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Speaking the Truth in Love.

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CURRENT TOPICS.

The announcement of peace in South Africa was the occasion of a remarkable popular demonstration on the streets of London on the night of June 2nd. It was not equal, however, to the wild jubilation with which the news of the rescue of Mafeking was received.

On account of his services in South Africa, in bringing the war to a successful termination, Lord Kitchener has been created a viscount. King Edward has also recommended that he be voted a donation of 50,000 pounds—about \$250,000—which will be probably done, despite the opposition of the Irish Nationalists.

The old Cuban hero General Gomez has published a letter in which he refuses to accept the annual pension of \$6,000 provided for him in a resolution before the Cuban House of Representatives. He says it would be unfair for him to accept money so long as the other Cuban soldiers have not been provided for. Gen. Gomez asserts he has a bill against the government for war services, which some day will have to be paid, but that he is willing to wait until such time as Cuba can pay all her soldiers.

A new hotel will soon be erected in New York at a cost of \$10,000,000. The new structure will be built on the ground now occupied by the Plaza Hotel, on Fifty-ninth street, opposite the Fifth avenue entrance to Central Park. The Plaza will be demolished at an early date. It is said that the new hotel will be the most magnificent in the world. Some of the steel magnates of New York are understood to be backing the enterprise. It is not stated what the rates will be, but we judge that it will be a hotel for millionaires.

After a long and rather tedious discussion, the Lodge Philippine Government bill came to a vote in the Senate on Tuesday of last week and was passed by a vote of forty-eight to thirty. The Nicaraguan Canal bill was then made the unfinished business. It will be discussed at length till finally disposed of. The only question about it is as to whether the Panama route will be chosen instead of the Nicaragua. It is claimed that the Nicaragua route is subject to volcanic eruptions which may occur at any time and render it worthless. The recent eruption of Mt. Pelee will probably play a prominent part in the discussions.

The Dowager Empress of China has instructed some high officials of China to prepare a translation of the Bible for the use of the Court. Dr. Hykes, agent of the American Bible Society at Shanghai, says that by this translation the court hopes to acquaint the official class with the contents of the Bible; and remove their prejudice against it and thereby against Christians and Christianity. Dr. Hykes states further that an edict has been issued directing that sons of Mongols and of Manchus shall be chosen to go abroad and study, and that in consequence, there has been an unheard of demand for foreign books, Scriptures included. One government college has applied for a grant of fifty Bibles for the use of its students.

Where Sings the Lark?

"Hark, hark! the lark at heaven's gate sings."—Shakespeare's "Cymbeline."

Where sings the lark? I do not know.
Is heard his song where waters flow
With peaceful, gentle wave?
Ah! no; his aspirations soar
To greater heights than pebbly shore
That sluggish currents lave.

Is heard his song where roar of sea
Would drown his notes, so blithe and free,
And make him mourn his lot?
Not there doth he his carols sing.
To realms he mounts, on tireless wing.
Where tumult hears he not.

And doth he sing where city's crowd
Would heed not notes so sweet and loud
That issue from his throat?
No, no; his true poetic fire
Makes him shun the throng, aspire
To peaceful hearts remote.

And doth he sing where cares of earth
And sin and toil obscure the worth
Of ev'ry heav'n-sent gift?
Not there we hear his joyous song.
He soars aloft, and would earth's throng
To nobler thoughts uplift.

He trills in purest atmosphere,
Where nought, the throne of God so near,
Can in the heart create
The strife and toil, the sin and woe,
That mar all lives on earth below.
He sings at heaven's gate.

Oh! what a lesson doth he teach,
More eloquent than human speech,
As thus his sweet notes ring!
Would man but live at heaven's gate,
The lark's glad song but imitate,
What joy to all 'twould bring.
—Eugene Lee Crutchfield, in *Religious Herald*.

Human Depravity.

BY REV. J. S. CARPENING.

Almost all the errors that afflict Christianity have grown out of false conceptions of human depravity. "The estimate of sin determines everything. For the conception of sin determines the conception of redemption."—Hulsean Lectures. "He who goes astray on the subject of sin goes astray on all vital doctrines."—Stifter. Our ideas of this subject will largely determine our system of theology. Here is the Bible doctrine summed up: "The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be."

"Human depravity is the opposite of what is required by divine law."—Fuller. The sum of the divine law is love. So self is the sum of all opposition to God. The hope of self-exaltation and independence brought the fall. Dr. E. G. Robinson wrote: "While sin as a state is unlikeness to God, as a principle is opposition to God, as an act is transgression of God's law, the essence of it always and everywhere is selfishness. It is the depravity of the affections and perversity of the will which constitute man's inmost nature." Here is the source of the feculent stream of sin that flows through the world.

1. Human depravity is natural.

Sin begins with life. "That which is born of the flesh is flesh." "We all were by nature the children of wrath." We belong to a sinful race. "By one man sin entered into the world, and death by sin; so

death passed upon all men, for that all sinned. This is the inheritance of humanity.

The fact that it may be unconscious makes it no less sin. Irresponsible persons, as infants, have sinful natures. The sinful state of the heart is not always recognized by men. "Cleanse thou me from secret faults." "Conscience is loudest when least needed, and most silent when most required"—Maclaren. Men are biased in their own favor. David flared up in anger at the parable of the ewe lamb, but did not see his sin till God said, "Thou art the man." The Spirit reveals sin, as light in a cave reveals the filthy reptiles. The disposition to go astray early in life is a sad fact that all must face. "They go astray as soon as they be born." Often, from the most refined Christian homes, go the most wicked children. "A corrupt tree brings forth evil fruit." The sin is in the heart. Here is the voice of conscience:

"We are men of ruin'd blood,
Therefore, comes it, we are wise.
Fish are we that love the mud,
Rising to no fancy flies."

The failure of all reformation and the necessity for a new heart speak strongly of natural depravity. The finest literature and the best civilization have never saved men from sin. Modern cities thrive in sin more than any other way. Not even a change of political parties takes away the corruption. There must be a deeper change than that. Beecher once said: "The old carcass lies decaying in the sun. It is covered with worms. Cleanse it, removing every maggot. Go back to-morrow, and there will be as many more. The corruption is there which breeds the vermin." So with human life. Have a complete reformation to-day, but the heart will continue to produce a sinful life. "Ye must be born again."

2. Human depravity is universal.

"All have sinned." "The whole world lieth in wickedness." Here is the universal condemnation of sin—death. "Death passed upon all men." Death is written large in the history of all people.

Universal religion and sacrifices recognize the universal need of man. Here is the human consciousness of universal sin. The Athenians were "very religious," though very wicked. The old temples of all nations speak loudly of sin. No people have been found that do not have some sort of worship and sacrifice.

Do we need any confirmation of history? The murder of Abel; the flood, with its cause; the awful wickedness in the history of Eastern nations; the universal treatment of women and children, apart from the influence of Christianity; the darkness of the middle ages; the corruptions of modern civilization—especially all cities—all testify to the universal burden of sin. This is recognized by every great work in literature. James Russell Lowell declared that there was no place on this planet where a man could live in security; a place where infancy is respected and womanhood honored, and human life held sacred; no such place, save where the gospel has cleared the way. Depravity is universal. "There is none righteous, no, not one."

3. Human depravity is total.

This does not mean that men do not have consciences, outward good qualities, or that men are as bad as they can be, but that the human heart, by nature, is totally destitute of the love of God. "Ye have not the love of God in you." "Men are lovers of their own selves." The heart is "enmity against God." Nature is corrupt in every faculty and destitute of good. "There is none that doeth good." Here is the supreme love of self, the infection of the whole nature and an absolute destitution of God's love. Here is an illustration from Andrew Fuller: Suppose a crew on a ship loaded with treasure binds the officers and puts them ashore. They elect officers of their own, pass laws for

their own government, and start to a foreign market to sell the treasure. The disobedient are put in chains. Are not officers and laws good things? Yes; but all their actions are selfishly evil. The only right action would be repentance and return to the officers of the ship. This is a faint picture of man. "All we, like sheep, have gone astray; we have turned everyone to his own way."

Total depravity is the only explanation of history, and history is a strong proof of total depravity. The reading of any great history, as Gibbons' Rome, will bring a deep conviction of total depravity. What made possible the horrors of the French Revolution? What was the source of the reign of terror in Cuba? Just look at one nation—the Jews: God called them, he trained them, he gave them his laws, he gave them a long line of leaders and prophets, he separated them in a separate land from all others—Palestine—he sent them into captivity and then brought them back to their own land; finally, he gave them his Son and they rejected him. He destroyed their nation and scattered them abroad. But Jesus is still rejected. Total depravity! This is the only explanation.

4. Total depravity brings inability.

This is the inability of man to do that which is good in God's sight, and to turn himself to God. It does not arise from a loss of any faculty of the soul, or from a lack of free agency. All men have reason and conscience, and are responsible. Two men stand before a great painting; they both have the same faculties of mind. One sees no beauty, while the other looks on with great admiration. The ignorant man may have neither the desire nor capacity to understand. So the human soul may have all its faculties and be free, but live in sin. The sinful heart has neither the desire to be saved nor the power to appreciate God's love in Christ. Men are "dead in trespasses and sins, having the understanding darkened, because of the blindness of their heart." "The natural man receiveth not the things of the Spirit of God."

Sinful man's good works are selfish and unprofitable. Victor Hugo describes a man trying to buy his way to heaven with a few coppers: "Your goodness is as a morning cloud, and as the early dew it goeth away. For I desired mercy and not sacrifice." God desires a pure heart before works. There can be no true morality apart from Christ. "All our righteousnesses are as filthy rags." The impotency of the soul excludes works as meritorious before God. In Don Quixote the immortal knight put upon himself a helmet made of pasteboard. That helmet being pierced, he sewed it up again, and in his insanity, wore it, thinking he had an all-sufficient protection. Good works cannot save us from the arrows of God's wrath.

Does not inability lead to hopelessness? Yes. Men are utterly lost. The clock of doom will soon strike. "What shall we do?" We can cry for mercy to a Savior that will not turn away. Put no honeyed words in your mouth; turn out the nonsense of self-righteousness from the heart, and cry, "God be merciful to me, a sinner." Christ is "mighty to save."

