

# Baptist and Reflector

Speaking the Truth in Love.

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## CURRENT TOPICS.

The Coronation of King Edward VII of England, occurs on June 26th. Most elaborate preparations are being made for the occasion, which is expected to be the most gorgeous event of the kind in British annals.

The Senate Committee on Naval Affairs last week favorably reported the bill placing Captain Richmond Pearson Hobson on the retired list of the United States Navy, in compliance with a recent message of the President.

The Democratic State Convention, at its session in this city last week, nominated Hon. James B. Frazier of Chattanooga for Governor of the State. He had no opposition. We do not know Mr. Frazier personally, but we understand that he is a high class man in every way. He is a Methodist. It is not yet known whom the Republicans will nominate.

On last Sunday, Mark Twain attended services at the Fifth Street Baptist church in Hannibal, Mo., of which Rev. Everett Gill is pastor. It was here that the humorist spent his boyhood days. After the sermon Mr. Gill paid a tribute to the author and invited him to the pulpit. Filled with emotion he arose and spoke upon "The Gospel of Good Cheer." He had a very attentive audience.

While the immigration bill was pending in the House of Representatives last week Mr. Bowersock of Kansas offered an amendment to prohibit the sale of intoxicating liquors at immigrant stations. After a lively debate it was carried by a vote of eighty-three to eighteen. Mr. Landis of Indiana followed this victory with an amendment to prohibit the sale of intoxicants in the Capitol, and it prevailed by a still larger majority—108 to 19. This is good, very good. This, however, is not the whole story. This is all the daily papers tell us about the matter. But back of these amendments and leading to them was the exposure made by the *New Voice* recently of the sale of intoxicating liquors in these places.

Prof. Anglo Heilprin ascended to the top of the crater of Mont Pelee last Sunday in company with two guides and Mr. Leadbetter. While on the summit several violent explosions occurred, but notwithstanding the thousand dangers surrounding him, Prof. Heilprin spent a long time taking observations. Looking down the crater he saw a huge cinder cone. The crater opening is a vast crevasse 500 feet long and 150 feet wide. While engaged in this task the lives of the members of the expedition were continually in danger and one particularly violent explosion covered Prof. Heilprin from head to foot with the viscid. He persisted, however, and found as had been suspected, that there were three separate vents for the volcanic matter. Meanwhile Mont Pelee, seeming to resent the intrusion of man into her awful territory, belched out huge volumes of steam, ashes and boiling-hot mud.

## A Ceaseless Requiem.

BY JESSIE PARMELEE

(Off the coast of Denmark there is a submerged city, and sailors say that when the sea is still, as they sail near the place, they can hear the ringing of a church bell underneath the waves.)

The wind blew lightly o'er the deep,  
Rocking our vessel with gentle sweep,  
As the waters rose and fell.  
The heaving bosom of the sea  
Seemed sighing out a melody  
With the notes of a mystic bell.  
From under the crest of the waves there came  
The clear note of the bell, the same—  
With solemn strain—  
That in a church tower long had rung  
Beneath the setting of the sun—  
A sad refrain.

A touch of sadness comes to me  
When I think of that bell beneath the sea,  
Ringing its knell of the past.  
As o'er the bell the waters surge,  
Forever rings a mournful dirge,  
As long as time shall last.  
Oh, liquid bell of the liquid sea,  
Would you tell us of those who ceased to be  
In the vale of departed years?  
I can guess the tale you would have sung  
If yours has been a human tongue,  
And yours a heart of tears.

A glad, gay city, full of life,  
Thronging streets and business strife,  
With unusual noisy din;  
Lovely homes and stately hall,  
Towers, turrets, wealth, and all  
Went down when the sea rolled in.  
Little babes with soft, warm breath  
And cooling voices, met their death,  
And childhood's laugh so full of glee,  
Was hushed forever by the sea.  
Now, tiny forms the waters lave,  
And golden hair with sea-weed wave.  
Is this the tale you fain would tell,  
Oh, never-ceasing, ringing bell?  
You ring of youths and maidens fair,  
Whose love you echoed on the air  
Before the sea rolled in  
You toll for men whose love of gain  
Kept them from God and left a stain  
Of unrepented sin  
Now, aged forms the waters lave,  
And silver locks with sea-weed wave.  
Like memories in every soul  
For the past that's dead, they toll and toll;  
Ah, sad the strain!  
For a past that's good they ring and ring,  
And the heart will ever sing and sing  
A glad refrain.

602 Eleanor Street, Knoxville, Tenn.

## A Snatch of English History.

BY REV. ROBERT MORRIS RABB.

James I became king of England in 1603. He had been brought up in Scotland a "strict Presbyterian," and, before leaving Scotland, promised to defend the Presbyterian position, declaring that the service of the Episcopal church was "an evil-said mass in English." In the latter part of Elizabeth his predecessor's reign, England had begun to grow rich. When James left poor, sterile Scotland he met a new state of things in England. The Established Church had great power at court, so the bishops and prelates began to manipulate James from the start. James had been saying before he left Scotland that he ruled by "divine right;" that God gave kings the right to rule, and not men. The representatives of the Established Church seized upon this idea and echoed it back into James' ears. James turned his back on the Presbyterians and the English Puritans and threatened to destroy all Puritans living in England.

The Puritans begged that certain changes be made in the ritual of the Established Church, and that a more careful observance of the Lord's Day might be enjoined; that ministers only who were prepared to preach be allowed to preach, and that ministers be allowed, by law, to marry. These Puritans also asked

that they be required to subscribe only to the Articles of Religion and the supremacy of the king. These petitions gave the High Church representatives a coveted opportunity of saying that the Puritans were enemies of the king, and were only seeking to limit his powers. This stirred the king's blood, and he called for a "disputation" between the High Church representatives and the Puritan leaders. Eighteen of the former were chosen, and four of the latter, and it is needless to say that the decision rendered was adverse to the Puritans, for James, himself, acted as judge.

It is estimated that there were about 3,000 Puritan preachers in the realm at that time.

Bancroft, bishop of Canterbury, the successor of Whitgift, set about the task of destroying the Puritans. A convocation adopted forty-one "canons" prepared by Bancroft, which proved to be a setting up of the Inquisition in England. The terrible sentence of excommunication, which deprived a man of all civil rights, prevented him from suing at law, committed him to prison for life, and after death denied him a Christian burial, was now thundered forth against non-conformists. All were to be excommunicated who affirmed that any of the Thirty-nine Articles, or any of the rites and ceremonies of the church were erroneous, wicked, superstitious, or such as good men could not approve of, or who asserted that the Book of Common Prayer contained anything repugnant to the Scriptures. They, also, who left the communion of the church and set up separate establishments, claiming for them the name of "true and lawful churches," were to meet the same doom. It was only a few months after this till about 300 ministers among the Puritans were silenced. Some were imprisoned and some left the country. For six years this continued, and a test oath was ordered by the great universities to keep the Puritans from having another crop of educated preachers.

Bancroft died in 1610, and in 1611 Abbot became primate of England. The fact that Abbot was a Calvinist of a strong type proved fortunate for the Puritans, and from 1611 to 1625 the Puritans had peace. James died in 1625. The one thing good in James' reign, which proved a blessing to all English speaking people, was the translation of the Bible into what came to be known as the King James' Version. James selected fifty-four scholars of various shades of learning and set them to this splendid task. When Dr. Reynolds, one of the most accomplished scholars of the day, offered the recommendation to have the Bible translated into the best possible form, the prelates objected, but Reynolds' recommendation carried. In 1611 the King James' Version appeared. How strange the false James should have had it in his power to order a piece of work done which has proved to be a blessing of the widest reach.

Buffalo, N. Y.

## The First Christian Church.

In your issue of March 13th I noticed a somewhat apologetic statement made for allowing an item to appear in the Sunday School Board matter to the effect that the first Christian church began on the day of Pentecost. I was not aware that there was any serious difference of opinion or doubt among Bible readers that the first Christian church did have its beginning on that day. It is an interesting subject to all Christians, though not a vital one, and if you can point to any Bible passage, or any other credible and sufficient authority, showing the organization of a Christian church at an earlier date, I am sure there are many of your readers who would be thankful for the information. Any such passage in the sacred record has escaped me, though I am familiar with the passage in Matt. 18:17. That was uttered by the Master shortly before his death and had its application, I think, to the future, where the church should be constituted. I have heard

persons express wonder that the Savior himself, while on earth, did not fully organize a church in all its details, and that the evangelists did not each give a full account of it. I long thought this way myself. Had he done so important a thing surely he would have taken care that it should be thoroughly done and fully recorded. But after maturer thought it appears very plain to me why neither he nor his disciples could or should organize a Christian church prior to Pentecost. The great essential foundation transactions of the Christian dispensation had not been accomplished until the death, resurrection and ascension of Christ and the coming of the Holy Spirit. The whole grand scheme of man's redemption hung on these four momentous, transcendent occurrences. How could the new dispensation be perfected and inaugurated until these high, wonderful, and essential facts had all been accomplished? And how could a Christian church be organized and launched until the Christian dispensation itself had been perfected? The church under the new dispensation was not ready for full and complete inauguration until Christ had left the earth and the Holy Spirit had come to take his place, according to his repeated assurances. Until his ascension—indeed, up to Pentecost—not one of his disciples even understood clearly the great purpose of his coming. They all believed, as did all the Jews of that day who believed in him at all, that he came to restore the temporal kingdom of David with added power, glory and luster. The very last thing the disciples said to him before his ascension was: "Lord, wilt thou at this time restore again the kingdom to Israel?" You remember the Savior's answer, that they had nothing to do with this—it was not for them to know—but that they must wait in Jerusalem, and they should soon receive power and knowledge what to do. Happily, their faith had now grown sufficiently to obey him this time, as they had not done before. Now, I ask, how could men in such darkness as to the purpose of Christ's coming, and of his wonderful plan of salvation, be qualified to organize a true Christian church, or even to belong to it? Why, even Peter, after the resurrection of the Lord, and after receiving three commands for that momentous appointment in Galilee, had so little faith and understanding of the high issues involved that he soon got tired waiting for his Master, eventually gave it all up as a delusion, went back to his fishing business and led the others off with him. So blinded was he by his lack of faith and his disobedience that he recognized neither his Lord's form or voice when he hailed them from the shore. Is it any wonder the Master found it needful to administer that burning, but loving, rebuke to Simon, whom he could not now call Peter, a rock?

Though the meal was all prepared, miraculously provided, he made them bring up some of the great fishes just caught. Then, after the meal, he said: "Simon, son of Jonas, lovest thou me more than these?" "Lord, I do."

"Then Feed my Lambs. I called you from this fishing business for that high duty."

"Simon, do you love me?" "Truly, Lord, I do."

"Why, then, have you so quickly returned to this worldly vocation from which I took you to feed my sheep?"

"Simon, are you sure you love me?"

"Lord, thou knowest all things, thou knowest that I do."

"Then feed my sheep. Follow my commands in the work I have given you to do. When you were young, before you became my follower, you could follow your own ways and wishes. Now, if you love me, you must follow and obey me, even unto death." Peter obeyed the command to wait in Jerusalem—obedience is the highest proof of faith and love—and soon after, on Pentecost, came the promised gift of power. The Spirit opened his eyes, brought the light. Thus enlightened and led by the Spirit, he for the first time understood all those prophecies which told of Christ. It was a flood of illumination. He was from this moment a new man. No longer a weak coward, trembling under the eyes of a servant-maid and denying his Lord with oaths and curses, but firm as a rock, bold as a lion, showing his Lord to be the promised Messiah, the son of David, proving it by the Scriptures and standing before the whole Sanhedrim to charge them with his murder. This wonderful change in Peter, and the other disciples, came with the Pentecostal gift of the Holy Spirit. Before that they had looked and hoped only for the temporal kingdom of David, and were full of darkness, doubts, and disobedience. Now they see it all, understand for what Christ came, the meaning of his mysterious sayings, for what purpose he suffered and died, and the application of the glorious prophecies, before so dark and mysterious. Therefore, Peter could preach that great sermon by which thousands were convicted and converted. Was not this indeed the glorious beginning of

the Christian dispensation and the Christian church in its full splendor and power?

So it appears to me; so it has been taught in our Sunday schools from my earliest recollection; so it is received by the Christian world, so far as my reading extends. But if there is more accurate or reliable knowledge on the subject, I would be glad to have it. I want God's own truth on these matters concerning his kingdom, and am now too near the river crossing to lightly accept error or indulge prejudice.

Memphis, Tenn.

S. W. HAMPTON.

### Jesus Teaching While Dining

BY REV. ALBERT R. BOND.

Jesus entered the social life. His contact with people was intimate. Into the family circle he must have entered, often, although we have the record of only a few times. Seven instances are given of Jesus dining. At Cana he attended a marriage feast (John 2:1-11); at Capernaum, Matthew, the tax-gatherer, gave an entertainment in his honor (Matt. 9:9-17, Mark 2:13-22, Luke 5:27-39). Somewhere in Galilee, Simon the Pharisee, gave him a dining at which a woman anointed his feet (Luke 7:36-50). It was probably in Judea that he took a meal with a Pharisee (Luke 11:37-54); probably in Perea he dined on the Sabbath with the chief Pharisee and healed a man with dropsy (Luke 14:1-24). At Bethany, Simon the leper entertained him, and Mary anointed him for burial (Matt. 26:6-16, Mark 14:3-11, John 12:2-8); at Jerusalem in the upper room he instituted the Lord's Supper during the paschal feast (Matt. 26:21-25, Mark 14:18-25, Luke 22:14-38, John 13:14).

In the history of these occasions we find Jesus teaching by precept and example some of his great truths. To a few of these we call attention:

1. Social customs. He honored women. Though somewhat brusque to a Westerner, Jesus' answer to his mother at Cana was reverent and even tender. Her implied request was answered, for he supplied the wine, thus saving his mother the chagrin over a friend's misfortune. Simon, the Pharisee, thought that Jesus was ignorant of the character of the woman who anointed his feet. But the story of the sinful life and the repentant heart had been read by Jesus and he honors her sincerity and longing for purity with the forgiveness of her sins. The self-righteous man, proud of his exclusion from the defiled, accentuates the tender attitude of Jesus toward the poor unfortunate. In "Gesta Christa," Dr. C. L. Brace has outlined the good that the religion of Jesus has contributed toward the better condition of women. "Whatever position woman holds in civilized society is clearly a fruit of Christianity" (p. 298). A reading of Dennis' "Christian Missions and Social Progress" will give the contrast between Christendom and heathendom in the treatment of woman.

Jesus blessed with his presence and sanction the natural relations of life, having regard also for the amenities of life. He enjoyed the offered hospitality. Simon, the Pharisee, received a rebuke for the failure to provide the guest with water for the dusty feet, while the tears and kisses of the despised woman supplied the deficiency of courtesy (Luke 7:44). Prof. Matthews well says: "Social life was shown both by the words and life of Jesus to be the normal life of men" ("Social Teaching of Jesus," page 162). He was not a slave to tradition, for the course of the Pharisees was rejected when they wished to enforce accumulated burdens (Luke 11:39-44).

