there is no truer "missionary work" under the sun than is done there. But we cannot divert the amounts collected on the cards issued by the W. M. U. Remember that.

These are our two main objects, but as you will see in our "receipts," we are giving constantly to other things. The Young South sows beside all waters.

I wish you would make a special effort to stir up the dear mothers about the "Babies' Branch." Let us have a big rush in August to enter the babies at two cents a month. Just think of it! Is there a sweet baby in your home? Send 25 cents and connect his or her name with this work of the Lord for a whole year. Or send ten cents and enter him or her on our roll-call for five months. Better still, write me for literature, and gather all the babies you know, and collect from time to time. This fund is divided between the Boards equally, but I like to think it goes to the support of the missionaries' babies. There are many of these. Let our own babies help the tiny ones in foreign lands. Who will begin a list today? One afternoon's work would do it, and you remember a pretty certificate is sent to each baby for a 2-cent stamp that will be a sweet souvenir bye-and-bye, when the baby outgrows the "Branch".

But we have letters. Yes, of course! Nice letters and goodly offerings. You shall have them at once.

First, Dr. Holt sends a receipt for what we gave the Home and the State Board during the first quarter of this, the 8th year, and adds: "Allow me to thank the Young South for the generous support they always give to our orphans. Those inside needs grow upon us. I am beginning to feel a little uneasy, lest they may not be promptly supplied. A. J. HOLT."

The Young South will not fail you, Dr. Holt. I feel sure the second quarter's offerings will double the first.

No. 2 is from a band of Young South veterans, tender as are their years. I am proud of our South Chattanooga Band. Just hear from them:

"Again we present ourselves with our gifts for Mrs. Maynard. Some 20 of our older members have been transferred to higher classes, and so we number fewer than usual. But we send \$1.20, and accompany our offerings with our prayer that our dear missionary may soon be restored to health, and that her stay in America may prove a great blessing to her. We hope she may visit our Sunday-school when she comes to Chattanooga, as all of us are very anxious to see her.

"THE LITTLE GIVERS."

Second Church, Chattanooga.

—We have no nobler Band than this. God bless them, every one! Miss Brown, their efficient leader, has recovered her health in a measure, and is sure they will do greater things this quarter. She will tell them how much obliged we are for this offering. I know Mrs. Maynard will see them if possible. If she cannot go to them, Miss Brown will bring them in to meet her at the First Church.

Ashburn comes next: "Here is my birthday dollar. Give half to Japan and half to the Orphans' Home. I'm ten years old today. I hope Mrs. Eakin has recovered from her accident.

"It is so sad to think of that dear boy drowned trying to save another. I sympathize with his parents in their sorrow.

"JESSIE DEAN TAYLOR."

This is from an "old reliable," too. Thank you so much, Jessie, both for the

gift and your sympathy. I am glad to say my arm makes daily progress towards recovery. Oh, if you, and you, and you, would do as Jessie has done! If ever so many of us would give ten cents for every year that God has given us! Who will follow Jessie? At least, you will come on with the pennies.

Our good old friends are standing by us nobly this July morning. Here's Trezevant:

"Enclosed find \$1.75. My S. S. class sends 73 cents for the Orphans' Home. I send 54 cents, my birthday offering for Japan and Faustina, the rest for our missionary. Do not think she has lost interest because she has been silent so long. Sickness among near relatives has prevented her writing.

"MRS. T. R. WINGO."

Oh, we knew Faustina would be back, she never fails us. We are most grateful both to her and her good mother. May health, hope, and happiness come back to the homes of her loved ones. We need all our faithful ones in August.

The next message is short and sweet and to the point, and comes from South Chattanooga friends, who are ever true:

"Enclosed find \$2, collected on star-cards sent Miss Blanche Furman, teacher of Class No. 6, of the Second Church school. CARRIE JETT, MYRTLE ROBINSON."

Many thanks! When you see our dear missionary next fall, the memory of this work for her will be so sweet. Keep on. God will bless what you give, and you in the giving and gathering in from others. I am sure of that.

Now comes Mrs. Maynard's "home town" in Tennessee:

"I am so glad at last to be able to send the Young South the enclosed offering from our little band here in Covington. We wanted much to reach \$5. We see, though, that now is the time of need, and send what we have, \$3.88. I hope it will not be very long before you hear from us again. MRS. WILL TURNER."