Timmonsville, S. C.

Z. C. Graves, LL. D.—Some Impressions.

BY PROF. PROF. J. C. METCALF.

In this age of highly specialized teaching we are sometimes in danger of losing sight of the humane element in the class-room. The fact remains, however, that the personal equation is a vital matter in all real teaching. The inspirational instructor, no matter where he may be, by his transforming work, amounts to a constructive force, making for character and culture. Great teachers are few because great personalities are rare, and because enthusiasm is a variable quantity in most men. Now, it takes personality to make a teacher, and it takes enthusiasm. Of course, by enthusiasm is not meant emotional ebullition, but a steady flame of vital energy; not dry-white light only. Certainly a man must know his subject; indeed, he must know more than his subject. There is no discount on scholarship. But a great teacher must be more than a mere scholar. And, aside from technical scholarship, there is need of endless reading if one would keep in touch with one's age and be a discernor of tendencies. Moreover, sympathy, sympathy always—how else may one keep one's primal freshness and renew one's youth and understand youth?

The other day there passed away at Winchester, Tenn., a man who had a passion for teaching. It would be hard to say how many lives Dr. Z. C. Graves touched, or how many generations of Southern women, or indeed of Southern men, through their mothers, he has helped to mould. Such spiritual forces are difficult to measure. In her palmy days old Mary Sharpe College,

with her classical, philosophical, mathematical curriculum was somewhat unique among the girls' schools of the South. Some thinking was done there; we may be certain of that, even if scant notice was taken of the "accomplishments."

I met Dr. Graves in the fall of 1889. I was then teaching in a boys' school at Murfreesboro, and Dr. Graves had just come over from Winchester to take the presidency of Soule College, which Mr. J. G. Paty, with the encouragement of leading Baptists in the town, had purchased from a Methodist minister. The next year I became an instructor in Soule College, and for three years I was intimately associated with its venerable president.

Age had not yet seriously impaired the vigor of his mind, which, for forty years, had been exercised on problems of formal logic and general metaphysics. It was essentially an analytic order of mind, fired with considerable polemic spirit. Dr. Graves was full of the best sort of intellectual curiosity. Not that kind of curiosity which concerns itself mainly with the solution of dialectic puzzles; but, rather, a passion for fundamentals. Possibly there may have been at times a tendency towards rationalism, but the good heart of the man, and his abiding faith in the spiritual as well as his religious experiences, saved him by restoring the supremacy of the spirit. He was never content with a superficial statement of truth for rhetorical or partisan effect. Hence it was that the grounds of his own belief he knew thoroughly; and, while a tolerant man, he, like all those who have souls sensitive to the delicate shading between overstatement and understatement, was irritated by assertions which seemed to him to indicate ignorance of fundamental truths or indifference to moral distinctions.

If, for example, a man with some new theory of physical phenomena visited the town, Dr. Graves was among the first to seek his acquaintance and to inquire into his methods. Hypnotists were specially interesting to him, for he himself claimed to have studied the subject of hypnotism somewhat critically. I recall the visit of an exceedingly shrewd and plausible professor of this art. Dr. Graves attended his performances and, as usual, became full of nervous interest in the matter; so much so, indeed, that he finally consented to an exhibition of the hypnotist's skill before his school in the chapel. But it so happened that the gentleman advanced some rather radical ideas, as Dr. Graves thought, and in order to illustrate the truth of them, wished to experiment on several of the students. Here the polemical spirit of the good doctor showed itself. He arose and argued somewhat lengthily against the new theories, largely on ethical and physiological (or, perhaps, pathological) grounds, refusing pointblank to allow the hypnotist to proceed further. Those were unverified hypotheses, and the incident proved that no matter how far Dr. Graves' speculative instinct might lead him in a purely academic discussion, when his own professional stewardship was involved, he was always a conservative, alive to his personal responsibility.

At heart this grand old man was as simple as a child and as tender as a woman. He loved boys and girls and dealt with them so reasonably and so gently that the more thoughtful of them were glad to sit at his feet and learn. For he was a philosopher in the best sense—a lover of wisdom and a searcher after truth; a peculiarly open minded man, eager for new ideas. His method was Socratic: he liked to lead you along by simple questions into new views of old truth, not so much by directly teaching you as by carrying you, as it were, to make the discovery for yourself.

Dr. Graves' range of information was remarkably wide. He was a close observer as well as an extensive reader; not so much in general literature, it seemed to me, as in popular scientific fields. He was a good botanist and a good geologist, though his great strength lay in logic and metaphysics. Naturally, his long-continued meditation upon questions of speculative philosophy made him somewhat eccentric in the eyes of the average practical man. I suppose Hamlet, as viewed by the man of business absorbed in commercial life, is quite insane. There was, however, in Dr. Graves, a saving common sense; that levelheadedness of the New Englander, which no amount of dreaming or absorption in the infinite can utterly abolish or destroy.

"Gladly would he learn, and gladly teach." Like Goldsmith's village parson, this nineteenth century teacher was "passing rich" on small wages, for I never knew a man who cared so little for money, or whose wants were fewer. And, whatever failings, he had surely leaned to virtue's side.

There were those who did not agree with some of the views held by Dr. Graves. But I have never known a man or woman who could accuse him of intellectual dishonesty or social insincerity; and those who came

in touch with his winsome personality, whether they accepted his conclusions or not, felt the impress of a friend of the spirit with whom it was good to talk of the eternal problems which we are striving all our lives to solve.

And, now, since his work is done, we ask ourselves what he has especially stood for in his day and generation. He was a pioneer in the education of woman in the South, and he lived to see his dreams fulfilled. He did a work which was a distinct contribution to the educational progress of the century, and his fame is secure. He will live again in minds made better by his presence.

Eight years have passed since I bade farewell to this gentle soul on a starlit night in the little Tennessee town where he lived and labored in love. He, himself, has passed beyond the stars. He could have no more fitting epitaph than this: "The delight of his life he found in truth and in the satisfaction which the enjoying of truth gives to the spirit." J. C. METCALF.

Georgetown College, Ky.

How to Win and Hold the Attention of my Sunday School Class.

I have been requested to write this paper, and am glad to do so, though conscious that the methods peculiar to myself may not meet the approval of all other teachers.

Upon opening the Sunday school lesson, I first ask my scholars what they know about it, giving each one an opportunity to speak. In his or her own words, each one is kindly urged to tell all he or she knows of the lesson. When this is finished, I ask their attention while I tell them all I know about it.

In doing this, I may say, first, I do not confine myself to the questions and answers printed in the Quarterly. I use the Quarterlies and Lesson Helps for preparation. But in teaching, I simply and earnestly try to tell the story of the lesson, tell it slowly; try to make it impressive, using the Scripture text as I go.

Second, I use illustration. In children's classes (and indeed in all) illustration is forcible, and fixes the truth upon the mind.

A word picture sometimes remains, when truth or fact without it, vanishes from the heart.

Third, I try, as we go through the lesson, to gather and impress upon the hearts and minds of the children a few leading truths. On this account I have them repeat separately, also in concert, the Golden Text. It would be well to impress upon them every little detail of the lesson and particularly those that would be helpful in the home life or in the life of work.

What an inspiration it would be to a young heart to look back or look forward to the quiet Sunday hour spent with the teacher, and to draw from the words she has spoken, strength to resist some temptation, or cheer for cloudy days. I would like to remember, as I try to win and hold the attention of my young scholars, that they do meet with temptations, that there are clouds sometimes upon their hearts as real to them as mine are to myself.

I would like to remember that a teacher's great object should be to bring the truth of God into the hearts and lives of her children.

I wish to realize, when my class is before me, that unassisted I cannot do this, but need continual reliance on the divine help.

When we have carefully gone through the day's lesson, and gotten all we can, I proceed to preparation for the next. Before doing this, however, I omitted to state that I question my scholars thoroughly about what they have just learned, asking them to state if they understand what has been taught and inviting further enquiry from them.

I then turn to the next Sunday's lesson, together we look over it, and I make a request that during the week each one should, at home, also, look over it.

If at home they have anything that suits the subject, any book, any song, any bright picture, any story, they are invited to bring it on the next Sunday. In this way the lesson is kept before them all the week, and their interest in it is enlisted.

I also ask for written work on the lesson or the subject. Each scholar is requested to bring a little paper next Sunday containing a text, a thought, a quotation, an illustration, any material from the mind, put down on paper.

Children (as perhaps you have noticed) are fond of writing, and it is extremely encouraging to them that their writing should be read and noticed. This plan draws out the most timid child. It is so easy to put a thought down on paper and hand it to the teacher.

I also mark my children. I think it a good plan to have a note-book for that special purpose. A well-prepared lesson and good conduct insures a good work.

and the teacher's approval brings a sense of happiness to the little heart.

I hope this paper may be helpful in some way, and I hope that the desire of the one who prepared it, as well as that of all teachers, may be to bring and keep their loved scholars near the cross of Jesus.

"Even for such little ones,
Christ came, a child,
And through this world of sin
Moved undefiled.
O, for his sake, I pray,
Lead them, my God, to thee,
Lead them to thee!"

Nashville, Tenn.

MRS. A. W. LAMAR.

Pears and Pickles.

Nothing is much better than pears and pickles in the right place and at the right time. The eater must take due notice and govern himself accordingly.

That is a noble brother, a genuine and practical Christian, who notes the faithful work of his pastor and has no fault to find with him when results are not what he had hoped. Nor does he grudgingly pay his pastor's salary and think his pastor is under special obligations to him for what he does. He tries in all circumstances to treat his pastor as he would wish to be treated if he were a pastor.