2. Treatment of the sinner. The most degraded men and women were the objects of his care. The woman who had sinned found his mercy (Luke 7:36-50). The Pharisaical spirit still survives, for the return road is hard to travel. Lyman Abbott suggests a sharp criticism of the present attitude toward unfortunate women: "Love can call her back to life again. She is not abandoned of God; she is not abandoned of herself. Why should we abandon her? Why should we reach out a hand to help every other sinner, and none to this one? Why open the doors to every other sinner and close them to this one? Christ's first principle was that vice in a woman is curable. His second was equally radical and far-reaching. He treated the same vice as not less culpable in man. He did not condone in the one what he condemned in the other." ("Christianity and Social Progress," pp 342-3).

Jesus adopted the contactal method in affording help. The complaint was often made that he kept company with sinners and publicans (Mark 2:16). This is the best way to reach the needy. The social settlement idea carries out this plan. Forgiveness of sin was exercised by Jesus.

3. Religious ceremonials. Jesus stressed the essentials. The Pharisees gave much time to external ceremonies, regardless of the inner excellency of

character. The outside of the vessel must be clean, and the mint and anise must be remembered. These outer features are not to be neglected, but life's true valuation gives the foremost places to the essential things (Luke 11:42).

Fasting need not be compulsory. The parables of the new and old cloth, the new wine and old skins show that in the new order under the rule of Christ we should look for a new spirit in contrast to the old. Fasting may be a fitting expression of heart thoughts at one time, when it would be untimely under other conditions. The friends of the bridegroom would hardly feel in the mood for fasting as they linger in the splendor of the wedding joy. But soon might the fast be welcome (Matt: 9-14).

Jesus teaches that fasting is not a religious custom of unvaried application, but that individuals may occasionally find it the best outlet for mournful feelings. Dr. Broadus observes: "But it did not suit the spirit of the gospel; and our Lord shows by two homely and striking illustrations how incongruous and injurious would be the connection with the new of what was peculiar to the old" (Com. Matt. *in loco*).

4. The life in service. Care for the poor was specially enjoined by Jesus. The Pharisees took more thought for display than for real service (Luke 11:40). "Benevolence is a better way of keeping meals from defilement than scrupulous cleansing of vessels" (Plummer, Com. Luke *in loco*). The poor are an abiding possession, (Mark 14:7) and their help is in the duty of religion. Methods of help have been suggested by social reformers, and in reviewing their worth one recalls the note of appeal and scheme of relief sounded in Thomas Hood's "The Day of The Laborer"—the wail of the unemployed:

'No alms I ask, give me my task;  
Here are the arm, the leg,  
The strength, the sinews of a man,  
To work and not to beg.'

The stewardship of wealth should be recognized. One lesson from the parable of the Supper (Luke 14:1-24) is the obligation that the more prosperous owe to the needy ones. "Jesus does not mean to forbid our entertaining those whom we love. He means simply: in view of the life to come, thou canst do better still" (Godet, Com. Luke *in loco*).

In the memorable night of the betrayal, Jesus washed the disciples feet and showed the plan of noble and useful service (John 13:1-20). When this is regarded as a formal ceremony, its beauty is gone in a land of boots and shoes; but serving as an example of the humility in helpfulness, it forever calls the whole body of disciples to emulate their Master. 'Side by side with the symbolism of the Lord's Supper there should be set this other symbolism of the Christian life—the symbolism of service. The one is the sign of the power derived from Jesus; the other is the sign of service inspired by Jesus. The final test of Christian discipleship is in its capacity to stoop and serve' (Peabody, "Jesus Christ and the Social Question" p. 315).

5. His special work. In the Lord's Supper Jesus sets the memorial of his sacrificial work for men, and his second coming (Matt. 26:26-29). Jesus is the preparer and the revealer of the soul's abiding place and its future blessedness. He came to reveal the Father. To the disciples his work of world evangelization is committed, as they shall be guided by the Holy Spirit (John 14). "Christ's departure enables the disciples to do through his intercession greater works than he had done, in order that the Father may glorify the Son" (Wescott, Com. John *in loco*).

Reclining at table Jesus gave some of his great thoughts. They show the just criticism that "never man so spoke."

Pembroke, Ky.

### "Dead Churches."

There has been a great deal said of late about "Dead Churches—Are They Dead?" What I shall say will not be said for the sake of controversy, but to help us to understand just what we ought to do for the furtherance of the Redeemer's Kingdom.

I do not mean to censure any person or persons. We ought to profit by our own mistakes and the mistakes of others. Do not understand me to be opposed to missions, for I am ready to cry out missions everywhere, on every hilltop and in every valley. I am, from experience and observation, driven to the conclusion that the way to kill a church and bury it face foremost is to give it a pastor supported by the State Board, or an endowment fund. Pastors, too, like the church, enjoy being fed on the loaves and fishes. They, like all other men, are fallible. They like to know that their salary is sure pay without much effort on their part to train the church along the lines of duty

to the pastor. I believe many pastors ought to be asking the same question that Paul asked of the church at Corinth: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." Cor. 2: 12-13.

In 1881 my wife and I became members of a church at that time numbering thirty-one. Under the leadership of Brethren T. F. and S. S. Hale it increased to something over a hundred members. The church paid her pastor's salary and was in a very prosperous condition, when we decided that the thing to do was to secure an endowment for the church. We were offered \$2,200 on certain conditions, and provided we would do certain things. I, together with other brethren, worked for weeks with our hands to secure the endowment, and when it was secured we felt like crying out: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." To-day, that church has, as her membership, the wealth of the community in which it is situated and is doing nothing. Besides, there is nearly always discord and confusion about who their pastor shall be. If the pastor gets a preacher to help hold a meeting they feel that he ought to pay his assistant out of his salary of \$120. The way to make a child healthy is to give it plenty of good and wholesome food and plenty to do. It is the same with a church.

I have known other churches to have pastors furnished them by the State Board when they were plenty able to pay their pastor's salary and would have done so if the pastor had only taken the pains to teach them their duty to him. Those very churches whose pastors have been paid for the past two or three years have no pastor now, no regular church meetings, and are doing nothing—waiting for the State Board to do their work for them. These churches had a pastor and were doing some mission work before they got help from the Board. So you see that these churches, at least, like the one endowed, were injured by being carried.

John A. Broadus once said: "The way to know how to preach is to preach; the way to know how to pray is to pray." I add, the way to know how to pay is to pay. A church that does absolutely nothing is not worthy the name of a church.

I used to be an advocate of missionary pastors, but I am forced to the conclusion that they are not the best for the churches. My opinion about missionaries paid by the State Board is that they ought to be men full of zeal and the spirit of the Master, appointed not to preach to one certain church, but to seek out the destitute places and work where work is worst needed.

These missionaries ought to call on the people for help wherever they go. They ought also to teach the people that supporting the minister who labors among them is rendering service to the Master.

L. D. RUTLEDGE.

### The Foolish Pastor.—Divine Pessimism.

BY ENOCH WINDES.

#### THE FOOLISH PASTOR.

A foolish pastor is not necessarily a fool pastor. He simply does things that are foolish and bring him more or less trouble—generally more trouble. He is anxious to command the maximum influence with his people. He indulges a righteous ambition to lead them to generous deeds in benevolence. He must, therefore, appear well in person and in conduct. Good clothes command respect, except when the wearer is unduly conscious that he is well dressed. Exceeding care in spending money is despised in all and by all. It is unpardonable in a pastor. Hence, he dresses to an extent not justified by double his salary. And he gives to all good causes as though there were no danger of exhausting his income. He attends all general meetings of his denomination, often spending as much in one week as would be necessary to pay his family's grocery bill for a month. Of course the groceryman can wait on him. But there is always a day when waiting on the best man in the world to pay a just debt becomes burdensome.

To be sure, the pastor needs to go to the Association, the Convention, the B. Y. P. U., and several neighboring Associations, and a Sunday School Convention or two. Only by so doing can he keep fully abreast of the times, be a first-class pastor. And if he is not up to date and prominent in all general meetings, the churches do not want him to be pastor for them, whatever the Lord may think about it.

It appears, therefore, that a pastor very much needs an abundance of wisdom to keep him from being a foolish pastor. But then his foolishness don't amount to so much, at last. The world, and even the brotherhood, hasn't time to bother about it, and the pastor

gets along somehow, providentially or otherwise. A foolish pastor can support a larger family respectably, attend all the Associations and Conventions, and pay more bills (debts) on less income than any man on earth except a Methodist circuit rider. It is simply wonderful. No wonder there comes a day of reckoning, as with the acrobat. His financial, social, clerical and moral gymnastics are just so fearfully taxing that when old age comes he is helpless and practically homeless.

#### DIVINE PESSIMISM.

"Sufficient unto the day is the evil thereof," Matt. 6:34. Generally human beings are either optimists or pessimists. Extreme emotions, extreme thinking, extreme acting, are well nigh universal. And every extreme despises every other extreme. The optimist discounts the heart of the pessimist, and the pessimist discounts with vindictive satisfaction the brains of the optimist. Nothing but abiding faith in God can hold humanity on the golden medium where the happiest realities are experienced in full view of deceptive imaginations and abounding evil.

1. Jesus, our Savior, was neither an optimist nor a pessimist in the ordinary sense of the terms. In his pure, untarnished humanity, prospects never deceived him, nor did evil hold his thoughts and absorb his soul. He walked day by day in paths of righteousness, recognizing impending calamity, but never permitting to-day's joys to be embittered by to-morrow's sorrows.

2. He faithfully pointed the world to the greatest good. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," Matt. 6:33. In the kingdom of God food and raiment come as naturally as seed time and harvest. Why then, the poor of the churches? Simply because living has not been in harmony with the righteousness of God. The churches are God's instruments for meeting this failure of some of his people. Any church, therefore, that allows its poor to be fed and clothed by the State stands before the world compromised. It may preach the word to a lost world, but it does not live that word. Jesus, however, points to the greatest good on earth, that is, the kingdom of God and his righteousness, and the life one may have in that kingdom.

Jesus prophesied daily evil: "Sufficient unto the day is the evil thereof." Every day has in it enough of evil, and Jesus would not ignore that sad fact. He would have people open their eyes and see for themselves. Many people esteem it a virtue never to see an approaching evil. They know to-morrow has for them a sore misfortune. They know, too, that to-morrow has family, food, shelter, clothes, and friends. But they never see the misfortune for looking at family, food, shelter, clothes and friends. Are they better than our Savior? He took in the whole picture, and stood before the approaching day in his perfect manhood, taking it all for just what it was worth. He was never wild with delight, nor was he ever utterly overcome with sorrow. It requires a most vivid imagination to see the Savior's face wreathed in smiles while his soul is tortured with grief. It is equally difficult to see him cast down, terrified, and desperate at the sight of misfortune.

3. The good secured one, is fortified against the evil. Righteousness and iniquity have no affinity. Where righteousness is enthroned iniquity cannot reign. Good and evil cannot dwell together. A good man cannot at the same time be a bad man. As long as goodness is enthroned in his heart badness may come around but it cannot take possession of him.

When God has dominion of a soul, in that soul Satan cannot wear a crown.

(a) In God's kingdom and righteousness evil may assail but it cannot overcome. It can do no more than threaten and annoy. Timid souls may quake in its presence, but if God be their King, whatever evil may do—it may rage never so much—he will be glorified in their preservation, and they, themselves, will be ultimately glorified. Evil may frighten, but that only drives the soul closer to God. It may even kill the body, but that is only unlocking the prison house of the soul and sending it forth to revel in the sweets of perfect liberty.

(b) *Divine Pessimism* recognizes the approaching evil, but, standing in the good, bids it defiance. That is what the Savior taught people to do. Are not his teachings worth considering? Is it not the highest wisdom to follow them? Is this then pessimism at all? It is our Savior's way of doing where men generally would be either all sunshine or all shadow, all joy or all sorrow, all hope or all despair, all honey or all vinegar.

Seek first of all the kingdom of God and his righteousness and all other needful things come along most naturally. Only be wise as God may give grace.

Town Creek, Ala.

### "Not Forgotten."

"Not one of them is forgotten before God." If such is true of sparrows, how much more is it true of his children, whom he loves infinitely more than sparrows. Yes, but brethren, we, too, should not forget those who have helped us. We are the children of our Father, who cares even for sparrows. Let us have his spirit of "not forgetting."

How sweet and holy is the tie of friendship. To be remembered is very heaven to the lonely soul away from home. Recently, I have been kindly and generously remembered by some of God's elect in Tennessee. Blessings on them.

"I am praying for you;" "We have not forgotten you;" "Here is an expression of our appreciation of your services;" "Accept the gift as a token of our love for you." These, and similar expressions, are sweeter than honey to me.

It has been my good fortune to know some of earth's purest and best. May their tribe increase.

In my prayers I must remember the BAPTIST AND REFLECTOR and its editor, those to whom I once preached in Tennessee, and my brethren in the ministry with whom I have labored.

How can I ever forget Bartlett, Greenfield, Bells, and Bolivar churches? The University at Jackson, its faculty and President, my fellow students? God bless them all the days. Their success is my rejoicing, their failure my sorrow.

Much of my love for the cause in Tennessee is due to the unifying and spiritual tone of your paper, which brought me information, week by week, of the State's consecrated workers. Long may you live.

Before closing I must speak a word for the Seminary. Frequently some one speaks against it. Listen to its friends, hear what they say about it:

"Behold, the half was not told me," of all the benefits and blessings to be had here in Louisville. Next week I hope to give a detailed account of the religious work done by the students. Suffice it now to say that orthodox in teaching, spiritual in tone, and loving in spirit, the Southern Baptist Theological Seminary stands the peer of any institution.

The stamp of Dr. John A. Broadus is still upon it, the spirit of his teaching still lingers. President Mullins is a worthy successor of the great and scholarly Broadus.

My young brethren in Tennessee, come to the Seminary at least one year. You will always thank God for it if you do. I am expressing the sentiment of the 242 students who have been here this session, and the verdict of the twenty-one from Tennessee. Send for the new catalogue. Write a postal to Dr. E. Y. Mullins for one to-day.

I expect to spend the vacation in the "Old Volunteer State" in meetings. Pray that the Lord of the harvest may give us a rich reaping. J. F. RAY.

N. Y. Hall.

### Mayesville, Kentucky.

Warm weather seems to have set in in earnest after the meanest winter I have ever experienced in Kentucky. Mrs. Boyet's health broke down completely during the severe winter we had, and she has been in Texas for over a month recuperating. I am glad to say she is improving, though several months will be necessary in her native climate for her complete recovery.

Our church improvements are now complete and we have one of the most beautiful auditoriums in the State. Our new, large pipe organ is the completion of its architectural appearance and is one of the most handsome designs, as well as one of the sweetest toned instruments to be found. On last Thursday night Prof. Barbour, of the Conservatory of Music of Cincinnati, gave an organ recital which charmed the largest audience of cultivated people ever assembled in the building. Our people are delighted with the improvements, and with the outlook. We have recently ordained six deacons and forever settled the question of an ordained deaconship in this church, and that, too, without friction. We have had several valuable additions recently and others are expected soon.

The church at Carlisle is happy in its beautiful new house, with preaching every Sunday. Brother Mahoney, their bright young pastor, spent the night with me this week and took the Knight's Templar degree in Masonry. Mayesville is a great place for secret orders.