I am sure this is meant for Japan, though she does not say so. See "receipts" for names and credits. This is a veteran company, too. All honor to them! We shall hope to meet some of them at Harriman in October.

Sweetwater is next. I always like to think of my pleasant little visit there nearly two years ago. A friend, who did much to make my stay delightful, writes:

"The younger members of our Sunday-school are anxious to help in the mission work you so sweetly encourage among our young people. So we send you \$4.

"The two infant classes taught by Mrs. Hudgins and myself send \$3.39 for Japan, and 16 cents for China.

"Roger Ellis and J. B. Isbel, two dear little babies who have moved away, send 45 cents to the Babies' Branch.

"We were so pleased to have dear Dr. Holt with us last Sunday. He told us many things to awaken our interest in our Orphans' Home.

"I hope Mrs. Eakin has fully recovered.

"MRS. W. A. MOFFITT."

We are certainly delighted with the work done by our Sweetwater friends. Mrs. Moffitt will tell them how very grateful we are. We know they will remember the orphans this summer.

But Fall Branch bears off the palm for this week. Just read:

"I send you \$5.60. Grace and Myrtle White collected \$2 of it on their star-cards. Our Sunday-school gives \$3 for China, and 60 cents for the Orphans' Home.

"We are very sorry Mrs. Eakin cannot attend the Holston Association.

"God bless all our work.

"RACHEL WHITE."

Mrs. Eakin is sorry, too, but she can't afford long trips these days. She would much enjoy meeting such workers as these. Miss White will thank each one.

They are among our never-tiring workers, too. It has not been long since another generous offering for China came from them.

May next week bring us many more messages of good cheer from old friends and new.

You will look out for Miss Armstrong's itinerary, and go to hear her whenever you can. She is a host in herself, and knows all about W. M. U. work from its incipency to the present time. Her tour through Tennessee will occupy most of August. Pray that she may have strength for the arduous work laid out for her.

Now for August. Let's make its receipts go far beyond July's. It's so disheartening to start a month badly. Let's begin well, go on better, and end gloriously. In strong hope, yours most sincerely, LAURA DAYTON EAKIN.

Chattanooga.

RECEIPTS.

First quarter's offerings \$228 62
First 3 weeks in July, 1901 33 86
Fourth week in July:

FOR JAPAN—

Little Givers, S. Chat., by Miss Brown 1 20
Jessie D. Taylor, Ashburn 50
Mrs. T. R. Wingo, Trezevant 54
Faustina Wingo, " 48
Mrs. Lanier, Covington, by Mrs. Turner 50
Bessie and Geo. Turner, by same 82
J. D. and E. McFadden, " 51
W. M. Society " 2 05

Carrie Jett and Myrtle Robinson, S. Chat., (star) 2 00

Infant classes Sweetwater S. S., by Mrs. Moffitt 3 39
Grace and Myrtle White, Fall Branch, by R. W., (star) 2 00

FOR ORPHANS' HOME—

Jessie D. Taylor 50
Mrs. Wingo's S. S. class, Trezevt. 73
Fall Branch S. S., by Miss White 60

FOR CHINA—

Fall Branch S. S., by R. W. 3 00
Infant classes, Sweetwater S. S. 16

FOR BABIES' BRANCH—

Roger Ellis and J. B. Isbell, by Mrs. Moffitt 45

\$281 91

Received since April 1, 1901—

For Japan \$183 57
" Orphans' Home 22 75
" Babies' Branch 11 95
" State Board 9 34
" Home Board 30 63
" Mexico 3 00
" China 10 93
" Brazil 2 50
" Foreign Journal 1 75
" Sandries 4 07
" Postage 1 41

Total \$281 91

We lack just \$16.43 on our missionary's salary for the four months just ended. We must give \$66.43 in August. Come up strong, then.

Star-card receipts, \$61.30.

L. D. E.

Receipts.

First quarter's offerings \$228 62
First week in July 1 62
Second week in July 14 79

FOR JAPAN.

Harriman Juniors, by Mrs. Sublette 2 00
Sevierville Sunbeams and Infant Class, by Mrs. Clapp 1 00
Mrs. R. H. Martin, Dodoburg 1 00
Lena and Grace Smith, Hickman 50
Paris sunbeams, by Mrs. L. Ball 6 57

FOR ORPHANAGE (SUPPORT).