That brother is not a practical Christian, whatever else he may be, who lays his plans, concocts his schemes for the removal of his pastor—who is honest, industrious, and faithful—and never says one word to his pastor until everything is arranged to set him adrift. That is the way of the world, and the Christian who stoops to it is guilty of the basest worldliness. Some ministers never pass the famous dead line in the ministry as long as they are able to preach. But others are found far over the dead line just when they are capable of doing the best work. And we are told that these latter have simply chosen to die; are actually too stuped, or too lazy to live. This certainly can be true only of very rarely exceptional cases. In most instances it is as heartless a slander as was ever uttered against gray hairs and furrowed faces. The fact is, generally, they have been thrown providentially among people who despised the experience and conservatism of age, and they were thrown out of work without any means of getting at once clear away to some community of people who had not commercialized their religious thought and activity. They must, tramp like, move slowly and dependently. They are branded "unemployed," and saint and sinner alike shut the front door in their faces. The more tender hearted may receive them at the back door, or in the kitchen, and dole out to them what the family and honored guests have not consumed, indulging the pious reflection: "Forget not to entertain strangers, for thereby some have entertained angels unawares." Oh, simple hearted! They forget that Abraham entertained the strangers royally, that he didn't feed them on cold stuff at the back door.

Because some pastors, editors, and secretaries, work hard—very hard—earn well the salaries they get, live at least fairly well, can take an occasional vacation, have money to buy books and papers, can attend all the general meetings of the denomination, they think that other pastors in rural districts, or in villages and towns, are lazy, impractical, fossilized, stupid, awfully lacking in zeal and consecration, because they don't just shake the world, work up their churches to great enthusiasm along all lines of Christian activity.

Brethren, suppose you step out of your places where you have strong and consecrated backing, sympathetic co-operation, wise counselors, and step into one of these rural pastorates, town pastorates, or city pastorates, without sympathy, without practical co-operation, without adequate support, you'll thank God in three months that you are not dead and that everything about you is not dead and buried. Oh! I'd bring things to pass—I'd stir things. Would you? Remember, you are not in one of these places aforesaid, and the Lord helping, you are not going to be. You have capabilities for fields of grander possibilities. The fact is, you could never compress yourself to the limit of your environments in one of these places. You'd fill it full as an elephant would a pig-pen. You'd have to get out of it to find a place to sit down. Be patient, brethren, with pastors who do not make the mountains tremble and compel the graves to give up their dead. There are plenty of pastorates in Tennessee, and North Alabama, where a pastor does a great work, and he ought to be counted a hero, if he only keeps the weeds and briars off the grave so that the curious passer-by may see it. ENOCH WINDES, Town Creek, Ala.

The Coal Creek Disaster.

On the morning of the 19th of May, at 7:20 o'clock, occurred a frightful explosion at the Fraterville mines at this place. The result was, that 187 men lost their lives. Being in the town, I was an eye witness to the heart-rending scenes which followed. But it would be impossible to describe the wail of sorrow that went up from this little city when the facts became known. No part of the town was exempt from the sound of the cries. The scenes at the mouth of the mines were sad beyond description. Women had to be restrained from rushing on to death in the death-laden mines in their anxiety to get to their loved ones. A guard was placed at the entrance to keep them out. But who can ever forget the pale, anxious faces as they watched for the cars of the rescuing, loaded with dead human freight as they came forth from the mines. Sometimes some of the women would become exhausted with sorrow and waiting and would have to be taken home.

I will relate a few things to show the Baptist people the greatness of the distress caused by this calamity: One mother lost five sons and two sons-in-law; another lost a husband, two sons and two nephews; another, a husband and three sons. In some homes not a man was left living. One woman was left a widow with seven little girl children, with scarcely a dollar in the world.

I held a funeral in one home where the husband lay dead. A little cripple girl came hobbling around the coffin; in another room lay another child gasping for breath, who died two days later. This family—a widow and some little girls—is in a very destitute condition.

In regard to the churches, my church, the First Baptist, lost only two members. Long Field church, just at the edge of town, lost seventeen, and was the heaviest loser of any of the churches. Among those killed was their Sunday school superintendent and many of their leading members. A great number of those killed were not Christians; but God, in his mercy, gave most of them several hours after the explosion to make some sort of preparation for death. Some had pencils and note-books and they wrote, while waiting for a death by suffocation, that they had found Christ and were going home to heaven. Some, of course, were blown to pieces and hadn't a moment to make any preparation.

In regard to the destitution caused by this calamity, of course it is very great; but through the generosity of Christian friends, here and elsewhere, they are all being cared for, just at present. But I fear that in a short while, when people in a measure forget the suffering caused by this calamity, the real suffering so far as food and clothing is concerned, will be felt. So if the good readers of the BAPTIST AND REFLECTOR wish to have a part in this blessed work of charity, if they will send their contributions either to myself or the Relief Committee, at Coal Creek. We will see that they are properly expended. E. B. BOOTH.

Coal Creek, Tenn.

Immigrants Invited to Books but Not to Beer.

The House of Representatives on May 27th passed an immigration bill which contains an educational test and forbids the sale of beer and other intoxicants in United States immigrant stations. If it passes the Senate and becomes a law, it will probably reduce our excessive immigration one-third in quantity and improve it more than one-third in quality; but such a bill has been defeated by the threefold alliance of steamship companies, beer brewers, and priests, repeatedly, all of whom would lose the patronage of that one-third, by whose exclusion labor and morality would both be benefitted. The churches and labor unions can carry the bill against such an alliance only by a national broadside to all Senators; but especially should the States be active that are represented on the Immigration Committee, which consists of Senators Boise Penrose, Pennsylvania; C. W. Fairbanks, Indiana; H. C. Lodge, Massachusetts; W. E. Mason, Illinois; J. F. Dryden, New Jersey; J. L. Rawlins, Utah; George Turner, Washington; A. S. Clay, Georgia; A. J. McLaurin, Mississippi; T. M. Patterson, Colorado.

Let no one wait for printed petitions, but every church and society friendly to the measure or any part of it should authorize its officers to send such a petition as follows, which may also be used, with change indicated for individual names:

"To the U. S. Senate: Undersigned society (or citizens) petitions for the restriction of immigration by

an educational test, and for suppression of liquor selling in immigrant stations."

More effective still will be a great volley of one page letters to Senators. Best of all, like sharpshooters' fire, are ten-word telegrams, each signed by ten voters, whose co-operation at once reduces the expense and increases the influence of the telegram, which should be some variation of the following appeal:

"Educational test for immigrants favored; government liquor selling opposed."

Those who wish fuller information on beer selling at immigrant stations, should apply to Senators for a hearing on this subject. It discusses also the government liquor selling in old soldiers' homes and other public buildings, which the McCumber bill will suppress.

The International Reform Bureau (103 Md. Ave., n. e., Washington, D. C.), which drew the amendment forbidding liquor selling at immigrant stations, and the McCumber bill, needs funds for wide circulation of literature on both subjects in this country, and for circulation of literature in other countries on the yet more important treaty Secretary Hay has initiated to protect uncivilized races of the world against intoxicants and opium.

Elizabethton Notes.

It has been several weeks since we have seen anything from Elizabethton; and, not wishing to be forgotten, we write you some news. Our church is moving along nicely under the leadership of our beloved pastor, Brother Waller. Our Sunday school and prayer meeting are in good condition.

Our church is preparing to celebrate her sixtieth anniversary, June 22nd, which will be on the fourth Sunday. Rev. John T. Kincannon, D.D., who so successfully re-organized the church some twelve years ago, will be present and preach the anniversary sermon. We have also invited Professor J. T. Henderson to be present and lecture at night. We hope to make this a great day, and hope that all who can will attend. We have sent letters to the other churches of our Association inviting them to be present, and hope to see many accept the invitation.

Our church is growing in missionary zeal, and we will contribute more this year to missionary objects than in any year of its history.

Our church has recently lost two of its valuable lady members, Mrs. Chas. Flint, and Mrs. C. F. Carrier. Mrs. Flint went to New York, and Mrs. Carrier to Rutledge, Tenn. Mrs. Flint was president, and Mrs. Carrier treasurer, of the Ladies' Aid Society. While our ladies miss these two valuable members, still they are not discouraged, and have elected Mrs. Waller president and Mrs. C. I. Smith, treasurer, and will not let the word lag.

Wishing your valuable paper success, and may it still work and strive in the future, as it has in the past, for the organized work of our churches.

JAMES D. JENKINS.

Harriman Notes.

The Trenton Street Baptist church began a series of meetings Sunday, May 25th. The pastor, Dr. Tunnell, was assisted by Rev. J. M. Anderson of Newport.

The church took a religious census of the city preparatory to personal work in the revival.

I am glad to announce that at their annual meeting, May 30th, the Board of Trustees of the American University of Harriman conferred the degree of D.D. upon the Rev. Spencer Tunnell—an honor most worthily bestowed upon a prophet not without honor in his own country.

The commencement through which we have recently passed is said to have been the best in the history of the institution. Major-General, O. O. Howard, who, at one time in "the late unpleasantness," commanded an army of 140,000 men, preached a great sermon on the "Father-love and Patriotism."

After earnest solicitation Chancellor John F. Spencer, LL.D., has decided to remain with the institution. He has long desired to retire. Practically the same faculty were elected and will remain. With an enrollment of 308 this year and increased interest, the friends of the institution are expecting 400 next year.

Alphonso A. Hopkins, Ph.D., the eminent prohibitionist who toured the United States with Gen. Fiske, has recently delivered a series of able lectures to faculty and students. He is a staunch Baptist.

Harriman, Tenn.

H. L. JONES.

Rogersville Junction, Three Springs, Center Point, White Pine, Jefferson City, Rutledge, Whitesburg, and the First church, Morristown.

I confess that these facts have not only been a surprise to me, but they have made me almost sick at heart. I have felt sure that we were not doing anything like what we ought, but it had never dawned upon me that forty-eight out of these fifty-five churches had not sent forward one cent for anything during the first six months of the year.

I have hesitated to give the above facts for publication, but I do not know how I can better reach the ear and heart of the pastors and churches than through the State paper.

Men and women of our blessed land, what is the matter? Surely, surely, you are not willing that the above condition of things shall remain.

I console myself to some extent with the hope that you have done something, but for some reason the money has not been sent into the church treasury. If this is true, will you not at once send the Lord's money on and let it help feed and clothe the toiling missionaries whom you have sent to the destitute.

I pray receive this appeal in the spirit in which it is written. I have no motive other than love for you, love for souls, and love for the cause we represent.