The Mayesville church has called Brother Rosser, a student at Georgetown, and a very promising young man, but we have not learned whether he will accept.

The Bracken Board had a very interesting meeting at Lewisburg last week at which the question of establishing a school at Moorehead was discussed. The

subject of mountain education is running high. Unless some better organization is effected to guide the enthusiasm and take care of the little Baptist schools which are springing up it will take no prophet to tell the results to our cause when, after an effervescent dream, the reaction sets in. Texas effected a federation in time to save her little schools and give a wonderful impetus to her greater ones, but none too soon. Would that some plan could be fallen upon to give academic education among the Baptists stability all over the country. Some plan is needed in Kentucky, badly, by which all of these mountain schools can be fostered alike and free us from jealousies and from so many agents of different schools. One or two men could do the work of endowing a number of federated schools far more effectively than so many representing rival interests.

The New Era Institute, held by Dr. J. W. Warder, in Maysville, recently, was interesting and successful. Dr. Warder seems to be taking on new life and power. He was pastor in Maysville fifty years ago, and it is doubtful if he spoke with more power than he did in this recent Institute.

JOHN H. BOYET.

#### Commencement of Carson and Newman.

The year has come and gone and this College has closed a most prosperous and successful year. The exercises of commencement week were somewhat different from those of several previous years. In the first place, there were no graduates in the literary, linguistic, mathematical, and scientific departments of the College. In the department of music there were two young lady graduates, and in the business department an unusually large class obtained certificates of graduation.

The fact that there were no students entitled to the B. A. degree is due to two causes: First, the extension of the course of study during the past two years; second, the disposition of young men to take a "short cut" to business and professional life. This latter course is, in many cases, enforced by necessity. A large number of students find their resources insufficient to enable them to complete the course and prepare themselves afterwards for business and professional life.

The pleasures of this commencement were mingled also with feelings of sadness, occasioned by the absence of a number of the old and tried friends of the College, whose presence always lent cheer, and added interest to such occasions. Notably was this true of our lamented and well-beloved Dr. Baker, perhaps the most devoted and self-sacrificing friend the College ever had. A memorial service in his honor was held on Thursday morning at 10 o'clock in the auditorium of the College, at which Prof. W. T. Russell, his lifelong friend and collaborer in the work of the College for so many years, delivered an oration that moved and stirred all hearts. As this address was requested for publication in the BAPTIST AND REFLECTOR, I will make no extensive comments on its excellence.

The reunion of the literary societies on Tuesday night, which is always an occasion of great interest as a time for the return of many of the old members to revisit and live over for the time, the experiences of former years, was fully up to the standard of past occasions of the kind. In each hall an excellent program of declamations, essays, addresses and music, entertained and delighted the large crowds present to participate in and enjoy them.

The commencement sermon was preached by Rev. Kerr Boyce Tupper, pastor of the First Baptist church, Philadelphia, Pa., from Acts 11:38: "Who went about doing good."

The two finest eulogies, he said, ever pronounced on the Christian religion, came from the lips and pens of two of its most implacable enemies. The first was from Julian the apostate, who died in battle, an arrow having pierced his breast, crying: "Oh, despised Galilean, thou hast conquered." In a letter written by him explaining the wonderful hold which Christianity had, for the masses, he said: "It is a religion of charity and benevolence." The other is from Lucien, whose testimony is to the same effect. The age in which these men lived and wrote was dominated by selfishness, ambition and lust. They had their deities, whom they worshiped, but they were the personifications of hate and revenge, of lust and murder, of rapine and conquest. But in all the world there was not a single asylum for the orphan, the helpless or the insane. What has so changed the world? What has wrought this mighty transformation in the character of man? One word explains it. It is Christ. Because Jesus has lived and loved and taught, the world is what it is to-day. No portrait of Jesus suits this age as that brought to view in the five simple words of the text: "He went about doing good."

Every age has had its dominant thought. In the age of Grecian culture, that thought was culture. But the thought of our age is that of doing, achievement. This is especially true of the English speaking people. The very salutation of the American or Englishman betrays his dominant thought. The salutation of the Teuton is, "How do you find yourself?" His dominant idea is, "self-introspection." That of the Frenchman is, "How do you carry yourself?" His thought is that of outward appearance. But the salutation of the Anglo-Saxon is "How do you do?" Longfellow, in his immortal poem, expresses it when he says:

"Not enjoyment nor in sorrow  
Is our destined end and way;  
But to see that each tomorrow  
Finds us further than to-day."

The Savior suited to such an age must, therefore, be an actor, a benefactor; "He went about doing good."

Such is a brief outline of the introduction of a sermon which, in profundity of thought, originality of ideas, and simplicity of diction has never been surpassed on any previous commencement of the College.

Dr. W. M. Vines delivered the literary address on Thursday morning. His subject was, "Possibilities." As might have been expected from one so cultured and eloquent, all were charmed and delighted. The following evening Dr. Tupper delivered a humorous lecture, his subject being: "Some funny experiences in my ministerial life."

Friday morning, commencement day, dawned with threatening clouds, but in the end the weather, as some one remarked, behaved beautifully. The auditorium was again filled with an audience of culture and beauty. This was the eventful occasion, to which many hearts had been looking during the year. The speakers were S. A. Andrews, Fla., and A. T. Hamilton of Tennessee, while the essayists were Miss Lena McClister and Miss Louisey Cate. The addresses were pleasing, the essays and essayists charming, and the interest sustained to the last. Prof. Henderson, the President, then presented the diplomas to two young ladies who had graduated in music. Prof. De'Armond, the principal of the business department, in a few well chosen words, presented the diplomas to the graduates in the school over which he presides. But before closing I desire to put on record the profound impression made by the alumni address of Prof. S. E. Jones on all who heard it. It was pronounced by all present as the ablest and most perfect of its kind ever delivered on any similar occasion in the history of the College. His subject was, "The Imperialism of Thought," and richly deserves being put in permanent form for preservation.

The College has made rapid strides during the past year. The congressional appropriation of \$6,000 was received during commencement week to the delight of all its friends. The campus has been greatly beautified and improved, the buildings repainted, and both of the boarding houses put in excellent condition of repair. This is due to the energy and skilful, as well as wise, management of the Executive Committee having the property in charge. The salaries of the teachers have all been paid and all debts liquidated. Thus has ended a pleasant and most profitable year. Prof. Stookesburg, late of Harriman, has been appointed as field agent to solicit both students and money, and the outlook for another year points surely to a largely increased patronage.

"We meet to part, but part to meet  
When earthly labors are complete  
To join in yet more blest employ  
In an eternal world of joy."

J. M. P.

#### Seminary Commencement.

MAY 26, 27, 1902.

The closing exercises of the Missionary Society were held Monday morning, May 26th. After the opening hymn and Scripture reading by President Mullins, Dr. Eaton led the Society in prayer.

The minutes showed that the session just closed was the most prosperous, in point of work done in the history of the institution.

The number of students who engaged in mission and other Sunday school work, either as superintendents or teachers, 135; No. of sermons preached, 2,458; No. of addresses delivered, 193; No. of visits made, 2,256; No. of baptisms, 353; amount given for Foreign Missions, \$360.00.

Rev. Charles A. Stakley, D. D., of Montgomery, Ala., was the chief speaker of the hour. His subject was "The Philosophy of Missions." In so brief a report as this, it is impossible to illustrate his thrilling and earnest message. His words carried conviction to the

hearts of all who heard him. He emphasized our Lord's command in the great commission in such a way as made us hear this clarion call anew.

At the conclusion of this great address the large audience appropriately sang that grand missionary hymn, "From Greenland's icy Mountains."

The next part of the program was the alumni address delivered by Rev. J. W. Millard, D. D., of Baltimore, Md., on Monday night. The spacious chapel of Norton Hall was filled with pleased auditors when Dr. Millard was introduced by our president. In his happy theme, "Christ's Second Campaign," we were instructed, edified, inspired. The speaker lifted the veil for us, and let us see a vision of the "fulness of time" now upon us, when we should go forth and take this world, prepared through the centuries for such a time as this, for our conquering King and reigning Lord.

On Tuesday morning the baccalaureate address was delivered by Prof. J. H. Farmer, D. D., LL. D., of McMaster University, Toronto, Canada. "The Quest of Truth" was the subject of this learned, heart-reaching address. The speaker, in part, said: "In our search for truth, the primary qualification is an honest love of truth. A man who genuinely loves truth and is seeking truth, prizes the truth he already knows. A man who loves the truth will be truthful. The limitations to our quest of truth are in Jesus. Truth is the expression of reality, the transcendent reality is God. To turn from God to nature is folly. The three stages in God's development for us are nature, law, Christ. No man is prepared to study nature until he has learned (1) historical Jesus, and the Christ of God. The final condition of learning truth is to obey truth. Doing the will of God is the only way of getting the essence of truth. Surrender is the word—obedience to Christ. 'All hail the power of Jesus' name.'"

The three speakers above mentioned came to us from Montgomery, Baltimore, and Toronto, yet their messages dovetailed with each other as completely as if a previous understanding had been reached by them. Verily the Lord guides his servants.

The crowning event of this most prosperous session was commencement, proper, on Tuesday night: conferring of degrees, addresses of five of the full graduates, and the address of President Mullins. Eight received the degree of Th. G., four, Th. B., and sixteen, Th. M. Th. D., was conferred on three.

Thus closed the glad-sad occasion of session 1901-1902. The enrollment for the year was 242, Tennessee's quota was twenty-one, second in number, but in first rank as to earnest students, noble men and splendid records. There is still more room for Tennessee; come on, brethren, next October and spend the session with us.

J. F. RAY.

#### Dr. F. H. Kerfoot.

At a meeting of the Alumni Association of the Southern Baptist Theological Seminary, held in Asheville on May 10th, the undersigned were appointed a committee to prepare and publish a memorial which would suitably express the feelings of the members of the Association upon the death of Dr. F. H. Kerfoot.

Dr. Kerfoot was himself a student at the Seminary, first in Greenville, as a young minister, and afterwards when he took a post-graduate course in Louisville, when he was compelled by an injury to retire from the pastorate. He was also a professor in the Seminary for thirteen years and a large part of that time financial agent of it.

As a man, Dr. Kerfoot was genial and popular; as a friend, he was true and genuine; as a Christian, he was devoted and consistent; as a student, he was earnest and painstaking; as a teacher, he was kind and helpful; as a preacher, he was eloquent and inspiring; as a writer, he was forceful and convincing. Altogether, he was a brave, manly man, and a noble, high-toned Christian gentleman.

His death in the midst of his usefulness seemed to our shortsighted eyes an untimely taking off. But God knows best. He doeth all things well. "All things work together for good to them that love God." We bow in humble submission to his will, knowing that

"God's plans, like lilies, pure and white unfold.  
We must not tear the close-shut leaves apart.  
Time will reveal the calyxes of gold."

To his bereaved widow and fatherless children we tender our deepest sympathy in his loss.—May they find the grace of the Lord sufficient for them as the thorn of grief pierces their soul, and may they receive comfort from the source of all comfort.

EDGAR E. FOLK,  
J. L. GROSS,  
I. A. HAILEY,  
Committee.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Filmore Mission.—Children's Day in the afternoon; more than 100 present; good services.

Immanuel.—Pastor Ray preached on "Heaven and Earth," and "Christ's Temptation." Good congregations; two baptized.

Mill Creek.—Pastor Trice preached at both hours. Subjects: "Weighing our Ways," and "The Test of God's Love." Good day.

Belmont Mission.—Brother S. M. Gupton preached at night to a very good congregation; fifty-six in Sunday school in the afternoon.

Raines Avenue Mission.—Fifty-three in Sunday school. Sunday school picnic at Glendale Park Thursday, June 12th; friends invited.

First.—Pastor Burrows preached on "Being a Jew Inwardly;" mass meeting at night for railroad men, with an address by Mr. S. M. McGill.

Centennial.—Pastor Stewart preached at both hours; subjects: "Laying Aside Weights," and "The Gospel Invitation." 115 in Sunday school; good B. Y. P. U.

Central.—Pastor preached; fair congregations; morning subject: "The Resurrection;" night subject: "The Unanswerable Question;" 242 in Sunday school.

Una.—Pastor Reid preached at both hours to good congregations. Subjects: "Missions," and "One Thing Needful;" good collection for missions; good Sunday school.

Seventh.—Pastor Wright preached at both hours; subject for morning and night: "Spreading the Good News;" one received by letter and two approved for baptism.

Third.—Pastor Golden preached on "Strengthening Against the Storm," and "Christ Nailed to the Cross." 176 in Sunday school; one received by letter; one baptized and one approved for baptism.

Howell Memorial.—Pastor Peyton preached at both hours; good congregations; morning subject: "Magnifying the Ministry;" evening subject: "Salvation to the Uttermost;" arranged in Sunday school for annual picnic and Children's Day service.

North Edgefield.—Pastor Sherman preached at both hours; good congregations; morning subject: "A Good Soldier of Jesus Christ;" night: "Faith." Two professions of faith; two received by experience; 137 in Sunday school; fine B. Y. P. U., and fine Junior Union at 2:30 p.m.

#### Chattanooga.

Central.—Pastor Fristoe preached on "Physical Aspects of the Kingdom," and at night on "A Sinful Act and its Consequences." Five of the young people were students at Carson and Newman last session. Two others took off the first honors of the Normal College. The church contributed over \$600 to the Boards last year.

First.—Dr. Brougner began a series of sermons on the "Model Prayer" at the morning service. In the evening the great auditorium was filled to overflowing, many standing, to witness the Children's Day exercises, which were very beautiful. The church was beautifully decorated. "In the King's Garden" was given by the Sunday school pupils. One baptized; 348 in Sunday school.

Second.—Pastor Davis preached at both hours. At the morning service he spoke on the "Lord's Supper," and directed his remarks mainly to the young converts who have recently joined us. After the sermon the church extended the hand of church fellowship to eleven new members. Bro. Thompson's little girl was baptized and it was a touching scene. Her father came out to see her baptized, which was the first time he had been able to be out with us in nearly a year, and it made our hearts rejoice to see our brother able to be out again. We also had a pleasant visit from Bro. J. C. Green. At the night service Bro. Davis spoke on "The Leper Cleansed." 219 in Sunday school; a library was started for the benefit of the scholars. We expect to have about 400 or 500 volumes soon. At 7:15, p.m., our B. Y. P. U. was re-organized with Bro. Smith as president, and we feel sure that we will be greatly benefitted by its reorganization.

#### Knoxville.

Prof. S. W. Tindell, Secretary of the Anti-Saloon League for East Tennessee, was present at the conference.

First.—Bro. C. N. Crittenden preached in the morning; pastor Egerton at night, on the subject: "Second Utterance from the Cross;" one addition by letter; 411 in Sunday school.

Bell Avenue.—Bro. Powers preached in the morning; subject: "She Hath Done What She Could." Pastor Murray preached at night on "The Triumphant Procession;" 157 in Sunday school.

Island Home.—Pastor Maples preached at both hours. Morning subject: "The Vision on the Mount;" evening subject: "Jesus' Intense Concern for the Lost." 124 in Sunday school.