Sevierville Sunbeams and Infant Class.. 1 15
Mrs. R. H. Martin 47
McKenzie Infant Class, by Mrs. Jones... 2 00
" Powell Baud, Hillville, by P. P. 80
L. and J. Smith 50

FOR BABIES' BRANCH.

Ruby Irene Ashley, Hickman 15
Wm. Lasater, Paris, by Mrs. Ball 25

FOR CHINA.

Mrs. R. H. Martin 48
Mrs. Wright, Dodoburg, by Mrs. Martin. 1 00

Total \$262 48
Star card receipts 67 80

Received since April 1, 1901:

For Japan \$ 169 58
" Orphanage (support) 20 92
" Pictures 50
" For Home Board 30 63
" State Board 7 77
" China 11 61
" Babies' Branch 8 00
" For Mexico 2 50
" Brazil 1 75
" Foreign Journal subscriptions 4 07
" Prize books 1 41

Total \$ 262 48

RECENT EVENTS.

—Dr. E. Benjamin Andrews is now delivering a course of lectures in the University of Chicago.

—Dr. R. B. Smith of Riverside Church, New York, has been called to be pastor of the church at El Paso, Texas.

—The *West Texas Baptist* says that "The one pressing need with half the churches in Texas IS A HOUSE."

—Our neighbor *The Baptist*, of Miss., was quite splendidly decorated last week with about fifty-five pictures of the leading preachers and educators of that state.

—The Government report of this country shows that there are now nine hundred lepers in the United States, which indicates a rapid increase of that awful disease.

—Dr. G. C. Lorimer, pastor of Trenton Temple, Boston, is now in England, where he will preach and lecture for the summer.

—Miss Carrie Nation's last words to Dr. T. T. Eaton's party as they passed through Kansas were, "Give me liberty or give me the hatchet."

—We sympathize deeply with brother S. M. Brown, of *The Word and Way*, in the loss of his father, Rev. W. G. Brown, who died in Yadkin county, N. C., July 3, 1901.

—Rev. C. V. Edwards, of the city of New Orleans, formerly of Springfield, Tenn., has had quite a severe attack of typhoid fever, but is now some better. We hope he will soon fully recover.

—Dr. Russell H. Connell's church, "The Baptist Temple," of Philadelphia, keeps his life insured for \$150,000.00 in favor of the great work which he has under way in that great city.

—Booker T. Washington, a noted negro educator in Alabama, is doing a fine work for his people. And with this a very admirable thing can be said; in all his speeches he has never tried to be a white man.

—The Appellate court of the state of New York has just decided that all church buildings and homes for pastors and preachers in the regular work of the gospel ministry are, and shall be, exempt from taxation.

—General Christian Enterprise shows that 230 Missionary Societies collect \$14,000,000.00 annually, and employ 10,000 missionaries, and more than 17,000 assistants. This is only a part of the great enterprise for evangelizing the world.

—The Mayor of Evanston, Ill., a suburb of Chicago, has a new way of dealing with the Dowietes. When they could not be restrained from holding their excited meetings upon the streets of that city, he ordered the hose to be turned upon them.

—We have received a copy of the Minutes of the West Tennessee Sunday School Convention held April 17th and 18th. The Minutes are neatly gotten up by the Secretary, Rev. M. Ball. A large portion consists of the report of Statistical Secretary W. J. O'Conner. This report makes the Minutes of special value.

—We learn with regret of the recent death of Mrs. Hancock, wife of our friend, Brother R. R. Hancock, Auburn, Tenn. Sister Hancock had been a sufferer for many years from rheumatism, but she bore her sufferings with remarkable patience and christian fortitude. We extend to Brother Hancock and to his children our sympathy. We shall publish an obituary of her soon.

—Rev. H. C. Rosamond of Winona, Miss., has just closed a meeting of two weeks, in which he was assisted most

of the time by brother J. C. Bernard of Anniston, Ala. There were forty nine additions to the Church. The B. Y. P. U. of his church has ordered brother Rosamond to attend the meeting of the B. Y. P. U. A., in Chicago this week.

—We learned with deep regret of the death at his home in Cordova on July 11 of brother Virgil Yates. He studied law in Nashville a year or two ago, and gave promise of much usefulness. He was clerk of the Memphis Association last year and performed his duties faithfully and efficiently. We tender to the family our deep sympathy in their great sorrow.