If, for any reason, you have failed to take collections for the work of missions, will you not at once urge your pastor to preach on this God-appointed work and give you an opportunity to be a part of his great plan in getting the Christ to a lost world.

M. D. EARLY.

The Commencement of Boscobel College.

Boscobel College has just closed an unusually prosperous session. In fact, the announcement is made that the enrollment during the session was greater than perhaps for any previous year in the history of the College; while the standard of scholarship could not be excelled. The exercises began with a play by the School of Expression, Friday evening, May 30th. This was beautifully presented and attracted a large crowd.

The Art Reception was held on Saturday, May 31st, 10 to 12 o'clock. A very beautiful exhibit was made of the work in this department. The prize for the best original work was received by Miss Lena Smith of Kentucky.

Excellent programs of Voice, Piano, and Expression were presented on Saturday and Monday evenings.

Dr. E. B. Chappell of Nashville delivered the commencement sermon Sunday afternoon in the College chapel. This was a beautiful presentation of faith, hope, love. The sermon was scholarly and eloquent.

On Tuesday morning, June 3rd, occurred the Alumni exercises, at which the address was delivered by Dr. I. J. VanNess, of this city. This address was full of expression and power. His subject was: "The Tests of an Educated Life." These tests were presented in the form of questions. First: "What do you do when you don't have anything to do?" The answer to this question reflects the spirit of the educated heart. Education is an incentive to work. Love and work are the two great needs of life. Second: "What do you do when you don't have to do anything?" The answer to this is, "Culture," which is the right use of one's time. The otherwise idle moments are filled in by the educated mind with high thought and noble resolves. Third test: "What do you do with people you don't care anything about?" The answer to this is "Unselfishness." The truly educated life is unselfish. He gives the benefits of his education as a present to the world. Witness, for example, Louis Pasteur, the great French scientist, who took no patent right on his discoveries, but gave them freely for the benefit of humanity. The fourth and final test of all education is "Character." Unless this results, education goes for naught. This is the only possession that lasts. Wealth and position soon pass away.

On Tuesday at 8 p.m. was given an Evening of Song, by the vocal pupils. This program was unusually attractive. The members of Bate Chapter, U. D. C., were made patronesses of the occasion, and the chapel was decorated in suitable colors.

The graduating exercises occurred Wednesday evening, June 4th, at which a class of thirteen young ladies was given diplomas. The address to the class was made by Dr. Gross Alexander, of Vanderbilt University, and was appropriate in every respect. His subject was: "Some Elements of Character." The following ladies received diplomas:

A. M.
Miss Goldye Carroll.....Tennessee

A. B.
Miss Bessie Culberson Bacon.....Texas
Miss Norma Carroll.....Tennessee
Miss Verna R. Becca Holt.....Tennessee
Miss Florence Josephine Moss.....Tennessee
Miss Florence Lillian Roth.....Tennessee

B. S.
Miss Vertrees Ramer.....Tennessee
Miss Jennie Black Robertson.....Tennessee
Miss Attie Hughes Sisson.....Texas

B. L.
Miss Grace Estes.....Missouri
Miss Effie Kirk Napier.....Tennessee

O. B.
Miss Norma Carroll.....Tennessee
Miss Byrdie Hortense Lusky.....Tennessee
Miss Bessie Sweeney.....Tennessee
Thru music medals were won by Miss Essie Rhodes, of Milan, Tenn., and Miss Grace Estes, of St. Louis, Mo. Miss Annie Barton, of Paris, Tenn., was almost a tie with Miss Rhodes.

The president and friends of this institution feel highly encouraged in regard to its prospects. The school has many friends who are working earnestly for its upbuilding. The increase in attendance this past year is quite marked, being twenty or twenty-five per cent. over the previous year. Large and important improvements will be made during the summer, rendering the College better adapted than ever before to take care of its students.

Nashville, Tenn.

East Tennessee Baptist Sunday School Convention.

The time for holding the next session of the East Tennessee Baptist Sunday School Convention will be Wednesday and Thursday, July 30-31, at the Second Baptist church, Chattanooga.

Let those who are interested in the great Bible work in East Tennessee begin to agitate this matter at once. Only a short time until the time is on us. Let us be ready with reports, etc., so that the meeting will be beneficial and entertaining. The Executive Committee, consisting of W. A. J. Moore, Rev. R. M. Murrell, John McCoy, Rev. W. C. Hale, W. M. Harrison, and Rev. T. G. Davis, will take notice that a meeting will be held in Knoxville on Monday, June 17th, for the purpose of perfecting a program for the Convention. Should any of the committee be unable to attend please notify the chairman, making such suggestions regarding subjects for discussion as may be suggested. We want a fine gathering at Chattanooga.

W. A. J. Moore, Secy.

Dr. Heagle's Salary.

The time is fulfilled and the school has closed and Brother Heagle must be paid. He has been faithful and true and has done good work. We must pay him. So far as I know the \$125 called for from Middle Tennessee has been reduced less than \$40.00. This is not right. All that has been raised so far has come from New Salem Association, excepting \$5.00 paid by Brother Folk.

Brethren, a small pittance from the churches will pay it off. Please attend to the matter at once. If Brothers Oakley, Fitzpatrick, Carr, Lannom, Russell, Folk—at Hartsville—Bryan, Ogle, Wauford—Lofton, Burrows, Golden, Rust, Sherman and other Nashville pastors—Acree, Pettie, Kimbrough and Alexander would take a small collection at each of their churches the work is done, the laborer has his hire. Brethren, for the sake of our young ministers at Jackson, for the sake of the cause of Christ, for conscience sake let's meet this matter so that we can get to something else.

I am being urged by Brother Holt to help in a mission move but I cannot until this is finished. How much good we may hinder by being tardy here, for you know we can't afford to let our brother work and not pay him. Brethren, let's answer this week.

Grant, Tenn. T. J. EASTES.
[We would not subtract \$1.00 from the mission work. But this is a very important matter. The money was promised Dr. Heagle last fall. He needs it to meet expenses. He has labored most faithfully and efficiently and deserves all that he may receive. We hope that the full amount will be raised. Send collections either to Brother Eastes or to us.—Ed.]

Carson and Newman College

Rev. J. H. Deere, pastor of the First Baptist church of Lima, Ohio, preached for our church at both hours yesterday. The congregations were good and Brother Deere preached two excellent sermons. He will conduct our prayer meeting Wednesday evening and preach for us again next Sunday.

Last week I had a pleasant visit to Union Mills, N. C. It was the occasion of the closing exercises of the Round Hill Academy, of which Rev. D. J. Hunt is principal. This institution is the child of the Green River Association and has been in operation only three years. It has been attended with remarkable success. Prof. Hunt, Miss Livingston, and their co-workers have labored here at great personal sacrifice and are held in the highest esteem by the people of all that region. I spoke for them twice and was given a most generous hearing.

Immediately after my return from North Carolina I hurried away to Swannsylvania to respond to an invitation to speak at a Sunday school picnic. A. R. Swann was master of ceremonies and John Stakely delivered one of the most fitting addresses of welcome I have ever heard.

I had the unenviable task of speaking in connection with Col. Harvey H. Hannah, the silver-tongued orator of East Tennessee, who was introduced in most appropriate words by James Stakely.

Mr. Hannah made an eloquent appeal for the Bible and the Sunday school as laying the foundation for the highest and truest citizenship. He regards the efficient Sunday school teacher as more important to good government than the politician. I was entertained most hospitably in the new and elegant home of A. R. Swann. This is perhaps the most complete country residence in East Tennessee. It is heated with steam, is provided with fresh, pure water, and for convenience, comfort, and elegance is rarely surpassed, even in the city. Mr. Swann has just been elected superintendent of the Sunday school of his church. I am always gratified to find a prosperous business man so active and zealous in Christian work. Prof. H. L. Jones was my attendant on the trip but, insisted on doing most of his talking in a private way. In fact, I had to leave him behind as he was still not through his remarks when I got ready to return. J. T. HENDERSON.

Program.

The ministers' and members' meeting of the S. W. District Association will be held with Prospect church, Hollow Rock, Tenn., beginning on Friday before the fifth Sunday in this month, at 10 o'clock, a.m.

Sermon for criticism, by Elder N. L. Joyner; subject: "The importance of missions."

1 00 p.m.—2. "What are the leading features in this, our day, which hinder the progress of the churches?" Eld. Geo. Hollowell, J. N. Joyner.

2 00 p.m.—3. "What are the conditions of acceptable prayer?" Elds. D. S. Brinkley, E. M. Joyner.

3 00 p.m.—4. "What are the Bible evidences and fruits of regeneration?" Elder J. T. Sparks, E. Z. Newsum.

8 00 p.m.—5. "What are the Scriptural qualifications of an applicant for membership in the church?" Elder O. A. Utly, S. K. Hurst.

Saturday morning 9 00 a. m.—Exegesis of 1st John 5: 7-8, Elder E. M. Franks, W. S. Brewer.

10 00 a. m.—"How may the spiritual condition of the church be improved?" Elder D. D. Bird, Walter Joyner.

11 00 a. m.—"In what sense are sinners dead?" Elder J. L. Goodman, J. E. Arnold.

1 00 p.m.—"Is the atonement general or limited?" Elder L. H. Franks, Billie Philips.

2 00 p.m.—"Who or what does the prodigal son represent?" Elder N. L. Joyner, Green Cooper.

3 00 p.m.—"What are the Scriptural qualifications of church discipline?" Elders George Hollowell, J. T. Moore.

8 00 p.m.—"The importance of prayer," C. H. Rogers, Elder William Evans. The query box will be a special feature in the meeting.

Sunday at 11 a.m., the funeral of Elder W. Pugh will be preached by Elders J. T. Sparks, E. G. Butler. There will be a Masonic procession.

Everybody cordially invited.

JOSEPH ALLEN,
E. G. BUTLER,
Committee.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Central.—Pastor preached; fair congregations; subjects: "The Riches of Grace Through the Poverty of Christ," and "God's Call and Use of Men." 218 in Sunday school.

Howell Memorial.—Pastor Peyton preached at both hours; subjects: "Pastor's Sermon and People's Prayers," and "Selling Jesus"

Murfreesboro.—Bro. VanNess preached on "Three Aspects of Faith;" two baptized.