Second.—Pastor Jeffries preached at both hours; morning subject: "The Greatness of God as Seen in his Dealing with Men;" evening subject: "Building Memorials." Five additions by letter; 349 in Sunday school.

Third.—Pastor Murrell preached at both hours. Morning subject: "God's Word as a Means of Growth;" evening subject: "The Secret Joy of the Christian Life." 204 in Sunday school; Bible school every evening during the month of June.

#### Memphis.

Central.—Pastor Potts preached; very good congregations.

First.—Pastor Boone preached; good congregations; one approved for baptism.

Seventh Street.—Pastor Thompson preached; subjects: "Missions," and "Paul Before Felix;" good Sunday school.

The Second Baptist church of Washington, D. C., has had a real revival recently. Brother M. P. Fikes, of Baltimore, Md., preached excellently. Pastor E. Hez Swem, who has served the church eighteen years, baptized sixty-two.

E. HEZ SWEM.

On Wednesday June 4th I delivered the commencement address at Ouachita College, Arkadelphia, Ark. I go to Kentucky June 10th; sail from New York June 21st with Dr. John H. Eager and his party. Will visit Holland, Germany, Italy, Switzerland, France, England, and Scotland, returning in September. My pulpit will be supplied by different brethren two or three Sundays in June. Dr. M. L. Thomas, late of the *Baptist Advance* will supply during July and August.

Memphis, Tenn. A. U. BOONE.  
[We wish you a happy journey and a safe return.—Ed.]

Our work still moves with a decided tread of vanity and spiritual sweetness. The forces are being massed together by a loving service to the Master which rings out in the voice of victory. The pastor's heart, with that of his faithful wife, is buried in a deep appreciation of every member of the church and Sunday school. May the dear Lord bring the riches of his grace upon all of them to the glory of God. Brother T. J. Galloway has started a plan in the Sunday school and Ladies' Society which gives everyone work to do. May God bless it.

S H. JOHNSON.

Johnson City, Tenn.

Sunday April 13, by request of the Aspermont Baptist church, W. M. Scott was ordained to the gospel ministry. The council convened with the Stamford Baptist church and organized by electing G. W. North, Moderator, and W. J. Pace, Clerk. The candidate was presented on behalf of the church by Deacon Graham; and the examination, led by Rev. B. F. Dixon, being thoroughly satisfactory, the council recommended ordination. Brother Dixon preached the ordination sermon. After the ordaining prayer, by Brother Pace, and the imposition of the hands, by the presbytery, the charge and presentation of the Bible was by Brother J. A. Scott. Brother Scott will now take charge of the Aspermont church, and adjacent mission work. May the work in his care prosper.

W J. PACE.

Sunday, May 11th, the Rowan Memorial Baptist church closed a very precious protracted meeting—in fact, one of the best meetings held in Memphis for many years. The pastor and people had prepared carefully for a big meeting. Rev. J. B. Fletcher, of Tyler, Texas, formerly of Tennessee, did all the preaching, and his preaching was very good, interesting and strong. He seemed to increase in power and eloquence up to the close of the meeting, and the meeting was a glorious success. Many of the South Memphis people

will gratefully remember Brother Fletcher for many years to come. He is truly the pastor's helper, and, as an evangelist, he is certainly in the front rank. At the Sunday night service the pastor, Rev. R. Morrell Richardson, baptized nine happy converts and the large house was packed. Standing room was at a premium, and the large audience was greatly impressed with the beautiful and solemn ordinance. The result of the meeting was eight received by letter, one by restoration and twelve by baptism. Total, twenty-one. The pastor will baptize next Sunday again, God willing. There is a great work to be done in South Memphis. Pastor and people are united. Peace and prosperity prevail. The ladies are working harmoniously trying to pay off the debt on the parsonage this summer. Pray for Rowan. The church wears a more prosperous and spiritual attitude than ever before.

Memphis, Tenn. A MEMBER.

Yesterday was a good day for the Saints at Jonesboro. We felt like erecting an Ebenezer, saying, with Samuel, of old: "Hitherto hath the Lord helped us." It was the closing service of my first year's ministry with this good people. The Lord has been very gracious unto us and has given this staid old church forty-seven additions, thirty-seven by baptism, most of whom are of the best young people in town. In looking over our Sunday school recently, we found only three out of a total of 100 present on that occasion who were without hope in Christ. May they have that hope soon. Surely the Lord has been merciful unto us this year. Mr. James G. Johnson, Esq., of Knoxville, a prominent young railroad attorney, a consecrated Christian layman, gave us a very helpful address at the evening service on "A Knowledge of God as a Means of Growth in Grace." It was well received by our young people. Personally this has been the happiest year of my life; I thank God it is my privilege to labor among so good a people. I have no words of complaint, but only words of love for the people here and in the country for their treatment of me during the past year. I only wish they had a better pastor. Our town and country work together shows additions to the number of eighty-five for the year. But what are these among so many? May the Lord bless the BAPTIST AND REFLECTOR and its editor.

Jonesboro, Tenn. J. H. SHARPE.

#### Boma, Tennessee.

Saturday and Sunday were good days at Boma; unusually large crowds, especially on Sunday. Subject for Saturday: "Faith in God." Sunday morning: "A Scriptural Church." In the afternoon I baptized four. Several others await baptism.

After the baptizing the church and congregation re-assembled at the house where the Lord's Supper was observed.

Our Sunday school is progressing nicely. I have four regular appointments. I recently opened up a new mission station. There are several Mormon families in this neighborhood. At my first appointment I sold three tracts to a Mormon, viz: "The Mormon Doctrine of God and Heaven," "Campbell's Baptistal Remission," and "Consistency of Restricted Communion." J. M. STEWART, Missionary.

#### Dedication at Dickson.

BY A. J. HOLT, COR. SEC.

On Sunday, June 1, 1902, the Baptist church at Dickson was solemnly dedicated to the service of God. Every denomination in the city of Dickson suspended service, at their own churches, and joined with the Baptists in their joyous event. The beautiful and commodious house was filled; every available inch of room in the auditorium, and the adjacent Sunday school room, as well as the aisles and the entrances, was occupied. The writer preached the sermon, but many visiting ministers of other denominations were present and participated in the services. A small balance of indebtedness was provided for in an enthusiastic collection, and the house was given to the Lord without encumbrance.

Rev. C. W. Gregory, who was the moving spirit in this enterprise, deserves much honor for the success of this building. He took hold of a small, scattered, dispirited band, inspired them with faith to believe they could undertake and accomplish this work. He planned the building in every detail. He calculated most carefully and exactly the cost of everything, and there was nothing left incomplete or unprovided for. It is now the most commodious and beautiful and well arranged house of worship between McKenzie and Nashville. Brother Gregory, having completed his labor, leaves a people who are devoted to him, and goes to his family on the Pacific slope. Rev. Milton Hill, a young minister of considerable ability has been chosen his successor. Long will the events of this dedication day remain in the memory of those who were there.

## Missions.

### MISSIONARY 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. C. McConnell, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Aree, 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.

**MINISTERIAL RELIEF.**—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

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. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 1209 North Cherry Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

### WOMAN'S MISSIONARY UNION.

Program for June, 1902:  
Subject, Cuba.

If possible, beautify the room with an abundance of June roses, evidence of God's loving thoughtfulness for our pleasure.

"Look on all his gifts around thee,  
Gifts that make it joy to live,  
Best of all, Oh regal kindness,  
He has given the power to give."

1. Opening hymn—"God is love, his mercy brightens."

2. Bible Texts (to be read and woven into a talk by leader). Song of Solomon, 2:11-12; Isa. 35:1-7; I. a. 40: 7-10.

3. Prayer—Recalling temporal and spiritual blessings, also the precious promises of the Bible.

4. Suggested topic for original Paper—"How can this Society do better work the present year?"

5. Points for workers—The word "discouragement" is not found in the dictionary of the kingdom of heaven. Plan large things for God, expect large things from God. Missions holds in one hand the wand of commerce, in the other the torch of learning, while on her brow gleams the star of Bethlehem.

6. Leaflet—"Cuba's History and Needs," by Dr. E. J. Forrester. The divisions—The Country, People, Missions, Needs—should each be read by a different person, interspersed with a hymn or prayer.

7. Interchange of views on present conditions in Cuba, civilly and religiously.

8. "Questions and Answers on Cuba," by Dr. E. J. Forrester. Let the leader ask the questions and try to get the answers from the society. Should they fail to be given, she should then read them.

9. Roll Call—Each responding with a verse of Scripture or poetry. Appeal for definite promises that every woman who becomes connected with the church shall be cordially, if necessary, repeatedly asked to come to the meetings. Some whose names were on the roll have been called higher. Let their places be filled.

10. Business—Plan for an open-air meeting in July, if possible. Mizpah benediction.

### THE UNITED STATES IN CUBA.

Every town of importance on the island has been provided with a hospital well equipped with the necessary supplies and appliances. Asylums for orphan children have been established wherever necessary. It is the purpose of the insular government to establish four State Institutions: two for boys and two for girls; two to be industrial and agricultural and two to be correctional and industrial.

The prisons have been overhauled and repaired from one end of the island to the other, and the sanitary conditions greatly improved. The military government has had its agents go over the island, investigating every case under detention, and many hundreds of prisoners who have been detained for long periods of time awaiting trial have been released; only such being released, however, as had awaited trial for a period as long or longer than they would have been sentenced had they been found guilty. Judges who have been found derelict have been summarily dismissed, and every effort is being made to impress on the community at large that individual rights and individual liberty are the foundation of every good and stable government. Correctional courts have been established throughout the larger cities, where the trial is oral and summary, as in our police courts. Their success has been phenomenal; and while opposed at first, every town is now anxious to have one, and orders have already been published establishing many more. The writ of habeas corpus has been published to take effect December 1, 1900.

The United States troops have not been used during the present year for the maintenance of order. The police work in the rural districts is done by the rural guard, which amounts to about 1,200 men for the entire island of Cuba. These men and their officers are all Cubans.

Sanitary work of great importance has been carried on from one end of Cuba to the other. The two eastern provinces in the island of Cuba for the first time have passed through a summer without a case of yellow fever,



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and no doubt there has been the greatest improvement in health throughout the island. Plans in detail are now ready for advertisement for paving and sewerage, in a thoroughly first-class and modern manner, the city of Havana and its suburbs, and there is every reason to believe that in a few years yellow fever in Cuba can be got under the same control as now exists in Jamaica.

A thoroughly efficient mail service has been established, and is being conducted with ability and economy.—*Missionary Review.*

### NEW LIFE FOR CUBA.

The Americans are beginning to show that Cuba, the "Queen of the Antilles," reduced to chaos by the tyranny and mismanagement of Spain, may be transformed again into a fruitful garden. Large tracts of land, now overgrown with timber, are being cleared and planted with tropical fruit. The unsanitary, fever-haunted cities and towns are being drained and cleared of infection, so that soon the natural advantages of the climate will be free from the incubus of a deadly danger. Better than all, the American churches are making a special mission field of Cuba. The special conditions of land and tenure just now make it possible to evangelize the country after the manner of Paul, the tent-maker. A preacher can make a living and in the meantime can do mission work and establish a church.—*London Christian.*

### RELIGION IN CUBA.

There are at present engaged in the active organized work of evangelizing Cuba seven of the leading denominations of the United States: the Baptists, the Congregationalists, the Disciples, the Episcopalians, the Friends, the Methodists, and the Presbyterians. All have been at work for some years. There are also a few independent and undenominational workers, and all are achieving fair success. Exact statistics are difficult to obtain, but there are about 100 Christian workers, and they are in every province.

The total number of Cuban Protestant church members probably does not exceed 3,000, but the number is constantly increasing. The whole island is open to the gospel. There is not a town or rural community where

the missionary cannot get a hearing and "gather a" congregation. There is no fanaticism, but much indifference and more ignorance. Indeed, it would be a more hopeful sign if the people were earnest enough to show a combative spirit occasionally. Indifference is harder to overcome than fanaticism. While waiting on the Havana wharf recently I conversed with a Cuban who spoke English brokenly. He was curious to know my profession, and when he learned that I was a minister of the Methodist church he said, "Oh, that is a very good reelection. I was in the States once and I hear one man preach that reelection. I like it much; I like all reelections; all the reelections are very good, but I have not any." Thousands of men in Cuba could say like him, "I have not any religion."—*Selected.*

We hope to hear of many societies and whole church memberships having observed the Week of Prayer for State Missions. It is not too late to do so in June, or July, if more convenient. To carry out the arranged order of exercises is to take a step upward in Christian growth and missionary knowledge. Send contributions marked "Self-denial for State Missions" to W. M. Woodcock, Nashville.

Our next special missionary occasion is Bible Day in the Sunday school. Send to our Sunday School Board for programs. Be sure the children enjoy this privilege. They will never forget it. S. E. S. S.

### KENTUCKY NOTES.

The churches along the border are moving along nicely. There have been some gracious "refreshings from the presence of the Lord." In Allen County, Kentucky, the success of Rev. Mordecai F. Ham, Jr., has been phenomenal. Beginning last September at Gilead church and closing at Scottsville in February, this young brother has witnessed about 500 professions and has baptized about 450 converts. His zeal, enthusiasm, earnestness, faith and aggressiveness through prayer, preaching the word, personal work, and power of the Holy Ghost, moves the sinners, arouses Christians, stirs communities and adds hundreds to the Baptist church.

A wonderful work of grace was accomplished in Scottsville. The people were aroused and the ungodly were convicted, backsliders were reclaimed, the indifferent church members were infused with enthusiasm and the spirit of work. One hundred souls were converted. Ninety-seven converts and those having letters were added to the church. Every department of church life seemed to be quickened by the glorious revival. The people nearly fill the large auditorium of the Baptist church at prayer meeting. The Sunday school has been doubled, the members are inspired with hope, manifest a "mind to work," are debating the propriety of having preaching two Sundays in the month, and are making arrangements to liquidate the church debt, and beautify their large audience room. Brother Ham is in great demand. He conducted a meeting with his father, Rev. Tobias Ham, in the Liberty Baptist church, near Scottsville.

Rev. Willis Harlan had a gracious revival with his church at Peter's Creek. Brother W. H. Smith, of Horse Cave, was with him. There were about fifty conversions, nearly as many additions.

Dr. J. W. Loving is rejoicing in the permanent results of the glorious awakening in Glasgow last fall under the ministry of Rev. George C. Carter. I am glad to announce his return from the South much improved by his trip and rest.

Hopewell Baptist church, under the preaching of pastor J. W. Spilman and his brother, R. H. Spilman, was blessed with a great revival and forty additions to the membership.

Horse Cave is pastorless since the resignation of Rev. L. H. Wales. He and Brother J. T. Brooks have been blessed in some meetings.

Rev. W. W. Payne, of Smith's Grove, is encouraged by signs of prosperity at Friendship and Smith's Grove. He has been holding a meeting at Horse Cave. He is one of Robertson's sons of whom we are proud.

Our Baptist Zion in Bowling Green is prospering. Brother Lunsford inspires his people with the spirit of activity, mission zeal, and the desire to advance. The Sunday school outgrew its quarters and made expansion a necessity.