—We have received a copy of the catalogue of Boscobel College. Its mechanical execution is superb. It is, in fact, a handsome piece of printer's art. It is profusely illustrated with pictures of the College and grounds. It shows eighteen members of the faculty, with nine lecturers. It contains full information with reference to the school. For catalogue or other information with reference to the school, address Prof. C. A. Folk, Nashville, Tenn.

—Dr. Harper, President of Chicago University, thinks that within ten years that institution will have \$50,000,000.00 endowment. We believe in money for schools and colleges, and to make them do their highest work they must have money. But even the most enthusiastic educators ought to breathe a constant wish for the Chicago University and its managers, that there may be soul prosperity in keeping with these great claims of need in that institution.

—We have received an invitation to attend the marriage of Miss Ethel, daughter of President and Mrs. Charles E. Taylor, of Wake Forest, N. C., to Prof. Charles Christopher Crittenden on July 23rd. Prof. Crittenden was for awhile teacher in the Union Academy at Murfreesboro, Tenn. He is now a professor in Wake Forest College, and is a young man of much promise. If his bride to be is anything like her father and mother—and we presume she is—she is a lady of the highest character. We extend our congratulations, with our warmest wishes for their happiness and prosperity.

—Rev. S. M. Gupton, Missionary of the Nashville Association, has been engaged in holding tent meetings in different parts of the city for some weeks. The weather has been hot, he himself has been sick part of the time, there have been other attractions, and the meetings have not been as successful as had been hoped for. At the same time there have been a number of conversions. Besides, many christians have been strengthened and built up in the faith. Brother Gupton is an uncompromising Baptist, and a strong preacher of the pure work of God. He is doing a good work in his present position.

—Rev. W. H. Sledge has resigned the pastorate of the church at Milan and Trezevant, and accepted a call to Helena, Ark. In common with a host of friends whom he has made during his residence in this State, we shall be very sorry to have him leave Tennessee. He is a noble man, a strong Baptist, a fine preacher, a popular pastor, and an uncommonly successful evangelist. Personally we have enjoyed very much our association with him during his stay among us. We commend him very cordially to the Baptists of Arkansas, and wish for him the most abundant success in his new field of labor.

—A correspondent of the Nashville American writes from Huntingdon: "Prof. S. C. Parish who has been with the Southern Normal University two years has accepted the Principalship of the Murfreesboro Academy which is owned and controlled by the Southwestern Baptist University of Jackson. He

was president of the Normal College at Pea Ridge, Ark., five years and is an educator of ability. He resigned this position to accept the chair of natural science in the Southern Normal University. He has recently been granted letters of patent on an invention which has given him distinction in the scientific world, and as a disciplinarian he excels, being particularly successful in the management of unruly pupils."

—We had good services at Bethlehem Sunday. Gave \$7.25 to the Orphanage. We have begun our meeting at Union Hill. Bro. P. W. Carney of Mt. Juliet will do the preaching. Springfield, Tenn. H. F. BURNS.

—Had a warm day at Smithville Sunday and at Wharton Springs. Bro. Roikes is with us this week in a meeting at Wharton Springs. We are sure to have a warm meeting. Good rains have revived crops in this section and all things work well that end well.

T. J. OAKLEY.

—Tennessee Church has had a great meeting. It is four miles from Texarkana. I was with them one week following the fifth Sunday meeting. Twenty additions, twelve by baptism. Several more to follow. Many will join other churches, a number still seeking. The church greatly revived. I may visit Tennessee this summer.

O. L. HAILEY.

—I am pleasantly located and hope with God's help to do a good work here. The meeting at Sylvia closed last week with very satisfactory results. Six additions to the dear little church there, and the membership greatly revived. Bro. A. H. Rathers' faithful presentation of the truth won all hearts.

W. D. TURNLEY.

Fulton, Ky., July 10th.

—I have received several letters of inquiry as to whether Salem Church, with which the Concord Association meets August 1st, 1901 would furnish conveyances from Murfreesboro out to the church. In reply will say: I know Salem church to be a first-class church, and am sure that conveyances will be furnished. Write to B. F. SIMMONS, Simmons Bluff, Tenn., G. A. OGLE, Milton, Tenn.;

Children's Day.

The Sunday-school of Ararat enjoyed a most pleasant and profitable service in the observance of Children's Day Friday, July 12th, under the auspicious management of Miss Annie Bell, the leader and primary teacher.

Pastor A. J. Hall delivered the Address of Welcome.