Edgefield.—Pastor Rust preached at both hours; subjects: "Looking Unto Jesus," and "The Publican;" large congregations. Since last report ten approved for baptism, eighteen baptized; three by letter.

Third.—Pastor Golden preached at both hours; subjects: "Christ's Words of Cheer," and "Christ's Claim Before His Call;" one baptized; 185 in Sunday school.

Centennial.—Pastor Stewart preached at both hours; subjects: "Self-examination," and "Strive to Enter the Narrow Gate;" one received by letter; 122 in Sunday school; good B. Y. P. U.

North Edgefield.—Pastor Sherman preached at both hours; subjects: "Christian Union Essential to Church Greatness," and "The Unchangeable Record;" three received by letter and two baptized; good Sunday school.

Seventh.—Pastor Wright preached at both hours and in the afternoon on the street; subjects: "Be Not Slothful in Business," and "Without Hope," and "Love." Two baptized; large congregations; observed Children's Day; 240 in Sunday school.

Raines Avenue Mission.—Thirty-two in Sunday school.

Belmont Mission.—Brother S. M. Gupton preached at night; good service; thirty-nine in Sunday school. Will dedicate the portable house next Sunday afternoon at three o'clock.

B. Y. P. U. Mission.—Thirty-five in Sunday school.

Immanuel.—Pastor Ray preached in the morning and Dr. A. W. Lumar gave a lecture on "Religious Progress" at night.

Bethlehem.—Brother Rather preached in the morning and reports the work doing well.

First.—Pastor Burrows preached at both hours; subjects: "Influence of the Pious Dead," and "The Dependent Christ;" good congregations.

Knoxville.

Third.—Pastor Murrell preached at both hours; subjects: "Experimental Preparation for Soul-winning," and "Why Paul was Proud of his Message;" 201 in Sunday school.

Bell Avenue.—Bro. Thomas preached in the morning; subject: "The Suffering Servant" Pastor Murray preached at night; subject: "The Tree which the Master Will Cut Down;" 164 in Sunday school.

First.—Pastor Egerton preached at both hours; subjects: "God's Purpose and Man's Response," and "The Third Utterance from the Cross;" 392 in Sunday school; five additions by letter; one baptized.

Second.—Pastor Jeffries preached at both hours; subjects: "Taking Impressions," and "Temptations;" one addition by letter; one baptized; 337 in Sunday school.

Brother U. S. Thomas was present at the conference, on his way to Greenville to hold a meeting.

Island Home.—Pastor Maples preached in the morning; subject: "For Jesus' Sake;" two additions by letter; 126 in Sunday school. Bro. S. W. Tindel was present at night and organized an Anti-Saloon League.

Memphis.

Central Avenue.—Pastor Pettigrew having returned from the Seminary preached at night; good congregation.

Rowan.—Pastor Richardson preached. Three baptized since last report; good congregations.

Old Union.—Pastor Whitten in Florida; Bro. R. F. Swift supplied; fine congregations; good day.

Central.—Pastor Potts preached; very good congregations; three received by letter; one for baptism.

First.—Pastor Boone preached; good congregations; one received by relation. Dr. Holt will preach next Sunday.

Seventh Street.—Pastor Thompson preached; good audiences; one received by letter.

Pastor Boone leaves this week for his European trip.

Chattanooga.

First.—The pastor preached in the morning on "The Third Be Thy Name." Splendid congregations; 343 in Sunday school; five baptized. The "annual outing" for the Sunday school and church will occur on June 10th, at Hixon. At three p.m. the preliminary steps towards organizing a Y. W. C. A. in Chattanooga were taken. Miss Barnes, of Chicago, addressed an audience of women.

I was at Christiana yesterday and had the pleasure of preaching to a large congregation; good collection for missions. It is delightful to meet and worship with Christiana church, and note their willingness to sacrifice for Christ. Let us remember Brother Holt's appeal for State Missions, and remember it is to give.

J. B. ALEXANDER.

Bell Buckle, Tenn.

We have had a glorious revival in Clarksville. Dr. Len G. Broughton, of Atlanta, did the preaching, and Mr. Oscar Seagle, of Chattanooga, the singing. Fourteen await baptism, with others to follow. If you want to see an interesting sight, drop in on our Sunday school and see us. Who could not go with such a pastor?

MRS. G. W. WARFIELD.

Clarksville, Tenn.

I have accepted a call to the church at Philadelphia. That is a small but consecrated band. They have been pastorless for sometime, yet they have not lost interest, as many churches do when they lose their pastor. They have kept up their Sunday school and prayer meeting admirably. I baptized one young man the fourth Sunday and we received another by letter. It is a pleasure to preach to those people. God bless them. We are praying for a revival. Will you join us? My work at Tellico Plains is moving along nicely.

A. F. MAHAN.

Madisonville, Tenn.

Saturday and Sunday, the 7th and 8th, were general rally days with the First Baptist church of St. Elmo, Tenn. Numerous speeches were made that were both beneficial and strengthening to Christian and sinner. The church and people were dedicated to God at 3 o'clock Sunday afternoon. Rev. J. Whitcomb Brouger of the First church of Chattanooga preached the dedication sermon and Rev. W. T. Russell offered dedicatory prayer. At this service the sum of \$242.00 was raised to finish paying for pews just purchased at a cost of \$600.00. Good congregations at morning, afternoon, and evening services.

CHAS. E. WATSON.

Church Clerk.

Married.

June 3, 1902, at the parsonage of the Rowan Memorial church, Memphis, Tenn., Mr. T. H. Chandler, of Jackson, Tenn., and Miss Anita Meigs of this city were united in the bonds of holy matrimony by Rev. R. Murrell Richardson in the presence of a few invited friends. After the usual congratulations they left to try the realities of matrimonial life.

Memphis, Tenn.

Hall-Moody Institute.

The Commencement Exercises have been excellent, from the strong, comforting sermon of Bro. John T. Oakley, the 1st Sunday, to the last piece of music on Friday night. Bro. Ross Moore addressed the teachers' class on Monday night. This was indeed a fine address.

Everything shows that fine work has been done by both teacher and student. The outlook is, indeed, good for the school.

I. N. PENICK.

Martin, Tenn.

Ouachita College.

At the meeting of the Board of Trustees the past week the degree of D.D. was conferred upon J. M. Carroll, of Texas; J. M. McManaway, of Missouri, and C. W. Daniel, of Pine Bluff, Ark. Dr. A. U. Boone, of Memphis, delivered our baccalaureate address; Dr. T. W. O'Kelly, of Little Rock, the commencement sermon, and Rev. Harvey Beauchamp the sermon before the ministerial students. Ouachita College enrolled more than 416 students the past year, representing nine States. We had fourteen graduates in the College proper, and fifteen in the Conservatory.

Arkadelphia, Ark.

J. W. CONGER.

To Clerks of Associations in Tennessee—Free.

The Baptist Sunday School Board has published an Associational Letter prepared and endorsed by the Corresponding Secretaries' Association of the South. It is greatly to be desired that uniformity in our denominational statistics be preserved, and to this end uniformity in our Associational Letters must be had. The Secretaries had before them a great many of the very best blank Associational Letters now in use, and from those this General Letter was made up. It comprehends all of the excellencies of all the other Letters and, of course, it is quite full. It will be furnished, at present, free to the clerks of the various Associations. If they will kindly notify me as to how many they want I will gladly send them, post-paid. It is understood that when the clerks of the Associations receive these Letters they will kindly send them to the clerks of the churches in time for their use at the approaching Associational period. Please to send at once, and give your name and post office very distinctly and say how many letters you desire. Address A. J. Holt, Corresponding Secretary, Nashville, Tenn.

Church Organized at Washburn.

The following Council of Recognition met in the public school building at Washburn, Tenn., June 4, 1902, at 10 a. m.: J. F. Hale and W. C. Bayless, of Jefferson City; W. C. Wickham, of Rutledge; Joel A. Acuff and W. E. Young, of Washburn; and J. H. Snow, of Knoxville, and organized by electing J. H. Snow as Moderator, and W. E. Wickham, Clerk. After the reasons for organizing a Baptist church at that time and place had been stated, and thirty-three letters from the Locust Grove church had been presented and read, the council advised unanimously and heartily that they, by vote, resolve themselves into a church. The Declaration of Faith and Covenant, as published in J. M. Pendleton's Church Manual, was then read and adopted. J. C. Kitts was elected clerk and J. L. Acuff, William Kitts and I. B. Mason, deacons. J. H. Snow then delivered a sermon. An offering was made for missions, the hand of welcome given to the new church by the council, and the interesting occasion closed.

The new church is composed of the very best people in that section of country who are well able to carry on their work. A pastor will be called and a house of worship built in the near future. The best of spirit prevailed and we all felt that the approval of the Holy Spirit was on the work. The consummation of this much-needed work is largely due to Brother J. F. Hale, who has for some time realized the need of an organized work being done in Washburn and surrounding country.

J. H. SNOW.

The Nolachucky Association.

Some days since I received a letter from Brother A. J. Holt stating that plans were being mapped out for a campaign in the interest of State Missions. In this letter he asked me if I, as a member of the State Board, would do what I could in the Nolachucky Association to help on this important work.

In reply to this letter I said to Bro. Holt that if he would see Bro. Woodcock and get him to send me a list of the churches, with the amounts contributed to the various interests since Oct. 1st, last, I would do what I could.

To this letter I have received his reply, with the list from Bro. Woodcock. Upon examination I find that only seven churches out of the fifty-five in the Association have sent to Bro. Woodcock anything for any of the objects fostered by the Convention.

The report covers six months of the Conventional year—from Oct. 1, 1901, to May 1, 1902.

I give below the list of churches reported as having contributed anything at all:

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. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

ORPHANS' HOME.—Rev. W. C. Golden, President, Nashville, Tenn. Write him as to how to get a child in or out of the Home. Send all moneys to A. J. Holt, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be sent prepaid.

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D. D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent.

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.

TEACHING CUBAN WOMEN TO TEACH.