The First church enlarged the Sunday school room and now have one of the best Sunday school rooms in the State. Under the superintendency of Prof. Dickey, of the Normal College, the school is doing the best work in its history.

Brother Lunsford and his noble church are rallying to the help of the Second Baptist church. They are contributing liberally to the pastor's salary and called Brother I. W. Strother, of Cadiz, who, to their sore disappointment, declined to come. That is a very important field, and with a strong, aggressive man, has a bright future. Cheek at Russellville, Benton at Adairville, Whittle at Franklin, are doing fine work in their fields and are pressed into service by neighboring pastors.

Auburn is mourning over the resignation of Rev. J. H. Bennett. If there is a nobler, truer, more loyal brother than John Bennett I do not know where he is. Guthrie has completed a very handsome and elegant church house and the great need of that important field is a wide-awake, godly, Scriptural, aggressive preacher.

Of course Brother Acree is doing a great work at Clarksville, Nash at Hopkinsville, Bond at Pembroke, Givings at Salem, Murray at Springfield, and Maddox at Spring Creek.

Your unworthy scribe has the honor of serving some of the best churches in

the country. Providence church, in Simpson County, is starting out hopefully with this motto: "Forward." Oak Grove and Orinda have been deprived by death of some choice spirits. Signs of spiritual quickening are encouraging pastor and people.

Brother editor, the Baptist schools are prospering, splendid work is being done at Liberty, Bethel and Bethel Female Colleges. Large plans are being laid for the future and these educational centers are powerful factors in marking out the glorious destiny of the Baptists. Let me suggest, in conclusion, that every pastor in Tennessee emphasize before his church the great importance of taking the BAPTIST AND REFLECTOR, of praying for its editor, and of helping every department of denominational life and enterprise by increasing the circulation of this mighty agency for truth, righteousness and humanity and the kingdom of God.

Glasgow, Ky. J. H. BURNETT.

#### THE SALOON AND CRIME.

What you said in your issue of May 1st about the report of the grand jury in the Criminal Court of St. Louis, in February last, reminds me of what I heard once in South Carolina. Col. William S. Pickens was making a speech at a picnic and in the effort to compliment the women he said as he came to the picnic he heard a rooster of the "blue game" variety say over on one hill: "The women rule over here," (giving the sound of the crowing). From another hill came the response: "They rule over here, too." From still a third hill an old Shanghai crowed: "The women rule everywhere." The cry from St. Louis may be echoed from a thousand cities, and it will always be: "Fully ninety per cent. of the murders and assaults can be traced directly to the use of liquor." And yet men, Christian men at that, will vote to license these dens of "murders and assaults." I am glad you are making such a manly fight. The liquorites may unite with their votes and money in the interest of crime, and not a word will come from the great power of the daily press; but should the churches all unite and appropriate large sums to be used against it, one would never hear the last of it. Shame on the man who professes to be a Christian and votes with the devil for saloons.

As a matter of political economy the traffic, even the manufacture of intoxicants for use as a beverage, should be suppressed. A bushel of corn made into three gallons of whisky to be used as beverage is worse than thrown away, for the time and expense in making it is lost, as well as the corn; and the time is lost in selling; and, as a consequence, the time taken in drinking is worse than lost, not taking into account the crimes that result and the expense of trials, etc. Saloons hinder the work of the churches and schools here in Arizona. The remedy lies in the election of the right men in office. Shame on a Christian who would stay at home on election day when so much is at stake.

C. WARDLAW.

#### HORSE-FLIES AND HORNETS.

Brother "Hornet" or friend "Hornet" or Mr. "Hornet," whoever he may be, seems to know more about horse-flies than he does about the Bible or Baptist doctrine. He seems to be striking out in all directions like a blind snake, and especially at the man at Hickory Valley.

Well, there is one thing about it, when the man at Hickory Valley writes a piece he is not afraid nor ashamed to sign his name to it, so everybody can know who he is and where he is. But Brother "Hornet" neither gives his name nor post office,

but hides in the brush and shoots a fellow in the back. If I knew who it was firing from ambush I might be afraid to return the fire, for the gun might be too big for me. But as I cannot tell who it is, I just have to guess that it is some small-bored concern, too small to do much damage, and ashamed to be seen, therefore takes advantage by staying under cover.

Friend "Hornet" seems to think a horse-fly a terrible thing; but you just take a couple of hornets and put one in each flank of that "thoroughbred" and then you will see something come to pass. The way that "thoroughbred" would shatter a dash board and smash harness would be a sight, and that driver would be willing to swap those two hornets for forty horse flies, with a hatful of May flies and a lot of mosquitos, and a few buffalo gnats thrown in.

As to all Baptists agreeing on the time the first Christian church was founded, I think all landmark Baptist do agree, and all say Christ set it up himself. Maybe all Campbellites do not agree I cannot say about that,

As to Dr. Boone, the man at Hickory Valley believes that it is the duty of all Baptist ministers—preachers—to preach the gospel to anybody and everybody, anywhere and everywhere the opportunity presents itself. But when a Baptist leaves his flock and goes to preach to the heathen (Mr. "Hornet" seems to look upon the Memphis Methodists as heathen) he should not send a heathen to preach to his flock. That is what the man at Hickory Valley objects to. If in Cuba or China our missionary should organize a church and then go to preach to another congregation of heathen and send a heathen to preach to the church just organized, I think he would make but slow progress, and his "sound Baptist doctrine" would be something like, I presume, landmark doctrine would be on friend "Hornet." "Its sweetness would be wasted on the desert air." "Hornet" may make any reply to this he may see fit to make. I shall not reply. I am no newspaper controversialist and will stop right here.

R. W. SMITH.  
Hickory Valley, Tenn.

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### THE BECKONING HAND.

After the Council at Jerusalem, of which we studied last week, Paul and Barnabas started to revisit the scenes of their former labors. But they had a quarrel about John Mark. Barnabas wanted to take him with them. But Paul objected because he left them on their other journey. Paul was all energy and enthusiasm. He did not care to have anyone around him who was disposed to shirk work as he thought Mark had done. So he and Barnabas separated. Barnabas took Mark—and is not heard of again.

Paul chose Silas. At Lystra he found Timothy. These, and perhaps others, went through the cities, delivering the decrees from the council in Jerusalem and strengthening the faith of the disciples. They went through the Phrygian and Galatian country. For some reason which they could not understand, then, they were "forbidden by the Holy Spirit to preach the word in Asia." Remember that there were three Asias: First, the Continent of Asia; second, Asia Minor, embracing the Western end of the Continent; and, third, the Roman Province of Asia in Asia Minor. It was the last of these to which reference is made here. Again when they attempted to go into Bithynia they were not permitted. Strange providence it must have seemed. But when they came to Troas it was all made clear. The Lord wanted them somewhere else.

At Troas Paul saw a vision at night—a man from Macedonia standing and beseeching him, and saying, "Come over into Macedonia and help us." This explained it all. Now he understood why it was the Holy Spirit would not permit him to go into Asia or Bithynia. After he had gone into Macedonia and had seen the converts awaiting him there, he could understand it still better. How often is it that what seemed to us a misfortune, has turned out afterwards to have been only a blessing in disguise.

Paul "was not disobedient to the heavenly vision." Immediately he and his companions "endeavored to go into Macedonia." Obedience to God's command is good. But a ready, cheerful, prompt obedience is better.

Leaving Troas as soon as possible, they came with a "straight course" to the island of Samothracia and Neapolis, the seaport of Philippi and then to Philippi. And thus at last the disciples were beginning to "go into all the world and preach the

gospel to every creature." And thus the gospel was carried into Europe. From Macedonia it was carried to Greece, Rome, Spain, England, America, India, China, Burmah, Japan, Africa, and the islands of the sea.

When Paul crossed the Aegean sea from Asia to Europe it marked an epoch in the world's history. It was a crisis when that vision came to Paul. Suppose he had disobeyed it and refused to go to Europe, spiritual darkness would have remained over Europe. Who can tell what may result from obedience to one command?

At Philippi they found a ready audience. The Lord not only sent Paul to Philippi, but he prepared the way for him, Luke the physician had joined Paul's party at Troas. He was a native of Philippi. As Paul was preaching by the riverside at a place of prayer which Luke knew, there was a woman there by the name of Lydia. She was from Thyatira in Asia Minor and was a dealer in purple goods such as they made in Thyatira. The Lord opened her heart; she attended to the things spoken by Paul; she believed and was baptized with her household.

Notice several things: (1) The Lord opened Lydia's heart. Paul did not open it. She did not open it herself. Left to herself she would not have opened it. So the Lord must open the hearts of all who accept the gospel. (2) Christianity is a heart religion. Before any one can become a Christian his heart must be opened. (3) It is claimed that the household of Lydia included infants, who were baptized with her. But to substantiate this claim it must be proven, (a) that Lydia was ever married; (b) that she had children; (c) that they were infants. Neither of these things can be proven. If Lydia had a husband it is not probable that she would have been engaged in the mercantile business. She would have left him to make the living for the family. Her "household" evidently meant her servants who assisted her in her business and lived with her. (4) Lydia's hospitality after her conversion. One of the chief characteristics of Christianity is, that its followers are "given to hospitality."

### THE LEOPARD'S SPOTS.

"The Leopard's spots; A Romance of the 'White Man's Burden,' 1865—1900. By Thomas Dixon, Jr. Illustrated by C. D. Williams. Doubleday, Page & Co., New York, 1902." This book deals with the reconstruction period in the South. It begins with the close of the war and tells about the horrible experiences endured by the Southern people during that period, treating largely of the carpet-bagger, the scalawag, the Kuklux Klan, and especially of the negro in all his phases. Through it all there runs a very interesting love story. The book is the answer of the South to Uncle "Tom's Cabin." It takes up some of the characters in Mrs. Stowe's famous book, such as Simon Legree and George Harris, and carries them on to their logical and historical consequences. This has given offence to some people in the North, but, as a rule, the book is well received there.

Among Southern people it has been received with a patriotic fervor, and it will be regarded as the South's vindication—rather long delayed, but perhaps all the more effective on that account. We doubt if it would have been received or believed before this.

The scene of the book is laid for the most part at Hambricht, N. C., which is understood to refer to Shelby, Mr. Dixon's native town, and Independence, N. C., which is understood to mean Charlotte. The characters are taken largely from real life. Opinion is divided as to whether the hero of the story, Charles Gaston, is Mr. Dixon himself or Governor C. B. Aycock, the present Governor of North Carolina. We think that he is probably both. For the most part he is Governor Aycock, but Mr. Dixon has evidently woven in his own romantic love story among the experiences of Governor Aycock. The heroine, we presume, is Mrs. Dixon. The Preacher, one of the principal characters in the book, is thought to be Dr. J. D. Hufham. While we were at the Southern Baptist Convention in Asheville the villian, "Allan McLeod," was pointed out to us at the Battery Park Hotel.

One of the most interesting chapters in the book is the one dealing with George Harris, the educated young negro, who went North and attempted to get in business but could find nothing to do, being rebuffed on every hand, and at one time threatened with a gatling gun if he persisted in trying to get work. The book shows very plainly that the South is the only place for the negro, but leaves his future in a very indefinite shape, and gives no solution for changing the leopard's spots.

There are several things which mar the book. One is that it has a large number of typographical errors, such as improper punctuation and quotation marks, and several of a more serious nature. Evidently the publishers did not do their work as well as they ought. It is probable that these things will be noticed more especially by editors. But still in a book intended for cultivated people such errors ought not to occur.

In speaking of the Kuklux Klan the author says that its origin is "yet a mystery." This is a mistake. In the *Century Magazine* some years ago a writer, whose name we do not recall, told all about its origin at Pulaski in this State. It was started there as a matter of fun, to fill up time, by a number of young men just returned from the war, but seemed to meet a felt want and spread all over the country with amazing rapidity.

Another thing: The reader cannot help admiring the manly character of the Preacher in the book. But there are some expressions attributed to him, which, we believe, are inconsistent with the character of any preacher. We have known Dr. Hufham for a good many years. We have been associated with Southern Baptist preachers all our life, and we do not think that either Dr. Hufham or any other respectable Southern Baptist preacher would be capable of talking that way, no matter how great the provocation.

But despite these defects it is a great book. Dr. B. H. Carroll said to the present writer at Asheville that it is the strongest book which has been written for twenty-five years. It is having a wide sale and is destined to exert a considerable influence upon the relations of the North and South.

After reading it the North will understand the South better, and will be better prepared to sympathize with her in her past trials and present problems. The price is \$1.50. We can furnish it to you.

### PEACE IN SOUTH AFRICA.

The expected has happened. After long waiting, and many announcements, peace has at last been declared in south Africa, and was officially announced last Monday in the House of Commons by Mr. A. J. Balfour, the government leader. The following is a summary of the terms of peace:

"The Boers must lay down their arms and recognize the King. The Boer prisoners will be released as soon as possible without the loss of liberty or property.

"The Boers are to hand over all the arms and ammunition in their possession or under their control. No action will be taken against the prisoners except those who broke the laws of war. The Dutch language will be taught in the schools where the parents desire it. Rifles will be allowed to the Boers for protection.

"Military occupation will be withdrawn as soon as possible and self-government substituted. There will be no tax on the Transvaal to pay the cost of the war. Three million pounds will be provided for the stocking of Boer farms."

This announcement of the conclusion of peace in South Africa was received with the wildest joy throughout Great Britain, and with gratification all over the world. Really, there never ought to have been any war. It was due to the aggressions of Cecil Rhodes and Joseph Chamberlain on the one hand, and the impulsiveness of President Kruger and Steyn on the other. But it was a sorry spectacle to see two Christian nations—two Protestant Christian nations—in fierce conflict with each other in the closing year of the nineteenth century and the opening year of the twentieth century of Christian civilization and enlightenment.

Mr. Kruger said at the beginning of the war that it would be at a cost which would "stagger humanity." He was a true prophet. It did stagger humanity both in the amount of money it cost, the number of lives lost and the shock to its

moral sense at the cruelties practiced. We are glad it is over.

There are many in the country who have sympathized with the Boers, and who hoped they would win. They certainly made a very brave fight. But there was only one conclusion possible, once hostilities began. The British were bound to win. It was not a question simply of conquering the Boers. It was a question of maintaining their prestige in the world. Had they been defeated by the Boers, it would certainly have been easy for them to be defeated by such nations as Russia or Germany or France. It was really a matter of life or death with them. That was the reason why they held on so grimly and so stubbornly in the face of enormous temporary reverses, and in spite of such a vast expenditure of men and money as the war entailed upon them.

With the conclusion of peace in South Africa the whole world is practically at peace. There is the semblance of a war in the Philippine Islands, but it does not amount to much. We hope that it will be concluded entirely, and that the angelic song on the night our Savior was born may be fully realized: "Peace on earth, good will to men."

#### DEACONESSES.

The recent General Conference of the M. E. Church, South, decided to establish the order of deaconesses. The following are the qualifications laid down for the deaconess:

"She must be twenty-three years old; must be a member of the M. E. Church, South; must have a good English education and good health; must show some fitness for the work by general religious activity; must be endorsed by the quarterly conference and the preacher in charge; must pass a proper examination before the Woman's Board of Home Missions; must give two years of probationary service, and study the course prescribed by the board, after which she must have the recommendation of the superintendent of the school.