Response by Dr. H. P. Hudson Brethren A. C. Lemon, of Pinson, W. E. Hunter, S. E. Full, of the S. W. B. U., also lend a helping hand, adding much to the enjoyment of the occasion.

The church was beautifully decorated. The pastor's portrait overhanging the dainty floral decorations of cut flowers and pot plants with appropriate mottoes formed quite a work of art. The program was planned and rendered in a manner that did credit to the children and showed the proficiency of the leader in the training, and the skillful management of the superintendent.

After the collection, which amounted to \$8.80, the large attentive audience enjoyed a bountiful dinner served by the ladies. The afternoon was spent socially, the children enjoying the swings and other innocent amusements, and the expression was "Is it good to be here?"

VISITOR.

Andrew Chapel, Tenn., July 16.

Death of Mrs. C. C. Brown.

The sad intelligence of the death of this Mother in Israel has just been communicated to us by Dr. Phillips, the pastor of the church at Mossy Creek. She died on the train en route to her home at Mossy Creek, on the morning of July 13th inst. and was buried on Sunday afternoon beside her lamented husband, Dr. C. C. Brown, of blessed memory, in the cemetery at that place. She has been in failing health for more than a year past, and soon after the new year she left for a visit to her niece, Miss Flora Baker, who was teaching music in the school conducted by Rev. Jessie Hunt, near Ashville, N. C. As the summer came on her health began to sink, and convinced that she could live but a short while, she determined to make a supreme effort to return to her home. She was placed on the night vestibule at Ashville, attended by her niece, Miss Flora Baker and Miss Lavinia Livingston, and stood the trip remarkably well until Morristown was reached. There she took a sinking spell and in a few moments expired.

We will publish a suitable obituary of the life and character of this excellent woman in the next issue of our paper.

Dr. Phillips also in his note gives information of the death of Brother Thos. J. Johnson, a member also of the Mossy Creek church, and one of the most influential and highly esteemed citizens of the community. The funeral, which was one of the most numerous attended of any that ever took place in that town, was preached at the Baptist church on Wednesday afternoon, July 12th inst. by the pastor, Dr. Phillips, assisted by Rev. S. S. Hall. Dr. Phillips has also promised to furnish a suitable obituary notice of this excellent brother.

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 sickly, 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 5¢ 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.

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 it eagerly and then read it through."

Another says:

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

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

The Teacher	12
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	18
Kind Words (semi-monthly)	6
Kind Words (monthly)	4
Child's Gem	6
Bible Lesson Pictures	75
Picture Lesson Cards	25

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

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

AMONG THE BRETHREN.

Dr. W. H. Whitsett decides to accept the chair of Philosophy in Richmond College, Richmond, Va., as his friends hoped and expected he would.

Rev. G. S. Tumlin says of Evangelist Sid Williams: "No boy ever enjoyed twisting a rabbit out of a log better than Williams does twisting money out of people."

The article in the *Western Recorder* of last week by Dr. J. M. Weaver, on the topic "Three Remarkable Gardens" is a gem and should appear in all the Southern Baptist papers.

The President elect O. E. Baker of the Hall-Moody Institute, Martin, Tenn., is taking hold of the work with dauntless vigor. The prospects are considerably encouraging.

Evangelist J. C. F. Kygger assisted Rev. W. A. Knight in a nine-days meeting at Rosebud, Texas, which resulted in more than 50 professions and 30 accessions to the church.

Rev. T. F. Moore, of Lexington, Tenn., has been assisting Dr. Geo. M. Savage in a revival at Maple Springs church, near Jackson, Tenn. The results have been very gracious.

The sermon by Dr. A. J. Dickinson in the *Alabama Baptist* on the topic "Our Pastor and His Pay," is a thoughtful, comprehensive production and deserves wide circulation.

Rev. Ben Cox, of the First Church, Little Rock, Ark., greatly delighted Dr. P. S. Henson's congregation at the First Church, Chicago, Ill., recently by delivering two strong sermons.

The church at Roanoke, Ala., is holding a gracious revival, and by a vote of the membership Rev. H. C. Risner, the popular pastor, was requested to do his own preaching.

Rev. Ross Moore, of Highland Avenue Church, Jackson, Tenn., on account of a slight indisposition was unable to fill his pulpit. His church has granted him a rest of a few weeks.