In the beautiful historic valley of Walkill, in the quaint old town of New Paltz, N. Y., an educational experiment of vital importance to the Republic of Cuba is being conducted. Sixty young Cuban women, some of them representing the oldest and most influential families of Cuba, under contract with the Cuban Government to teach in the public schools of Cuba, are receiving their professional training in the State Normal School in New Paltz. The school authorities of the State of New York entered into contract with the Cuban Government to receive these students, to assume the responsibility for their professional training and to provide rooms, board and ordinary washing, for the sum of six dollars a week for each student. The use of the school equipment is given free by the State. In addition to traveling expenses to and from this country, each student is paid by the Cuban Government twenty dollars a month to meet personal expenses. These students have had some educational advantages in the schools of Cuba, and they gained the privilege of professional training by passing special examinations conducted by the school authorities there. Many of them bear the names of men identified with the Cuban struggle for freedom—men who have given their all in defense of that cause. Others are the

daughters of wealthy families impoverished by the war, who, like the daughters of our Southern families at the close of the Civil War, find themselves confronted with the problem of self-support. These students are utilizing their training, acquired for a life of social ease and luxury, to meet the new problems.

EDUCATION IN CUBA.

The census of Cuba taken by the United States military government in 1899 threw a flood of light on Cuban conditions, and is the strongest indictment of Spain and Romanism for failure to uplift the Cubans. That census gives Cuba a population of 1,597,797, nearly all living in cities and towns. Even the agricultural laborers are generally grouped in villages or small communities. Of this million and a half of people, 552,928 are of school age, but less than 50,000 were attending school, and General Wood estimates that not over 30,000 were ever in school at any one time under the Spanish rule. Two-thirds of the Cubans are illiterate, and only 1,958 are reported as having a superior education.

From an educational standpoint Spain and the Papal church have failed in their duty to the Cubans. To remedy this educational destitution the military government has with great energy and promptitude created a system of public schools modeled after the best to be found in the United States. Neither pains nor expense have been spared on this important work, and the aim to put a common school education within the reach of every Cuban child has been well-nigh realized. Trained teachers are as yet scarce, but they are being trained in the summer normal schools established for that special purpose, and by the special instructors and inspectors who are kept busy visiting the schools during the school year. There are now in the schools about 175,000 of both sexes, of whom 63,000 are colored. They are taught by 3,585 teachers, of whom 2,127 are women and 1,457 are men.—*Missionary Review*.

WORK TO BE DONE.

We have, as a people, only partially completed our duty towards the island. We have expelled Spain, it is true. We have cleaned up the island, have laid the foundation for good government; but this work will be largely useless unless we give Cuba the means to continue the work which we have so well begun. Her present condition is not unlike that of a child who has been taken charge of by a society for prevention of cruelty to children on the ground that its parents were unfit to care for it. All its domestic relations have been severed, and those who have assumed charge are now called upon to provide for the education, protection and maintenance of the youngster, and they are morally bound to do it.—*Report, Gen. Wood*.

LIFE.

What is it? What is it worth? Where lies its secret, hidden principle? Can finite mind measure its mysterious depths? Is the dissolution of this mortal frame its final termination and dark oblivion its destiny? Shall the short, fleeting period of three score years and ten be the span of him who is almost divine in the very essence of his nature? "How strange, how mysterious, how complicated is man! How passing strange he who made him such." Indeed, we may ask a thousand questions, as we inquire: "What is man?" Yet there are few to which finite mind can give an intelligent answer. The Book that tells whence man came and whither he is going, with the inborn consciousness of immortality and a never-ceasing craving for something higher and

better, throws a ray of light over the dark "valley of the shadow of death."

Rightly estimated, life is worth more than all treasures of earth. Too valuable it is to be wasted on trifles, sacrificed to pleasure, or consumed in dissipation. As one lives so must he die. So delicate is the machinery of life that every act of man must make him better or worse. His deeds each day are shaping him for everlasting happiness in heaven, or eternal misery in hell.

"Tell me not in mournful numbers,
Life is but an empty dream."

A. P. COPELAND.

THE DIAZ MATTER.

[As we published the report of the committee at the Southern Baptist Convention condemning Dr. Diaz, it is but fair that we publish the following articles so as to give his side of the matter. They are taken from the Havana Post of May 20th and May 24th. They were sent to us by a friend in East Tennessee. We give headlines and all, so that our readers may see the whole articles. If Dr. McConnell or Dr. Pitt or anyone else has anything to say in reply, our columns are open. We want to get at the whole truth of the matter as far as possible. We thought, and still think, that it ought to have been settled at the Southern Baptist Convention. But as it was left an open question, the public is interested in it.—Ed.]

Havana Post, May 20, 1902.

CHURCH OF REV. DIAZ DEFENDS HIM FROM ACCUSERS.

In a Meeting Charges Made at the Southern Baptist Convention Were Refuted.

HAD ATTORNEY'S POWER.

Records in the Office of a Notary Public Show that Rev. Diaz Could Have Given the Property Away If He Had So Desired.

The readers of the Havana Post will remember the article which appeared a few days ago regarding the Southern Baptist Convention held in Asheville, N. C., at which certain charges were made against the pastor of the Spanish speaking church of this city, Rev. Albert J. Diaz.

The church of Dr. Diaz, in this city, on receiving the official news of what had taken place at the Convention, immediately took action in defence of their pastor by passing the following resolution:

Habana, 15, 1902.

"Having heard that in the Southern Baptist Convention which took place in Asheville, N. C., this month, there was left the impression that our pastor, Rev. A. J. Diaz, raised some funds with a mortgage on the Jane property, it is our duty to give testimony of what happened in order to really discharge him of any accusation.

"In the year of 1894, Rev. I. T. Tichenor, Secretary of the Board, paid us a visit, and as he saw the great convenience of buying a hospital and to build a house for the church at San Miguel and a cemetery, and repair the Havana cemetery's road, he authorized our pastor to carry on the work. As the Board had no money to carry on the enterprise, our pastor was duly authorized to raise some money for the purpose. Therefore, \$12,000 was raised by mortgage on the Jane building.

"It has been about four years since the mortgage on the Jane building has been raised and the Board holds since then, properties worth more than the money invested.

"Dr. Diaz controlled this affair duly authorized by the attorney power and letters from the Board, and they run as follows:

POWER OF ATTORNEY.

Granted October 31, 1890.

"Rev. Isaac T. Tichenor, D. D., of sixty-four years of age, appeared before the public notary, Mr. Manuel Fornaris, of this city, with a passport issued by the State Department at Washington, D. C., and two witnesses, Mr. Enrique Hernandez, and Mr. Claudio Valdes, of this city, and with the Spanish government interpreter, Mr. Pablo Vahamond, who assisted him in writing and reading this document before me as notary, to wit: The Secretary of the Board gives an ample power of attorney to Rev. A. J. Diaz, of this city.

"First. For manager of his real estate properties, to rent his houses, make contracts, pay the taxes, bring suit against those that fail to pay.

"Third. Entitles him the power of selling his property in favor of any



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Young Reaper (semi-monthly)	4 " " " " "	3 1/2 " " " " "

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Biblical Studies, for older scholars, NEW, monthly, 7 cents each per quarter, 25 cents each per year!		Baptist Teacher	10 " "

	Price	LESSON LEAFLETS	Price
QUARTERLIES		Bible	1 cent each
Senior	4 cents	Intermediate	1 cent each
Advanced	2 " "	Primary	1 cent each
Intermediate	2 " "		
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person that he may choose and at any price, installments, and at any conditions he may think proper.

'Fifth. He is also authorized to give and to take loans on both, with interest or without it, and for mortgaging the properties and real estate. In the first case he should determine the amount of money for which each of the properties is responsible. Being understood that to carry on the contract of selling or mortgaging, I confer him the special power in this same document in conformity with the mortgage law of the country.' Signed, by witness—interpreter—Sr. Tichenor and notary.

So Dr. Diaz could sell, mortgage, or give away, if he was pleased to do so, part, or the whole building. But furthermore, he consulted the secretary before he borrowed the money, as you may see by the following letter:

March 19, 1894.

'Dear Brother Diaz:—I now write about business matters.....I was earnestly desirous that the road should be put in proper condition.....how could this be done? The Board has no money it can spare for such a purpose. The fearful financial pressure in this country has so diminished our receipts that we must borrow money to pay our missionaries. We are helping the work in Havana all we can. Besides the amount sent monthly the rents of the cemetery are used to support this cause. Certainly at present we can do no more. You had said that you could borrow money to pay for the hospital. I asked you if you could not borrow money to fix the road to the cemetery and you replied that you could. So I thought that matter was settled. The money could be paid back out of rent of building or profit of cemetery....'

(Signed) I. T. TICHENOR.

Done by order of the committee in charge of church building.

RAMON BOBADILLA.

'P. S.—When the pastor was arrested last time, in 1898, by General Weyler he was relieved by the intervention of the United States. But he was ordered to leave the island immediately by the first boat that left Cuba, and the pastor instead of going as he was ordered hid himself in some other city for a week and for the purpose of turning the power of attorney to some friend and give him a very limited power as he had great care for those things entrusted to him. So he defied the furor of the bloody Weyler in order to save the property from confiscation for the church and for Baptists.'

BOBADILLA.

This power is recorded by Mr. Manuel Fornari, notary, with the number 592 and granted on the 31st of October, 1890. When the Board committee came to Cuba after the war was ended they received the properties. They went back and sometime afterwards the Board officially notified them that they were satisfied in the way we had adjusted matters with them.

Havana Post May 24, 1902.

DEFEND DOCTOR DIAZ.

Finance Committee of His Church Shows His Disbursement of Funds.

Shows That he Accounted For Every Cent of the Money Given By The Southern Baptist Convention.

In answer to the charges which were made about the Rev. Dr. Diaz, of this city, at the Southern Baptist Convention at Asheville, N. C., the finance committee of his church has again come to his defense.

The readers of the Post will remember a few days ago that the Spanish Baptist church met and discussed the charges and repudiated the charges as a body. Now the finance committee of the church has taken up the matter

at the request of their pastor and they have made the following report:

Proof that Rev. A. J. Diaz reported to the Board in due time the money deposited in his hands.

Havana, Cuba, May 21, 1902.—Baptist church—Committee on Finances of the Gethsemane Baptist church.