"Her duties are to minister to the poor; care for the sick; provide for the orphan; comfort the sorrowing; seek the wandering; and do any other religious work that she may be assigned at home or abroad. She may retire from the work at any time by giving three months' previous notice."

She is not required to take any vows, or dress in a costume or live in a convent. But these things are likely to follow, if our Methodist brethren are not very careful. It was about this same way that Catholic nuns started.

#### PERSONAL AND PRACTICAL.

The *Christian Observer* has a timely editorial upon the subject of "Funeral Reforms," in which it suggests reforms in the expensiveness of funerals, Sunday funerals, the style of monuments, and funeral services. The words are well spoken.

The *Baptist Argus* says: "The Cumberland Presbyterians at their recent meeting resolved that immersion is not baptism. That is courageous, to say the least." The *Argus* is mistaken. An effort was made to have them do so, but it failed to carry.

For the past week the editor has been laid up with a lame foot, in bed, as a result of what seemed at the time only a slight accident. One never realizes the need of a foot so much as when he loses the use of it. "Blessings brighten as they take their flight."

The *Western Recorder* says that "A Chicago woman declined a nomination for school trustee on the ground that her two-year-old child needs all her time." This is remarkable. Certainly she cannot be a "new woman." She must be an old woman. We mean an old-fashioned woman.

The International Emigration and Commercial Association, composed of leading negroes of the country, held a meeting in Chattanooga last week. A petition was prepared to be presented to the President

and Congress asking an appropriation of \$500,000,000 to assist dissatisfied negroes to leave this country. It will hardly be granted.

Says the *Arkansas Baptist*: "The State Board Secretaries of the South cost the Baptists \$50,000 a year. These figures are startling but they can easily be verified." Yes, and as a result of their labor, nearly \$500,000 were contributed in the South last year for the causes which they represent. "These figures are startling but they can be easily verified."

As the result of his injuries received in being run over by a street car recently Dr. B. M. Palmer of New Orleans died on May 28. He was eighty-four years of age. He had been pastor in New Orleans since 1857—forty-five years. He was universally regarded as one of the ablest and the most eloquent ministers of any denomination in the South.

A good many people pride themselves upon being what they call agnostics. Agnostic is a Greek word and means one who does not know. The Latin for it is ignorant, while the English for it is plain fool. And that was what David said. "The fool hath said in his heart, there is no God." Anyone who says there is no God is a fool, though the name he gives himself is agnostic.

Dr. A. J. Gordon is quoted as having said, once: "I have long ceased to pray, 'Lord Jesus have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me: 'I have had compassion on a lost world, and now it is time for you to have compassion.'" Does not the Lord say the same thing to you, brother?

Our greatest regret at being laid up last week was that we were compelled to miss some important engagements, such as lecturing in the Theological Institute at Jackson, opening the State Democratic Judicial Convention with prayer, and preaching for Brother J. H. Burnett at Oak Grove church. It was a good time for the cultivation of the virtue of patience. We are afraid, though, that patience did not have its perfect work.

The *Christian Index* says that Dr. L. G. Brighton has induced the deacons of the Tabernacle church, of which he is pastor, to adopt alien immersion. The *Index* calls this "a new departure in Georgia," and says that "the churches of the State are a unit in their opposition to alien immersion." There are three essentials of a valid baptism: (1) A proper subject; (2) a proper form; (3) proper church authority. This last is important or you break down all regularity and all discipline.

The recent General Assembly of the Cumberland Presbyterians appointed a permanent nationally scattered committee to promote temperance agitation, education and legislation. This is a good move. We hope that others of our general bodies will appoint a similar committee. Then let all of these committees act together. In this way we can secure the enactment and enforcement of temperance measures. We suggest, at any rate, that the Baptist State Convention and Methodist Annual Conference, and Presbyterian and Cumberland Presbyterian Synods, of Tennessee, appoint committees of this kind this fall.

"Collection basket gwine by,  
En loud de deacon sing,  
Thow back he head, en shet he eye,  
Ei holler: 'Fly, ob, gospel fly!  
But never give it wing.  
De preacher say he wish he would  
Wake up whilst light is nigh;  
De deacon say he wish he could,  
But—ligion do him so much good  
He 'bleege ter shet he eye."  
—*Atlanta Constitution*.

For the first time in his spectacular career, John Alexander Dowle last Sunday announced to his followers what his real aim in life is. Before a gathering of 4,000 persons he said that his only purpose in building a Zion was to make enough millions of

dollars to buy outright the city of Jerusalem and lead his people there to await the coming of Christ. He has been making pretty rapidly off of his deluded followers. But we imagine that it will be a good while before he succeeds in getting enough for that purpose. At any rate, this announcement will raise a rivalry between Dr. Dowle and the "Zionists" among the Jews as to which will be able to buy Jerusalem first.

Rabbi Hirsch, in the course of a sermon at Israel Temple, Chicago, recently, strongly urged the adoption of the first day of the week by the Jews instead of the old Sabbath. He said: "The Sabbath of the Jews is dead. Let us bury it." Speaking of the "Blue Laws," he said: "There has been much loose talk about the tyranny of the Sabbath laws. I am not here to defend the blue laws of New England, but I can say that the sound sense behind those narrow and bigoted laws has preserved the manhood of the people. The Sabbath sentiment has thrown around the American workman the rampart of protection. It has given him what no other laboring man on earth has—the feeling that on one day out of seven he is a free man, free from the shackles of slavery." These utterances of Rabbi Hirsch have provoked considerable discussion and a good deal of feeling among the Jews.

In its final report the April Grand Jury of St. Louis said: "While there may have been corruption in other cities as great as we have had here, yet in no place in the world and in no time known to history has so much official corruption been uncovered and the evidence shown so that all could see and understand. These revelations have been so appalling as to be almost beyond belief, and it will be years before the extent of the discoveries are fully realized. If the affairs of St. Louis had been properly administered for the past fifteen years and if all officials had been honest, there would to day be enough money in the treasury to put public buildings in repair, pave the streets that are now unpaved, make sewers that are now unmade and build new buildings so much needed." If there were similar efforts put forth, it is probable that there would be similar corruption unearthed in other cities—Nashville, for instance.

Says the *Christian Index*: "In Savannah there are two large churches side by side, and we again suggest the advisability of having the Convention hold its sessions in one, giving this almost exclusively to the body, while simultaneous meetings are held in the other church, at which shall be discussed all the important matters connected with the Convention's work. Such meetings might be made of great value. What say the brethren of the press to this suggestion?" We shall make no especial objection to the arrangement. We confess, however, that we rather doubt the practicability of the plan. We think it will be found that most of the people who want to hear anything will be apt to go to the place where the Convention is in session. A good many, though, will not care to go anywhere. They will prefer to stay out doors and talk to one another. This second church might be provided as the place for the brethren to meet one another, and talk and smoke.

Dr. J. B. Cranfill tells the following story about Rev. S. M. Provence while he was pastor at Tallahassee, Fla.: "On one occasion a number of city swells came out into his vicinity to fish. They took their stand at the best fishing point in the whole country. They busied themselves for hours, but caught no fish. They had boasted of their piscatorial abilities, and seemed to lord it over all the humbler tribe of fishermen, but they caught no fish. Finally, Dr. Provence, having carefully prepared his bait, went right up among them and cast his hook into the water. At once he landed a great fish. He sat there for two hours, landing fish after fish, amid the exclamations of wonder and surprise of the city swells. After having thus shown them something of the fisherman's art he left them, still in amazement and wonder, and carried his load of fish to his home. The secret of his success he never told the young swells but he told it to me. It was all in the bait. They were fishing with stale bait, and he had prepared and was fishing with live bait, and thus his success and thus their failure." The *Standard* then proceeds to draw some fine moral lessons from this incident as to the importance of fishing for men with the right kind of bait.

## A DAY'S REVIEW.

"Have you been happy the live-long day,  
Dear little maid, at rest from play?"

"Tell me the tale of the day just done;  
Have you been happy from sun to sun?"

"It was most all lovely, mamma," she said,  
Hanging a little her golden head.

"Except when Tommy was cross with me;  
But I was cross with him first, you see.

"But the rest of the time, I think, was good;  
I tried to do just as you said I should.

"I'm sorry the cross things happened so;  
To-morrow I'll be as good as I know."

"Listen, my darling, with eyes so clear,  
The days are just what you make them, dear.

"Be willing, loving, and sweet and kind,  
Then the world's full of sunshine, as you will find.

"Now, say your prayers and shut your eyes,  
Till another happy day shall rise."

—The British Monthly.

## ROOSEVELT ON THE BIBLE.

President Sends a Letter of Advice  
to an Epworth League.

A letter from President Roosevelt upon "The Bible," furnished an interesting feature of the thirteenth anniversary exercises of the Epworth League of Strawbridge Methodist Episcopal church, Park Avenue and Wilson Street, last night.

President Roosevelt, together with a large number of other prominent men of the country, was recently asked by Mr. Charles P. Cleveland, president of the Strawbridge Epworth League, what class of men and women the world most needs now. President Roosevelt's letter was as follows:

"Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards, by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

"Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than borne by another

man of the nineteenth century, laid down his life for the people, whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as, later, he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost 'a man of one book,' who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

"You may look through the Bible, from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you much will be expected of you, and a heavier condemnation is to be visited upon the able man who goes wrong than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

"I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the church, the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book; this book, which, in almost every civilized tongue, can be described as 'The Book,' with the certainty of all understanding you when you so describe it.

"The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

"This is not a small matter in an age when there is a tendency to read much that even, if not actually harmful on moral grounds, is yet injurious, because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

"The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children, if he or she expects to see them become fitted to play the part of men and women in our world.

"If we read the Bible aright we read a book which teaches us to go forth and do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward by the man who, in the fullest sense of the word, is a true Christian—like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be, in fact as well as in theory, 'doers of the word and not hearers only.'"—Baltimore Herald.

For Whooping Cough use CHE-NEY'S EXPECTORANT.

DO YOU GET UP  
WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, kidney, bladder, uric acid troubles and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief and has proved so successful in every case that a special arrangement has been made by which all readers of this paper who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty cent and one dollar sizes are sold by all good druggists.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

## THE DROPPED STITCH.

Did you ever watch grandmother as she sat of a winter's evening, knitting, a far away look in her eyes and a smile on her face, as though she were living over again the days separated from her by scores of years? Suddenly the needles stopped their musical clicking; she drew the candle near, pulled her spectacles from their perch upon her forehead to their accustomed place of business; long and steadily she studied the space between the needle points, now drawing the work near, and again thrusting it away in an attempt to better focus those aging lenses.

What has happened? Grandmother has dropped a stitch. Only one little stitch, and yet grandmother doesn't for a moment think of going on with her knitting till she has taken it up again. Is grandmother simply old-fashioned and notional? Ah, no. Here is a wisdom as great as Solomon's, a wisdom not born of inspiration, it is true, but acquired by a long experience in the school of life. Dropped stitches mean large holes some day if they are not taken up. And their occurrence and mischief are not confined to stockings, alone.

You didn't treat that friend just square; not that you intended any injustice—it was an unexpected complication of circumstances; you felt that you ought to explain, but you didn't; your friend felt that you ought to explain, too, and because you didn't he became less friendly; then a suspicion that the slight was intentional, then a rapidly widening breach and all because of a dropped stitch.

The habit of neglecting dropped stitches will fill the fabric of your life with rents till it will seem of little worth to yourself. Better learn wisdom from grandmother.—Rev. George Albert Briggs, in the Baptist Union.

The *Ram's Horn* tells a story of a wicked, drunken woman in one of our large cities who was attracted into a church one Sunday evening and was converted to Christ. The pastor of the church went to see her husband and found him a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was full of contempt at his wife's profession of conversion, and said he had no doubt she'd soon get over it. Six months passed away and one evening this man called to see the minister in great anxiety concerning his own salvation. He said: "I have read all the leading books on the evidence of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book about my own fireside, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take such a woman and change her into the loving, patient, prayerful, singing saint that she is now."

## CEMENT FOR CHINA.

In answer to a request for a successful cement for mending hand-painted China and French china with gilt bands, I will say that it can be done. It takes very careful work, and to mend them for service, to be washed, etc., one must make up her mind to always do this part of it herself, if she desires to keep them mended. I have used some very frail pieces, by being very careful with them.

The cement for mending is made of equal parts of gum arabic and plaster of paris, making a thick solution of the two. The work must be done quickly. You unite the broken edges, applying the cement with a paint brush, a small camel-hair brush, brushing the cement upon the edge of each piece; and when mended, set away to dry. When perfectly dry, when necessary to wash them after using, make a soft, warm suds of rain-water and pearl-ine, and wash one piece at a time, and rinse in clear warm water and wipe dry on a soft old linen cloth. It is disastrous to hand-painted colors to use soap on them. It seems too strong. Avoid a too sudden change from hot to cold in washing them. No one can be successful in this work unless she handles the goods gently and takes great care with them.

KENTUCKIENNE.

## Interchangeable 1,000-Mile Tickets

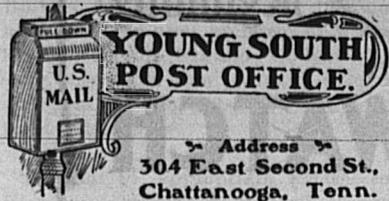
Are now being sold by the Nashville, Chattanooga & St. Louis Railway, good over Railway and Steamer Lines in the Southeast comprising more than 13,000 miles. Rate \$25.00. Limit one year. If you expect to do any traveling within the next twelve months, buy one of these tickets. You will save money. They are on sale at principle ticket offices. Where they are not on sale they may be ordered from General Office through Ticket Agent.

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General Passenger Agent,  
Nashville, Tenn.

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**THE YOUNG SOUTH**  
Mrs. Laura Dayton Eakin, Editor



All communications for this department should be addressed to Mrs. Eakin, as above. Young South Motto: Qui non proficit, deficit.

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

**Mission topic for June—CUBA.**

Let us pray that Cuba may be as "free" in a religious sense, as it is politically, and may we give the Cubans the gospel in this critical period of their history!

**BIBLE LEARNERS.**

Learn Galatians 5:1, praying for Cuba specially.

**BIBLE BUTTONS.**

Did you get one? I have sent one to everyone who sent in a coin-taker or ark in May. Wear it as a reminder of the work you have done for Christ, and let it incite you to broader efforts during the summer days.

Who will win one in June? Start out early and work late. Gather in the pennies by saving or earning them, and make the June days full of joy that comes from the consciousness of doing your part in fulfilling the Savior's parting words: "Go ye into all the world and preach the gospel to every creature." Be very sure to put your name and address on the coin-taker or ark, and ask the post master just how much postage is required. I am still getting letters with "Due 2 cents," almost every day.

You must think of our own dear missionary as having started Japan-ward now. Her husband and she have turned their faces westward already. Pray every day that her strength may increase.