Rev. L. T. Maye, of Huntsville, Texas, held a revival of two weeks at Willis, Texas, in which he assisted Rev. G. M. Daniel. About 50 professed conversions and 43 united with the church.

Rev. John Bass Shelton, of Montgomery, Ala., has been assisting Rev. G. E. Mize in a revival at Montevallo, Ala. There were 27 conversions in one week and 51 asked for prayer one night.

Rev. S. R. C. Adams, of Newnan, Ga., assisted by the Gospel Singer H. A. Woolfohn recently held a revival at West Point, Ga., which resulted in 17 accessions. The sermons were mighty in power.

Rev. John A. Wray, of Milledgeville, Ga., who is a pastor evangelist

of considerable note, has just closed a meeting of great power at Gaffney, S. C. There have been 37 accessions to the church.

During the month of August evangelistic services conducted in the Spanish language will be held at the Pan-American Exposition, Buffalo, N. Y., conducted by Rev. W. H. Sloan, a missionary to Mexico.

The First Church, of Fort Worth, Texas, has selected Rev. W. E. Mason, of Waco, Texas, to become assistant pastor to Rev. Luther Little. Bro. Mason will preach at the Mission stations of the church.

Dr. James Sunderland has resigned as District Secretary for the Missionary Union on the Pacific Coast, because of continued ill health. He has long held this position and will be succeeded by Rev. A. W. Rider.

Rev. M. L. Davis has been assisted in what is known as the Noonday Camp Meeting near Chandler, Texas, by Rev. J. M. P. Morrow. There have been 80 conversions, 25 restorations and 40 accessions to the church.

The death of Rev. J. H. Holt, of Milan, Tenn., in his sixty-eighth year removes from the walks of man an aged, pious, consecrated man of God who for many years was very useful. Of recent years he has been almost an invalid.

Prof. F. M. Patton, of the Murfreesboro Academy, Murfreesboro, Tenn., will turn his work over to Prof. S. C. Parish and return to Jackson, Tenn., to resume control of the Academy Department of the Southwestern Baptist University.

Rev. Chas. H. Bell, of Gleason, Tenn., Moderator of the Weakly County Association, is, we are sorry to say, down with fever and unable to conduct his protracted meetings. This is a severe blow to Bro. Bell. We trust he may speedily recover.

Rev. Joe Jones, of Cartersville, Ga., brother of Sam P. Jones, is to supply the pulpit of the church at Waycross, Ga., for several weeks. Rev. W. H. Scruggs is the popular pastor of this church, but is unable to preach on account of protracted illness.

Rev. D. C. Gray, of Whitlock, Tenn., ably led the music for Rev. Fleetwood Ball, of Paris, Tenn., in a revival at Friendship church, near Paris, last week. Several were baptized, among them Prof. T. C. Wells, who has been a Campbellite eight years. We rejoice with these brethren.

A host of Tennessee friends congratulated Dr. C. H. Trotter, of Winona, Miss., on his happy marriage to Miss Alberta Burress, of Baldwin, Miss. Rev. H. C. Rosamond officiating. Mrs. Trotter is the daughter of the lamented Deacon J. W. Baldwin, and is an accomplished, pious young lady.

Rev. W. L. Tucker, of Belton, Mo., who a few years ago was a Presbyterian, has accepted the care of South Park Church, Kansas City, Mo. He is highly educated and deeply pious.

Editor W. A. Clark, of the *Arkansas Baptist*, is a vigorous opponent of the proposition to put all Baptist Schools and Colleges in Arkansas under one control. He speaks positively through his paper.

Rev. J. S. Campere has lately been assisted in a great revival at Cargile, Ark., in which the preaching was done by Rev. F. D. Baarr, of Arkadelphia, Ark. There were 48 accessions, 30 by baptism.

Editor R. K. Maiden wrote an interesting sketch in *The Word and Way* last week under the caption: "My First Sermon." It was highly enjoyable. He had the universal knee-trembling experience.

Rev. W. G. Reeves is enjoying considerable success in his church work at Farmington, Mo. Last Sunday there were ten additions, 6 by baptism and 4 by letter. There was no special revival in progress.

Rev. A. J. Cockroft, of Plain Dealing, La., has accepted the care of the church at New Lewisville, Ark., and has entered upon his work. Bro. Cockroft has positively fallen in line with all the denominational enterprises.