The Finance Committee, by request of the pastor, Elder A. J. Diaz, was assembled to-day, and, after hearing the whole matter about some charges made against him in the Convention at Asheville, N. C., we have made an examination of the case, and, according to the documents, bills, vouchers and titles we have had in hand, we report below the figures concerning said matter. Dr. Diaz reported to the Board all the money put into his hands for the purchase of the Jane property for the church.

Report sent to Mr. A. D. Adair, treasurer of the Board of Atlanta, Ga., in February, 1889:

Check Number	167,698	.....	\$4,000 00
"	167,697	.....	6,000.00
"	167 700	.....	2,000.00
"	167,628	.....	3,000.00
"	169,662	.....	1,000.00
Mr. J. S. Paine, cash	.....		500.00
Gethsemane church, cash	.....		400.00
July 2, 172,753	.....		441 64
Sent by Board	.....		2,500 00

Total\$17,341 64

D. R.

April 30, paid on missionaries	..	\$789.99
May, missionaries last month	..	425 00
June	"	441 64
July	"	441 64

Total paid out.....\$ 2,098 27

Total received.....19 841 64

Cash on hand.....\$17,743.37
This money is all American currency.
(Signed) A. J. Diaz,
Mortgage.

Investment of \$12,000 00 Spanish money mortgage on church buildings, Buenos Ayres house (hospital)\$9,362.00
Cemetery and worshipping house, San Miguel1,500.00
Applied in the Havana Cemetery road.....1,138.00

Total\$12,000 00

This mortgage had an interest at the rate of 12 per cent. yearly and \$2,880 were paid during two years before the pastor's banishment from the island in this way:

From revenues of church bldg...\$1,800
Revenues of the cemetery.....1 080

Total.....\$2,880

Amadeo Pujol,
Alfred V. Diaz,
Carlos Aguilera,
Ramon Bobadilla,
Finance Com.

Havana, Cuba, May 23.

Report of the Committee on Pulpit and Discipline of the Baptist church of Havana (Gethsemane)

This Committee on Pulpit, by request of the pastor of Gethsemane Baptist church, assembled to-day at his study, and after hearing of some of the charges made at the Southern Baptist Convention, at Asheville, N. C., that the pastor is not in good harmony and friendship with the pastors of the other Baptist churches in Cuba.

This committee, after a thorough examination of the case, understands that Rev. A. J. Diaz is personally acquainted and holds the best friendly relationship with all the missionaries. This is shown by letters they have lately written and by personal interviews which they have had with him. The committee finds that sometimes in connection with the way of conducting the gospel work and religious discipline such as the duties concerned

with pastors who ought not go to theaters, drinking liquors, allowing women to preach or being a false witness in court, or anything else that undervalues the high standing of pastorship. Besides that, Dr. Diaz has no other wish than to work in harmony with everybody, all of which have been examined with testimonies and witnesses. Francisco Gonzalez, Francisco P. Bueno, Ramon Bobadilla, R. Roberts, J. P. Trujillo, Carlos Diaz.

I preached the commencement sermon of the Hall-Moody Institute, at Martin, Tenn., Sunday, June 1st. Seldom has it been the uneasy privilege to preach on such occasions. The audience was tremendous, and scores were turned away. While it is rather embarrassing for a country pastor to adjust himself to flower pots, musical programs and a pulpitless stage, I don't know when I more enjoyed the pleasure of preaching or received profound-

er attention than on this occasion. At night I preached to a packed house for Bishop Penick. I greatly enjoyed my visit to Martin. A bright future is before both the church and school. Sunday afternoon I drove out with Pastor Penick and heard him preach. I very much enjoyed meeting his people. May God bless one all all.

J. T. OAKLEY.

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LOVE.

Our lesson this Sunday is the regular quarterly temperance lesson. There is some talk of the International Convention at Denver abolishing these lessons because, for one thing, it is difficult to find a different temperance lesson once a quarter each year. Sometimes the lesson has only a remote reference to temperance. That is true with our lesson this week, though it is thoroughly practical and suggestive.

The lesson is taken from Romans. The apostle Paul, about whom we have been studying, had completed his grand argument for justification by faith. In answer to the anti-nomians, who insisted that the doctrine would lead to license to do as one pleases, Paul contended that faith should have fruitage in works, and he followed the discussion of justification by faith, which occupies most of the book, by some advice on the practical duties of the Christian life. It is here that our lesson occurs.

He begins by saying that the only obligation that we should be under to men is to love them. Love is the fulfillment of the law. It expresses in one word all the commandments. Jesus said the same thing in substance when he summed up the commandments in the words, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." If a man loves his neighbor he will not want to injure that neighbor in any way, either in person or property. You can apply the principle to each one of the commandments.

In the 13th chapter of 1 Corinthians Paul discusses the principle of love in a most beautiful manner. But closely connected with love is personal purity. If we would love our neighbor as ourselves we must love ourselves to the extent of keeping personally pure and maintaining our self-respect. Remembering the time in which you are living, it is high time for you to awake out of your moral and spiritual sleep. "Our salvation is nearer than when we believed." The apostle refers to the second coming of Christ, which the early Christians were all looking and longing for to occur in their day. And so should we. But whether he comes to earth during our lifetime, we must all go to him in a short while. And it amounts to the same thing to us whether he comes to us or we go to him. The night of our gloom during the absence of Christ is far spent and the daybreak is near. For this reason let us put off the works of darkness which are only appropri-

ate to the night, and let us put on the armor of light, which is appropriate for the day. Let us, as Christians, walk honestly as in the day. It is not in the day but in the night; as a rule, that evil deeds are committed, especially those which the apostle mentions—revelling and drunkenness, chambering and wantonness, strife and envying. Notice how these go in pairs, but all six go together. These things are done at night. The ball room, the theatre, the saloon, the house of ill fame receive their largest patronage at night. But the night is no time for a Christian. His activity should be in the day.

Instead of doing these things let the Christian "put on the Lord Jesus Christ." Let him not only live a negative Christian life by refraining from these things, but let him live a positive life by being clothed with the spirit and habits of Christ; by becoming identified with him so that his character shall be our character. Christ in the heart will mean Christ in the life. Christ in the life will mean the life for Christ.

"Make not provision for the flesh to fulfill the lusts thereof." It is alright to make provision for the flesh. We ought to do that. It is necessary, so far as food and clothing and such things go. But we ought not to make provision for the lusts of the flesh—the low, carnal desires of the mere animal nature. These ought not to be considered in our calculations. Paul said of himself in another place that he beat his body black and blue to keep it under control. So should every Christian. Making the Christian does not unmake the man. It still leaves him with the same appetites and passions. He has two natures, the old and the new. These are in continual warfare the one with the other. But the Christian has a new principle for which to contend against the old nature—Christ in his heart by faith. With Christ in him he should live a high and holy and helpful life, full of love to God and love to man.

THE DIAZ MATTER.

The *Christian Index* of last week says:

"Editor Folk is greatly concerned over the refusal of the Convention to allow a public dispute concerning the Diaz matter, on its platform. He is not satisfied that the Home Board has dealt kindly, leniently, fraternally with Dr. Diaz, but wants the matter re-opened. Cannot Brother Folk trust his brethren of the Home Board and the Committee of the Convention, in this matter, even as the brethren trusted the Sunday School Board—of which Dr. Folk is president—and a committee selected by them, when the Ford matter was under discussion? If Dr. Folk has Dr. Diaz' interest at heart he will let matters rest where they are and not expose to the public a record that is not good."

In regard to the above paragraph we wish to say:

1. We were by no means alone in wanting Dr. Diaz to have a hearing at the Southern Baptist Convention. We heard quite a number of brethren express themselves the same way—among them some of the strongest Board-men in the Convention, as we ourselves are known to be. Among these was one prominent member of the Home Board. He also told us that it was Dr. McConnell's desire to have Dr. Diaz speak, and he then wished to ask Dr. Diaz some questions. So we presumed that the Home Board would have been glad to have the matter gone into.

2. We did not desire, however, to have a "public dispute" on the platform. It was in order to avoid such that we favored Dr. Hatcher's motion to refer the matter to a committee, hoping that the matter might either be settled in the committee, or, at least, many of the unpleasant details and personalities might be gone over and perhaps eliminated from any further discussion. As we have said, we were greatly disappointed when the committee reported that Dr. Diaz declined to go before it. We think that he made a great mistake, as he himself realized afterwards. But we felt that while he and we were together the matter ought to have been settled in some way.

3. We have the utmost confidence in the Home Board. We have no disposition to reflect upon them. But since Dr. Diaz seems anxious to defend himself we think that it is due to the Board as

well as to him that the matter should be sifted to the bottom—which, as we understood, the Home Board also wanted done.

4. In regard to the Ford matter, we have only to say that the Sunday School Board asked for a committee outside of the Board to investigate it fully and thoroughly, which was done, completely vindicating the Board. At Asheville a committee was appointed on Cuban Affairs. This committee in its report severely condemned Dr. Diaz. He was not present to defend himself when the report was read and adopted. When he came afterwards, another committee was appointed to confer with him. He made the mistake of not going before this committee. The Convention did not give him an opportunity of speaking there. So that no committee has passed upon the matter after hearing his defence. We presume that he has some additional defence since the Conference with the Home Board Committee in Havana.

5. The article on another page of this issue is on the first side of the paper which goes to press, and was in type before we saw the *Index* or other exchanges. As Dr. Diaz had appealed to the public, and as we had published the report of the committee condemning him, for the information of our readers, we thought it only justice to him to publish his defence.

6. Our interest in the matter is several fold. (1) As an American, and a Baptist, we believe in the fairest and fullest justice to all persons. (2) We are anxious, if possible, to save Dr. Diaz and his church to our denomination. We should be very sorry to see the work which he has been doing in Havana for the last twenty years go to pieces, or be lost to the Southern Baptist Convention. (3) We speak from the standpoint of a strong and consistent Board-man. We do not wish the opponents of our organized work to have an opportunity to injure that work. They are using the Diaz matter for that purpose in every way possible. Our position is, simply, that if Dr. Diaz has been wronged, as he claims, it was through an honest mistake of the Board, which it ought, and we are sure will be glad, to rectify. If, on the other hand, Dr. Diaz has not been wronged the public ought to know it.