**YOUNG SOUTH CORRESPONDENCE.**

Oh, yes, there are letters to-day. We are looking up slightly, and I am hoping that June will run ahead of May, although, taken as a whole, May was very kind to the Young South. Let us make of June "one grand sweet song."

We feel very happy in Chattanooga to-day. Some of you know what a grandly beautiful church we "First Baptists" worship in, and perhaps you have heard how the collapse of the "boom" the "Mountain City" suffered from a few years ago left us with a debt of \$15,000. Last night we held a "Jubilee Service" in honor of the recent payment of the last dollar of that debt, and as we watched the mortgage burn, we sang with thankful hearts, "Praise God from whom all blessings flow."

A number of pastors made brief addresses, and Dr. T. T. Eaton, of Louis-

ville, who was the pastor of the First church some thirty years ago, delighted the large audience in the main speech of the evening, which was both witty and wise. We are hoping never to see a like occasion, being entirely willing for this to be unique in First church history. We have had quite enough of "debts."

But the letters! Here they are!

No. 1 is the fruit of Miss Galyor's scattering coin-takers, and brings \$1 00 from Pearl Satterfield, Rutledge. We are much indebted to both of these friends, and we welcome the new worker most cordially. May she wear her "button" proudly!

No. 2 is from one we love dearly, who came to us as a baby. It bears date, Memphis:

"I was eight years old not long ago, and I send \$1.00 as a thank-offering to be given to Mrs. Maynard. I met our dear missionary when she was here, and heard her tell about the little Japanese. I fell very much in love with her, and I want to work harder for her than ever before.

MIRIAM MARTIN."

Everybody falls in love with our sweet friend. Even before she speaks, her face wins friends. One can see that she has been with G. d. We thank you so much, little Miriam. Work on. Have you had a coin taker or an ark? God keep you always in his service.

In No. 3 Miss Sturdivant of West Nashville orders a coin-taker for Class No 10, Howell Memorial church. I dare say, it is already at work. May its filling be blessed to all who aid Irene Jackson in collecting the coins.

No. 4 brings \$1 00 from a coin-taker filled by Mrs. Emily Watson's class and two members of the intermediate class at Ridgely. The teacher does not say who won the "button," but I send it to her, and she can bestow it where she thinks best. Many thanks. May the good work go on.

No. 5 brings \$1.50 from Rachel Howell, First church Sunday school, Nashville, sent by Mrs. Lamar. I shall send both the little collector and Annie Lamar a "button," and they may divide the honors. We appreciate the work of this class very much, and trust their devoted teacher, Mrs. Roth, will soon be with them again, well and strong.

No. 6 brings \$1.23 from Mt. Moriah Sunday school for the orphans' Home. I have sent Rev. W. G. Inman some literature that I hope he will find helpful. Let us hear promptly from the new Bands. Many thanks for the offering. The Orphans are needing help now. Did you read Dr. Holt's appeal last week? Don't forget them.

No. 7 brings four new subscriptions to the *Foreign Journal*, and, besides, offerings from Mamie G. and Clifton Tribble, Berkely, Ky., and orders six arks and coin-takers. Mrs. E. Tribble is one of our most faithful friends and has our heartiest thanks. May the new aids be most successful in the hands of these little workers.

Our dear Virginia friend, Miss Mary Headen, sends No. 8, containing the ten shining dimes. Many thanks.

Mrs. A. F. Posey, Henning, in No. 9 orders "Bible-buttons" for all her Band. That's nice. May their brown and gold ribbons wave for Christ and his work in Japan. We welcome her circle of earnest workers, and hope for fine results.

And No. 10 ends the list gloriously and comes from Rutledge:

"Enclosed find

FIVE DOLLARS

from the Rutledge Sunbeam Band, to be given to Foreign Missions. We hope

to be heard from often in the future. MOLLIE MORGAN."

We are most profoundly grateful for such a big uplift this first week in June. These Sunbeams shine afar, even across the broad Pacific, and our own missionary will bear them on her heart. God bless them everyone.

That's all to-day. The schools are still engaging your attention, I know. Let us go on and ever upward now. What is that new motto of ours? "If we do not progress, we fall back." Yes! Well, let me tell you that in April, 1901, our total was \$103.06. In April, 1902, we have raised \$109.92. In May last year the whole amount sent in was \$70.81. This year it sums up \$80.27. What's that, if not "progress?" We make a gain of \$23.92 these first two months of our ninth year. That's right. Clap your hands. Wave your caps and handkerchiefs, and give three rousing cheers for the Young South! Then press forward for our June record. Let's run it up high.

My heart has been greatly encouraged by orders for literature lately. Let the seed be sown freely and prayerfully, and the harvest will follow.

Remember that our dear missionary's eyes are on us. If we falter these summer days she will be wounded. But we will not. Day after day, week after week, the offerings will keep coming. Self-denial offerings, thank-offerings, birthday-offerings, earned pennies, saved pennies, begged pennies, gifts to the dear Lord whom we serve. The Sunday school classes, the Sunbeam Bands, the other circles of workers, the Babies' Branches, and the workers in the many homes in town and country where our page is read will be coming constantly to lay at Jesus' feet what their hearts prompt them to give in his name. Let us make this a memorable summer in Young South history. If each one who reads these lines, in Tennessee, in all the other States where the Young South is known, in the mountains, in the valleys, and at the sea-shore would only bear this work on his or her heart, and send in even a small gift, June would be all smiles. Who will come first to light up the faces of the missionary and the editor?

I am saying all this because last June was not as fertile in good works as we wanted it to be. Won't you see to it that June, 1902, will not disappoint anybody? Cordially yours, LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Received since April 1st, 1902

For Japan.....	\$158 78
" Orphans' Home.....	9 17
" Home Board.....	21 35
" State Board.....	1 00
" Foreign Journal.....	5 25
" Babies' Branch.....	2 02
" Postage books.....	6 24
Total.....	\$230 81
Star-card Receipts.....	7 19
Coin-takers.....	\$42 80

**RECEIPTS.**

April offerings, 1902.....	\$109 92
May offerings, 1902.....	80 27

First week in June:

**FOR JAPAN.**

Pearl Satterfield, Rutledge (coin-taker).....	1 00
Friends in Ridgely Sunday school, by Mrs. Watson, (coin-taker).....	1 00
Rachel Howell, First church S. S., Nashville, by Mrs. Lamar, (coin-taker).....	1 50
Mary Headen, Va., (coin-taker).....	1 00
Miriam Martin, Memphis.....	1 00
Mamie Tribble, Ky.....	10
Clifton Tribble, Ky.....	10
Rutledge Sunbeam, by Mollie Morgan.....	5 00

**FOR ORPHANS' HOME.**

Mt. Moriah Sunday school, by Rev. W. G. Inman.....	1 23
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**FOR FOREIGN JOURNAL.**

Four subscriptions by Mrs. E. Tribble, Berkely, Ky.....	1 00
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**FOR "BIBLE BUTTONS."**

Mrs. A. F. Posey, Henning.....	25
L. D. E., Chattanooga.....	32
For postage.....	12
Total.....	\$203 81

**New England CONSERVATORY OF MUSIC**

Half a million dollars has been spent on our new building; nearly as much more on its equipment. The result is we have the finest institution in the world devoted to music, and our reputation for thorough teaching makes it second to none for creating individual results in music and elocution. GEORGE W. CHADWICK, Director.

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THE GREAT  
Southern Chautauqua.  
SUMMER SCHOOLS AND ASSEMBLY.

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## AMONG THE BRETHERN.

Rev. C. A. Stakely, of Montgomery, Ala., filled the pulpit of the Broadway Baptist church Louisville, Ky., last Sunday morning. The people were charmed.

Dr. Carter Helm Jones, of Louisville, Ky., preached the commencement sermon at Stetson University, Florida, last Sunday.

Rev. B. H. Carroll, Jr., will sail for Europe June 15. He goes abroad to study the Semitic languages and church history. He expects to remain in Germany one year.

Rev. I. P. Trotter, of Hattiesburg, Miss., formerly of Brownsville, Tenn., preached the baccalaureate sermon at the commencement of Mississippi College last week. Rev. W. J. Williams, of Hazelhurst, Miss., preached the missionary sermon. Both were well done.

Rev. K. C. Horner has resigned the care of the church at Sandy Creek, N. C., and accepted the field at Troy, same State.

Oakdale church, Louisville, Ky., has just closed a splendid meeting, resulting in about thirty additions to the church. The pastor, Rev. G. W. Hill, was assisted by Rev. F. O. Lamoreux, of Columbus, Ind., who did the preaching.

East Fork church received, last Sunday, eight members into the church by baptism. The pastor, Rev. W. J. Levi, is happy.

Rev. W. M. Wood has recently held a meeting with the Livermore church, Kentucky, Rev. T. M. Morton, pastor. The meeting resulted in thirty additions to the church. The Christian conscience was quickened and, as a result, whisky was removed from the town.

Mr. Dennis Simmons has provided in his will gifts for the Orphanage and Female University of North Carolina. To the Orphanage he leaves \$60,000, and to the University \$15,000, and the provision runs that after all other bequests have been executed, four-fifths of the remainder shall go to the Orphanage and one-fifth to the University. The remainder will be about \$75,000.

Dr. M. E. Broadus, of Va., has recently had a great meeting at Tulsa, Ind. Ter., in which there were many souls saved. The meeting reached the whole town.

Rev. S. A. Watson, of Valley Oak church, Texas, was ordained to the work of the ministry the first Sunday in May. He is said to be a worthy man and excellent speaker.

## A Texas Wonder.

### HALL'S GREAT DISCOVERY.

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

### READ THIS

Martin, Tenn., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

Rev. C. T. Alexander, of Lancaster, Texas, has been unanimously called to the pastorate of the church at Cleburne, Texas. It is understood that he will accept. The church at Lancaster is sorry to give him up. He is an earnest, faithful preacher of the gospel.

The Baptist church and pastors' home in Goliad was completely destroyed by a storm which swept over that section of country recently. 118 people were killed and others will die. Every vestige of the household goods of the pastor, and all his books, were completely destroyed. The church needs help.

Rev. C. L. Neal, Paris, Tenn., supplied for Rev. Fleetwood Ball during his absence in Arkansas. Brother Neal preached both Saturday and Sunday at Cottage Grove, Tenn., to splendid audiences. Much interest was shown in the services.

Rev. J. I. Ayres has been elected to a professorship in Carson and Newman College. Brother Ayres has been pastor at Eiloree, S. C., for sometime. We welcome him back to Tennessee.

Dr. John O. Rust, of Nashville, Tenn., delivered the literary address before the graduating class of the Paris Graded School, Paris, Tenn., and left at once for Spartanburg, S. C., where he preached the commencement sermon of Converse College. This is a Presbyterian school and it is quite a compliment that they wanted Dr. Rust to do the work.

Rev. A. B. Henson, a Baptist minister of Alice, N. C., was accidentally shot and killed by a seventeen-year-old boy. Brother Henson leaves a wife and seven small children.

Rev. J. P. Gilliam of Hico, Texas, is aiding Rev. J. B. Fletcher in a meeting at Tyler. How the Tennessee brethren stick together in the far West!

At Glenrose, Texas, Rev. S. C. Bailey has just closed a meeting of great power. There were twenty-four added to the church by baptism. Rev. John P. Hardisty has been pastor but one year and the church has doubled its membership in that time.

Rev. B. G. Haman was set apart to the full work of the gospel ministry by the church at Learned, Miss. Rev. P. I. Lipsey preached the ordination sermon. Dr. T. J. Bailey delivered the charge and Rev. P. H. Haman, the father of the young man, offered the prayer. Brother Haman has been called to the pastoral care of the church at Stargis, Miss.

Rev. Catt Smith, so well known in Tennessee, is aiding pastor McKinney, of Clay Street church, Waco, Tex., in a great revival. The influence of the meeting is being felt in all the churches of the city.

The church at Whitney, Tex., has called Rev. Spilman of Illinois to the pastorate and he has accepted. May the union prove a success.

At Marion, Ill., Rev. L. D. Lamkin has just closed a very gracious meeting. There were forty additions to the church. Rev. W. H. Carver is the pastor.

Rev. Fleetwood Ball is at Stuttgart, Ark., in a great meeting. Many unsaved ones are enquiring the way to the Lord, and some have found him precious to their souls.

On the third Sunday in May, Mabank church, Texas, set apart to the full work of the gospel ministry Bro. F. F. Bidsoe. He is a man of mature judgment and splendid attainments. He has been teaching in the public schools for many years.

Poor time  
has its  
ending



Good time  
has its  
beginning

in an

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ELGIN NATIONAL WATCH COMPANY, Elgin, Illinois.

The Columbus Street church, Waco, Texas, has just completed a new house of worship. The house is more commodious and better built than the one that was burned.

The church at Wesson, Miss. has been greatly revived. There have been over sixty professions of faith in a meeting recently held.

As a result of a recent meeting held with the Delta church, Clay County, Ala. twenty were received into the fellowship of the church by baptism, and ten joined by letter and restoration.

The missionary address at the Seminary commencement was delivered by Dr. Chas. A. Stakeley of Montgomery, Ala.; the subject was the "Philosophy of Missions." The address is said to have been instructive and powerful.

Rev. B. W. Spillman, Field Secretary of the Sunday School Board, will conduct a summer school for Sunday school workers at Fountain City, five miles from Knoxville, from July 21 to July 27. Reduced rates will be given on the railroads.

### HICKMAN COUNTY NOTES.

In my article last week the printer or editor made me say both parties of the anti missionary Baptists are "can't-help-its," when I carefully wrote the latter as "can't-help-its," and spoke of them very favorably. I am of opinion that the salvation of this country depends on this re-action among them.

Pardon me for saying it, but I think this question is of enough importance to call for the most prayerful attention and active interest of our editor, and others in authority. This thing is not "in a corner." At Nashville Dr. J. B. Stephens is pastor of the Primitive Baptist church, one of the "can't-help-its," or those who do not make God the author of sin. The other party believes that God absolutely predestinated all things, both good and evil, thus making God the author of sin. The eight counties of Cheatham, Dickson, Hickman, Houston, Humphreys, Lewis, Perry, and Williamson, have possibly 500 or 600 Missionary Baptists, all told, and not a church that can properly be called self-sustaining. This is the "Hardshell Kingdom." It extends into adjoining counties. They have strong churches, numerically and financially.

Before the "split" Baptist sentiment largely predominated in all this region. The Hardshell sentiment still predominates. They have churches with seventy-five or eighty members. They have a church with about seventy-five members in the town of Dickson where their West Tennessee Association meets this year, and it is not the largest church in the Association. Methodists and Presbyterians cannot reach these people.

Both these denominations are sadly on the decline, and the country is being taken by the Campbellites. Any one who will study the situation will readily see how this would be the result. With two-thirds of the people unconverted, and the Hardshells having no gospel for sinners, naturally they will drift to the other extreme. I believe our State Board should send strong men in here, like Drs. Lofton and Oakley, who believe in Calvinism, the doctrines of grace, and let them "in-doctrinate" these progressive "can't-help-it" brethren to preach the whole truth, that God fore-ordained the means as well as the ends.