A prominent pastor of Savannah, says of the preaching Sam Jones recently did in that city: "He got up a great religious spree. It would be better if he would stop professing to preach the gospel of our Lord, and profess to do what he does."

Rev. Martin Ball, of Paris, while engaged in a revival at Henry, Tenn., last week, became overheated and had to be carried home. He recovered sufficiently to justify his preaching at Paris, last Sunday, we are told. We rejoice that the attack was no worse.

Dr. M. L. Thomas has given notice that within a short time he will resign the care of the Second Church, Little Rock, Ark. He has done a great work with the church and has likewise undergone severe affliction, while in this pastorate, his wife having passed to her reward.

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Mr. and Mrs. Holmes are the father and mother of Holmes Bros., of McComb City, one of the largest mercantile firms in South Mississippi, who will testify at any time to the truth of the above statement. Names upon names could be added, but let this one suffice. When taken in time any of these troubles can be cured by my treatment. If neglected too long, nothing will cure them. When the blood has taken up the poison matter and the entire system becomes permeated with it, and the patient becomes droopy and despondent, it is then a hopeless case. "A stitch in time saves nine." For further information, address

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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
Lv. Columbus..... C. & C.	8.00 pm	11.35 am
Lv. Akron..... Erie	8.30 pm	12.05 n'n
Lv. Lakewood (Chautau-)	1.08 am	4.30 pm
Lv. Jamestown (qua Lake)	5.45 am	10.18 pm
Lv. Buffalo..... Erie	5.55 am	10.30 pm
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OBITUARY

HARRIS.—Bro. James Harris died Feb. 11, 1901. He was 65 years of age. He professed religion in his early manhood and has lived a consistent Christian life ever since. Bro. Harris was in the organization of Stock Creek Church, which was organized in the old log school-house in 1870. The church resolved to build a house and Bro. Harris contributed more toward the erection of this house we now worship in than any other member. He was elected deacon from the beginning of the church and served faithfully until his death. Two years before his death his health began to give way. During this time he bore his affliction with Christian grace. In the last hours of suffering he expressed his willingness to meet his Savior. We, therefore, submit with meekness to the will of Him who ever doeth all things well. Therefore be it

Resolved, That we tender to the family of our deceased brother our heartfelt sympathy in the sad hour of their bereavement.

Resolved, That in the death of Bro. Harris the church has lost one of its most worthy members, the community a good citizen and the family one of its brightest jewels.

Resolved further, That a copy of this be put on record in our church book, a copy be furnished the family, and a copy be sent to the BAPTIST AND REFLECTOR for publication.

M. D. JOHNSON,

T. W. ELLIS,

J. N. HADDOX,

Committee.

REV. J. F. HALE,

Moderator.

T. A. RAMBO,

Church Cl'k.

Stock Creek, May 12, 1901.

HARNED.—Mrs. Jennie Harned, daughter of J. A. and Eliza Seay, was born April 7, 1863; was married to H. N. Harned Sept. 22, 1879; died June 18, 1901. Professed religion at eleven years of age. Twenty-seven years of her life were spent in the Master's service. She was a true and devoted Christian, and her life was an example worthy of imitation. She left a husband and five boys to whom we extend our sympathy. We cannot say to them, weep not for her, but we do say, weep not as those who have no hope. Think of the time when you shall be reunited at the right hand of God, where there will be no more separations, no more good byes. Let us strive to live so when we come to die that we may go as triumphantly as she did. About four hours before the end came she was so happy, talked so sweetly, begging everybody to meet her in Heaven. Before she became unconscious she said, "I see my sweet baby. I see my sweet baby." The baby had gone to rest about two years before the mother. Oh! how sweet to think that when we too come to die, if we live as she did, that the angels may also come to us when dying. How could anyone doubt religion after such a triumphant death?

Religion filled her soul with peace

Upon a dying bed;

Let faith look up, let sorrow cease,

She lives with Christ o'er head.

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OBITUARY.

CROCKER.—Death invaded the home of Bro. H. J. Crocker, Jr., Orinda, Tenn., and took his bright little son, Nesbit, in May, at the age of eight. He was the only son and was the joy of the household. He was manly, affectionate, intellectual and promising. His death was a great bereavement to the family. Father, mother and sisters and relatives have the comforting thought that Nesbit is in the land of light, happiness and glory. Heaven is more attractive. May God give grace to this afflicted family, and may His gracious Comforter lead and strengthen in all the sorrows of life and grant a joyous reunion in the realms of bliss when all the sufferings, bereavements and disappointments of life are passed, and "death is swallowed up in victory." J. H. BURNETT, Pastor.

SCALLORN.—W. H. Scallorn was born in 1840, professed faith in Christ 1857, died at his home in Atwood, Tenn., July 11, 1901. Bro. Scallorn had been a deacon for nearly thirty years. Several years ago he was paralyzed and since that time he has been lame, but able to attend to business. On Wednesday morning, the 11th, he was unusually happy and bright; he went to his office and while sitting at his desk was stricken again with paralysis, never to speak again. Death came as a thief in the night, but he was watching and prepared to obey the summons. He was truly a good man and will be greatly missed in Central Association. His funeral was preached Thursday, before a large congregation of friends, by Rev. W. H. Sledge. Bro. Scallorn leaves a widow and one child to mourn his death. May Heaven's richest blessings rest upon them in their great sorrow.

A FRIEND.

ROBERTSON.—Deacon William Robertson was born July 4, 1838, and died June 27, 1901. Aged 62 years, 11 months and 23 days.

Bro. Robertson professed faith in Christ, and united with the Methodists, with whom he continued until about 1877. Being thoroughly convinced of the truth of Baptist doctrines he united with the Salem church at Liberty, D. Kalb County, Tenn. Shortly after he was chosen to the office of deacon, which he filled to the satisfaction of his brethren, and to the glory of God. His life was consistent and active. He was devoted to his church and the cause of Christ. He was a good citizen, constantly kept in office. He filled the office of justice of the peace for a long period; a school director for a number of years. He was interested in having good schools; devoted thought, time, labor and money to this end; filled with a public spirit, he always aided in a good cause. He was twice married. His first wife and five of her children preceded him. His second wife is left with three children, one having died. Ten children mourn the loss of their father. All are professors that have arrived at mature years.

The bereaved widow is a noble Christian woman, and devoted to the cause of the Master. She sorely feels her bereavement. All feel that we have lost a good man, a devout Christian, a faithful officer both in

church and State, a wise counselor, a willing helper in every good work. The poor have lost a true friend. But our loss is his gain.

Therefore let us not sorrow as those that have no hope, fully assured that all things work together for good to those that love God.

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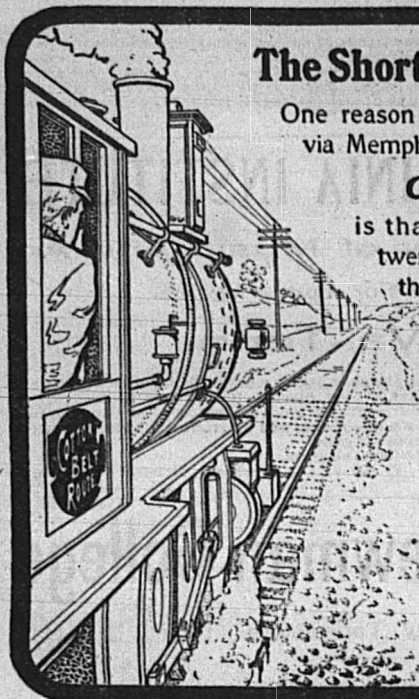
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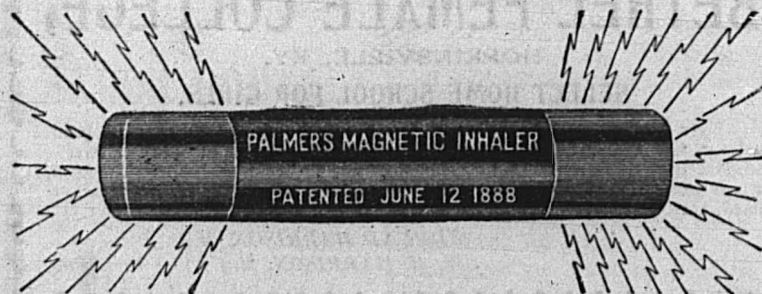
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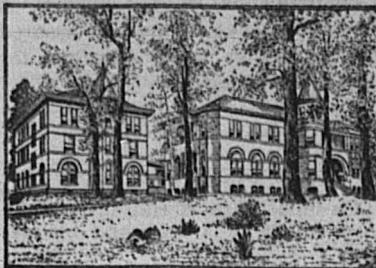
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