Prof. W. A. Caldwell, of Mount Juliet, is the first to respond to my appeal for a tent. I am right in the heart of this "hardshellism," where Campbellism is getting in its work most effectively. I have an offer of work in Alabama that is more pleasant than this and better pay. But I am willing to stay and work if the brethren really want me to do so.

I will close by asking a query: Why do our editors and our mission advocates make such a strong fight against the poor, vagabond Mormon elders, who are tramping over the country, and at the same time lift such a feeble voice of warning against the Campbellites, who preach the identical "plan of salvation" that is taught by the Mormons? The Campbellites have this country hypnotized. Everybody except me and a few other hardshells calls them "Christians," or the "Christian church." My mouth is of very good size, but it is not big enough to say that.

Brethren, pray for this country and "send more laborers."

B. F. STAMPS

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HAIR RESTORATIVE

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The effect of the XANTHINE is delightful. Not a dye, but RE-VIVIFIES the hair.

Brings back its youthful, natural color and gloss.

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RECENT EVENTS.

The Sumter (S. C.) *Freeman* announces that Rev. J. I. Ayres has resigned his pastorate at Elloree, Orangeburg County, S. C., where he has been preaching for the past year or two, to accept a professorship in Carson and Newman College, Jefferson City, Tenn. Brother Ayres is well known in Tennessee, having been professor of Music in Brownsville Female College for some years, and also pastor of several churches. We are glad to have him back in the State.

+++

The bill to appropriate \$25,000 to Richmond College on account of the occupancy of its property by the Federal troops during the war has at last passed both houses and will doubtless be approved by the President. We congratulate Richmond College upon this good fortune. We presume that there will be no scandal attached to it, as with our Methodist brethren. We hope that the College will get the whole \$25,000 and will not have to pay 35 per cent. of it to an agent.

+++

The *Religious Herald* says that Rev. W. J. Mahony, formerly of Tennessee, now of Carlisle, Ky., is a native of Richmond, and was once an altar boy at St. Patrick's. His father was a devoted Catholic and his mother a faithful Baptist. The young man followed his mother. He is now a popular and successful Baptist preacher.

+++

Prof. Rodes Massie, of Lewisburg, West Va., died on May 21st. For several years he was professor of Modern Languages in Richmond College, and was one of the most popular and beloved of the faculty.

+++

We acknowledge receipts of an invitation from our friend, J. A. Cargille, of Johnson City, to attend the marriage of his daughter, Miss Dora, to Dr. Wm. J. Sprales on June 12th at First Baptist church, Johnson City. We regret our inability to be present. We extend warm congratulations to the happy groom and his charming bride, whom we have known and admired for some time.

+++

Rev. B. W. Spilman, Field Secretary of the Sunday School Board, had started on a tour through West Tennessee and Arkansas, but was called to North Carolina by a telegram from his wife telling of the dangerous illness of his child. We hope the little one is better.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. Ohio, by F. J. Cheney & Co. Testimonials free.

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

The *Standard* tells of the frightful death of the daughter of Dr. Alexander Dowie, at the Zion home. The young lady's clothing caught fire from overturning a lamp. She suffered the greatest agony till relieved by death. Her father did nothing for her relief except to anoint her with vaseline and pray for her recovery. A physician was called at the very last, but too late.

+++

We regretted missing the call of our friend, Dr. W. J. Cox, of Bolivar, last week. He was in the city attending the State Democratic Convention. In a note he says he thinks his county (Hardin) will elect anti-saloon candidates for the legislature. If there were a few thousand more men like him in the State there would be no trouble in electing enough legislators to pass any good laws.

+++

On May 24th the baccalaureate sermon was preached before the Caruthersville (Mo.) High School by Rev. W. J. F. Allen, formerly of Tennessee, now pastor in Caruthersville. The *Caruthersville Democrat* says that Brother Allen "delivered a masterly discourse, full of deep thoughts and sound facts that were highly appreciated by his hearers. That night the annual address, before the school, was delivered by Rev. Ross Moore of Jackson. The *Democrat* says of it: "To say that he handled his subject in a masterly way would be expressing it lightly. His eloquence was sublime, his argument sound and thoughtful, and his wit keen and refreshing. The house was crowded and the attention given was that of a highly pleased audience."

TEXAS ITEMS.

If you will give me space I want to say a few things through the columns of your paper.

The BAPTIST AND REFLECTOR is a paper I always appreciated very much when in Tennessee. Although I am in Texas I will have to have the BAPTIST AND REFLECTOR, as I am very anxious to know of the brethren and the work in Tennessee in general.

I have accepted the care of the Cottonwood church since I came here two months ago. I have had the pleasure of being with Rev. R. D. Carter in the Master's work some. Brother Carter is from Tennessee, Carson and Newman College. He has been out here eleven years preaching. He has been missionary in this Association, Calahan County, for six years and is now. This will give you an idea of the esteem in which he is held by the brethren here.

While in school at Carson and Newman College Brother Carter was a Philomathean and I was a Columbian, but we were brethren in the Lord. The Carson and Newman boys always make their mark. That makes me proud of the fact that I have been to Carson and Newman. Tennessee boys usually make their mark; therefore I am proud I am a Tennessean.

I have received a hearty welcome from all the brethren where I have been since I came here.

I think there are many good brethren and sisters here. I attended one among the most spiritual fifth Sunday meetings here in March that I ever attended.

I received a cordial welcome by the brethren and preached for them. I would be glad to see the brethren in Tennessee. I remember the brethren

and sisters where I have preached with pleasure. A good many of my school days were spent in Meigs county in the public schools and Decatur high school and then entering U. S. G. U., at Athens, Tenn., and then to Carson and Newman College, Jefferson City, Tenn. I want to say to my teachers and professors who may read this, one and all, that you are kindly remembered by me and may the Heavenly Father's richest blessings attend your work.

Christ was the great teacher as he taught by example as well as by precept.

May each one who reads this become more Christ-like.

Dr. N. B. Goforth and dear brethren of the Eastanalle Association whom I have met so often in Associations and Fifth Sunday meetings. May one and all be faithful to the work which the Master has committed to you and when life's work is ended may you be able to say with the Apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only but unto all them also that love his appearing. II Timothy 4: 7-8.

R. D. CECIL.

Cottonwood, Texas.

DO THE RIGHT THING

at the right time. For all who suffer from Indigestion, Dyspepsia and Flatulence: for all who are tortured and sickened by constipation; for all who have weak or diseased kidneys, inflammation of bladder or enlargement of prostate gland, the right thing is to write immediately for a free bottle of Vernal Saw Palmetto Berry Wine. It will be sent postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of the BAPTIST AND REFLECTOR may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures Catarrh, Indigestion, Flatulence, Constipation, weakness and disease of the kidneys and Inflammation of the Bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a of this wonderful curative medicine.

Write for a free bottle and prove for yourself, without expense to you, the value of Vernal Saw Palmetto Berry Wine for the cure of your ailments.

Now and then the secular press laughs at the fears of those who see a menace in Mormonism. But those who are on the ground, where the great octopus sends out its tentacles to bring as much of the country as possible into its grasp, do not laugh. "The Mormon Monster" is a book heartily endorsed by the leading ministers of Salt Lake City as authentic and valuable. The author, Dr. Edgar E. Folk, is editor of the BAPTIST AND REFLECTOR, Nashville, Tenn. He has studied the subject exhaustively, and is qualified to give a history of Mormonism, an exposition of its religious teachings, a picture of its social system, and a warning as to its political aims, with a full discussion of polygamy. Dr. Folk's testimony as to the Mountain Meadow massacre is full and clear. He handles without gloves the actions of Smith, Young, and Kimball that led to the introduction of polygamy into the Mormon system. The Brigham H. Roberts episode in Congress is treated fully. A detailed description of what takes place in the Endowment House if given from the confession of Mr. and

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wise woman who  
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If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.  
MACBETH, Pittsburgh.

Mrs. Stenhouse. The book contains much of this kind of matter. It reveals Mormonism as those see its iniquities who have felt its yoke. There is scarcely a more pathetic passage in literature than the description, by Mrs. Stenhouse of her feelings when she was compelled to place the hand of a new wife in the hand of her husband. There is abundant evidence in the book that polygamy is not dead. If one wants to be thoroughly informed on this grave question that, as many believe, threatens the peace of the country, this book contains all the information needed. It is intensely interesting. It is a startling disclosure of a great and vile humbug. (New York: Fleming H. Revell Company, \$2.00.)—*Christian Endeavor World*.

The *Standard* of Chicago recently took a ballot of some of its readers to know whether they favor a change from the "money basis" of representation in the Baptist Anniversaries. The result showed that there were favoring a change from the money basis to the numerical 277 votes, against 111 in the negative.



The Secret

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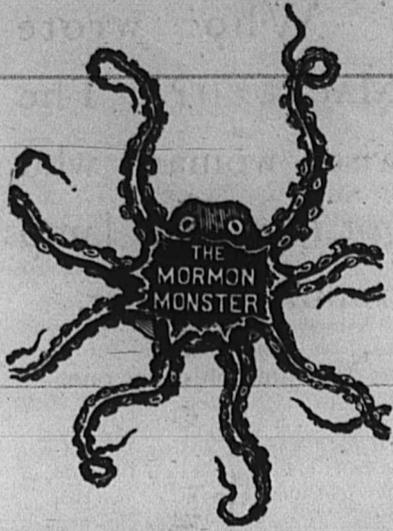
The secret of womanly health is in keeping the womanly organism in a perfectly healthy state. This can be done by the use of Dr. Pierce's Favorite Prescription. It regulates the periods, dries debilitating drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

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Accept no substitute for Dr. Pierce's Favorite Prescription. There is nothing else "just as good" for womanly ailments.

"I suffered for more than ten years with female weakness of very bad form," writes Mrs. D. Marwood, of Treherne, Macdonald Co., Manitoba. "I used Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery' with good results. I am able to do all my own work now. I do not know how to thank you enough for the kind advice you have sent me by letter. Your remedies did for me more than all other doctor's medicines, and I have taken lots of them."

Dr. Pierce's Pleasant Pellets cure biliousness.



The... "Mormon Monster;" ..OR... The Story.... ....of Mormonism.

By Edgar C. Folk, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claimed to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations.

Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'ism,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'" "It is a perfect storehouse of information regarding the Mormon problem. While unparaleled in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—Christian Century.

"If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production"—Dr. A. J. Holt, Nashville, Tenn.

"It is replete with important information for those who are unacquainted with the history, teachings, and tendencies of Mormonism."—The Advance.

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre;' but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its lodgment in every home, but above all on the table or desk of every public man. The facts should be known. The book tells many of them, and tells them well."—Rev. Chas. O. Mudge, Montpelier, Idaho.

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Dr. Theodore L. Cuyler, who is now in his 81st year and living in Brooklyn, the scene of his many years of labor as a pastor, is to put forth this fall through the Baker & Taylor Co. two books of great interest and importance. The first of these will be "Reminiscences of a Long Life." For a number of years Dr. Cuyler has been urged by his friends and admirers to publish an autobiography. This he has been unwilling to do, but now he has compromised with a volume of reminiscences. It will amount to a summing up of the more important and interesting events and incidents of his life. The book will contain sketches of his boyhood; his college life; his first trip to Europe; famous personages he met abroad and recollections and stories of famous persons in this country. Dr. Cuyler's long life of most active service, his association with great men and great events; his intimate acquaintance with the greatest preachers of this half century will all contribute greatly to the value and interest of this volume. His second book will be, "Help and Good Cheer" series of brief messages. Dr. Cuyler has ever been at his best in the role of a friend to the sorrowing and the troubled and to this day possesses all the spiritual strength and optimism which have made his life so vigorous and helpful.

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NEW ORLEANS, LA., March, '99. There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01. I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any Inflammation or Suppuration.—(Rev.) W. L. Stanton. Sherrouse Med. Co., New Orleans, La.



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**CUNNINGHAM.**—George W. Cunningham was born August 22, 1844, and died January 29, 1902, aged fifty-seven years, three months and seven days.

I formed his acquaintance in 1888, and knew him well till he died; was his pastor eleven years of the time that I knew him.

During the time that I knew him I marked the following points in his character:

1. He was a devoted Christian.
2. He loved his family tenderly.
3. He loved his church devotedly.
4. He loved his pastor and never criticised him.
5. In all the years that I knew him, I never heard him say any harm of anyone.

He was converted in 1885 and joined New Bethel church, Davidson County, Tenn., in which he lived for the glory of God and the good of the church till he was taken to his reward on high.

His health declined for several months before he died; but he bore his afflictions with a measure of patience that none but a Christian can possess. Nor did I ever see a man more resigned to the will of God. He waited with patience for the time to come when he should be released from his sufferings and be forever at rest.

The care of his family toward him in his afflictions greatly impressed me. What a blessing when a man must die to have a family that will love him to the last. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have it unto me."

God bless Sister Cunningham and her two daughters who mourn an irreparable loss in the death of their husband and father.  
A. MALONE.  
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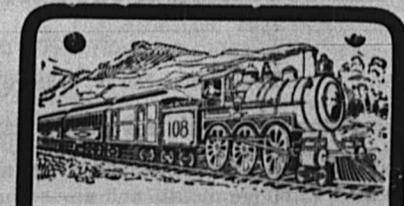
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**219 We are Traveling Home To-day.**

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 REV. J. A. LEE. Dedicated to my wife. EDW. S. FOGG.

1. We are trav'ling home to-day, To that land of light and love, Trav'ling home  
 2. Tho' we're often times cast down, And we're weary, worn and sad, Trav'ling home  
 3. We shall never more fear harm, For He'll come and stem the tide, Trav'ling home  
 4. He is coming by and by, And He'll claim His loved and own, Trav'ling home

Beautiful home  
 to our home, Christ will guide us on our way, To that  
 to our home, Still the Sav-our nev-er frowns, But He  
 to our home, Shield us un-der-neath His arm, And in  
 to our home, He will take us home on high, There to

Heav-ny home a-bove, to our home, Heav-en-ly home. We are trav-  
 comes and makes us glad, Trav'ling home, Heav-en-ly home.  
 Him we'll safely hide, Trav'ling home, Heav-en-ly home.  
 dwell around the throne, In our home, Heav-en-ly home.

home, sweet home, Trav'ling home to-

ling, Trav'ling, Trav'ling to that land of  
 day, To our beau-ti-ful heav-en-ly home, We are

lova, We are trav'ling, yes trav'ling to our beau-ti-ful heav-ny home above.

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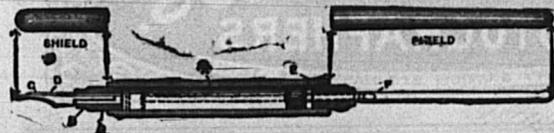
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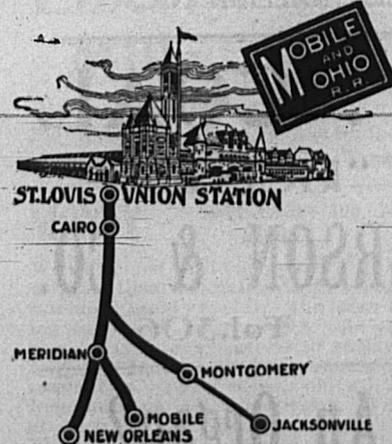
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