7. If, as the *Index* says, the record of Dr. Diaz is "not good," then the public ought to know what it is. He has been so prominent for so many years that the public feels a deep interest in him, and if he has not been what the public had been led to believe he was, then it would like to know it.

8. Let us add a suggestion. We wish the Home Board, in the light of Dr. Diaz' published defence, would invite him to come before them and discuss matters fully with him. Perhaps they may save him to the Board and to the denomination. At any rate, let the facts brought out in the Conference, whatever they may be, be given to the public.

THE CASH BASIS.

Several years ago the *Baptist Standard* of Texas announced, with considerable flourish of trumpets, that it had adopted the cash basis and would adhere to it strictly. This announcement it repeated frequently afterwards. However desirable the cash basis may be in the conduct of any business, we doubted very much its practicability for Southern Baptist papers—or any religious paper, for that matter—and, in common with other Southern Baptist editors, we watched the experiment of the *Standard* with much interest.

Now comes the *Standard* of last week and confesses that the experiment was an "error," and states that hereafter it will go on the credit system like all other Baptist papers. It says: "The *Standard* has simply bowed to the inevitable, and henceforth will be run strictly as a credit paper. Every subscriber on our books will have the paper continued to him unless he orders it stopped."

Again the *Standard* says: "We know that in going back to the credit business we will travel the same paths which we trod full seven years. We know that after some have taken the paper for a number of years and have paid nothing for it, they will write letters like this: 'Please stop your old paper; I never did subscribe for it, any

how. I don't know how my name got on your list. If it comes any more I won't take it out of the post office. We know, moreover, that there will be inevitable losses in many ways, but, on the whole, we believe that the credit system is the only one that can be successfully maintained at the present juncture of our affairs in conducting a Baptist paper. We are sorry to know that the *Standard* ever had any such subscribers as those mentioned. Of course, though, they were not Baptists.

HAZEL GRAY.

"Hazel Gray; or One Little Lamp." By Susan N. Griffith, American Baptist Publication Society, Philadelphia. Hazel Gray was an orphan girl, reared by an evangelist, Rev. Robert Van Sant. She was well trained in Christian principles by him. At his death she went to live with a wealthy relative who was quite charitable but not a Christian. Hazel Gray let her light shine in such a way as to convert her and lift up all the surrounding country. The story has a fine moral. The interest is well sustained. The scene is laid in Tennessee, near Chattanooga. It is evident, though, that the author has never been to the place. Her geography is considerably at fault in some places. It is quite evident also that she is not a Southern woman. She has heard that negroes and uneducated white people in the South say we-uns and you-uns, and she proceeds to make them use these expressions on all possible occasions. She even makes them constantly use the expression you-uns when addressing a single individual, which no Southern person, educated or uneducated, white or black, ever did. The author is mistaken also in attributing a lack of politeness to the train crews and depot agents in the South. We have had occasion to travel all over the South, and especially many times all over Tennessee, and we never met any conductors or brakemen or depot agents with the boorish manners of those described in the book. The story is a good one, but the author made a mistake in locating the scene in Tennessee. She should have confined herself to the places with which she was acquainted. It would have been much more appropriate if she had located the scene somewhere up North—in Pennsylvania, for instance.

THE WOMAN'S MISSIONARY UNION.

We have received a copy of the proceedings of the 14th annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, held in Asheville, N. C., May 9-12. It will be a matter of surprise, and at the same time of gratification, to many of our readers to know that the cash contributions to the Union amounted last year to \$54,776.52, while the value of boxes sent out by them was \$83,353.55, making a total of \$88,130.07. And all of this work was carried on at an expense of only \$3,014.85. This expense was for clerk hire, stationery, printing, etc. The Corresponding Secretary, Miss Annie W. Armstrong, receives no salary, for the reason that she is able and willing to live without it, and is glad to give her time and money freely to the work. We are afraid she is setting a bad example which her successor may not be able to follow. But then we hope it will be a good while yet before she has a successor. The contributions to the Union for the fourteen years of its history amounted to \$792,631.07. Think of it! More than three quarters of a million dollars. And yet this has been collected so quietly we hardly knew the work was going on. It came nearly all of it from the Baptist women of the South, and it came for the most part in dimes. Much of it represents self-denial of various kinds practiced by the women year by year during self-denial week and probably at other times.

PERSONAL AND PRACTICAL.

The new chief of Tammany Hall is named John T. Oakley.

Some people are "all things to all men, if, by any means, they may save"—themselves. That is all they seem to care for.

We regret very much to learn from Brother R. M. Faubion of the death of his sister on the morning of May 31st. The family has our deepest sympathy in their time of sorrow.

The *Watchman* says: "In the American Anti-Saloon League a body has been formed which has the approval and support of all who are in favor of restricting the sale of alcoholic liquor in any degree whatever."

Are you for the Anti-Saloon League or the Liquor Dealers Association? You cannot be for both. You must be for one or the other. Which? To ask the question is to answer it with most if not all of our readers.

The Lord's Supper, by W. P. Harvey, D.D., published by the Baptist Book Concern, Louisville, Ky. Price 10 cents. This is a full and fresh discussion of this old subject. It is written from a Baptist standpoint, and is timely and helpful.

Referring to the fact that the minutes of the Southern Baptist Convention were published so soon after the meeting of the Convention this year the *Examiner* says: "Surely the South is becoming a model of enterprise in more ways than one." But the *Examiner* forgets that the Secretaries of the Southern Baptist Convention have been doing that thing for some dozen years or more. This is not the first time by any means.

We call very special attention to the letter of Brother E. B. Booth on page two, about the Coal Creek disaster. Let us help those who were so suddenly and sadly rendered destitute. As we stated recently Dr. Holt has offered to take care of all the white children, made orphans by the disaster, in the Orphans' Home. But there are a good many women and children who cannot take advantage of this generous offer and who will need help.

The *London Spectator* says that a gentleman returned this answer to a bookseller who sent in his account for a book sometime before delivered: "I never ordered the book. If I did, you did not send it. If you sent it, I never got it. If I got it, I paid for it. If I didn't, I won't." This is about the attitude of some subscribers to religious papers—not the BAPTIST AND REFLECTOR, of course—except that the paper was sent and received and read.

After twenty-nine years of service, Judge Nathan Green has retired from the Presidency of Cumberland University at Lebanon. Rev. David E. Mitchell has been elected in his place. Mr. Mitchell graduates in the literary department at the University this week. He is twenty-six years of age. Before coming to the University he had amassed a small fortune in Pennsylvania in the real estate and insurance business. He is a quiet, modest man, but is earnest and effective in whatever he undertakes.

Nashville is to have a park at last. She has long needed one. Now it is announced that the old Centennial grounds in West End will be opened as a park at once through the efforts of the Park Commission, backed by the Street Railway Co. With the walks and drives and trees and buildings, including the Parthenon, already on the grounds, this will make a beautiful and appropriate park. We hope, however, that the Park Commission will not stop with the purchase of the park, but will purchase others in different parts of the city.

"Could we recall departed joys,
At price of parted pain,
Oh! who that prizes happy hours,
Would live his life again?
Such burning tears as once we shed
No pleasure can repay;
Pass to oblivion joy and grief!
We're thankful for to-day."

We are glad to be at the office again after an absence of two weeks, during which time we have been confined to the house with a lame foot as the result of an accident. As our home is now about five miles out in the country, we have found it a little inconvenient, fitting the paper at long range. But we have done the best we could under the circumstances. We regretted very much having to give up a long promised visit to

Lutesville, Mo., to lecture, at the invitation of our friends, Prof. and Mrs. T. B. Wingo. We were sorry, also, to miss the visits of numerous friends who called at the office.

We learn with regret that the little babe of E. W. Spilman and wife died a few days ago at Kinston, N. C. Kinston was the home of Mrs. Spilman prior to marriage and she had recently gone there, as was hoped, in the interest of the child's health. We sympathize with the parents in this bereavement and wish for them the comforts of God's grace. Brother Spilman was called from the field on account of the child's illness and remained with him until his death. The last news is that Brother Spilman himself is sick and his friends feel some concern about his condition. He regrets, very much, to have his long line of engagements interfered with, but the brethren will understand and sympathize with him.

In a certain city in this State a wife sued for divorce from her husband. Her attorney thus stated her experience: "When she married the defendant she believed him to be an honest, upright and industrious young man with the exception that he would occasionally take a drink of whiskey, which luxury he agreed to abandon and give up if she would give him her hand in marriage. The aforesaid marriage was consummated and for about twelve months their little matrimonial bark sailed upon a smooth sea. Then the billows began to rise and soon they were plowing through a chopped sea. Defendant changed rapidly from a moderate drinker to a frequent drinker and on until he became a confirmed drunkard." And that is likely to be the experience of any woman who marries a drinking man thinking that she can reform him. He may be only a "moderate drinker" and may make the fairest ante-nuptial promises. But she is not safe. The only safe course for her is to say very firmly: "The lips that touch liquor shall never touch mine."

We referred recently to the fact that the Second Baptist church, Little Rock, Ark., had preferred charges against Gov. Jeff Davis. It is now announced that he has been expelled by an almost unanimous vote. The charges were "drunkenness, gambling, and other immoral acts." The Governor refused to defend himself, charging that the prosecution was carried on in an illegal manner. His home church at Russellville then invited him to become a member there again, claiming that it was a case of malicious prosecution, and he accepted the invitation. We know nothing about the facts in the case. For the sake of Gov. Davis and of the cause of Christ we hope the charges against Gov. Davis is not true. But presuming them for the moment to have been true, we want to commend the church at Little Rock for doing what it conceived to be its duty and what manifestly was its duty if the charges were true. And yet how many churches in the South would have the courage to turn out a governor even on such charges as above. How many have the courage to turn out private members for such things? Discipline seems to have become almost a lost art among us. Only for a revival of old fashioned Baptist New Testament discipline in all our churches.

Brother Stamps is right about it; the Campbellites do preach practically the same gospel that the Mormons do. We have called attention to this fact before, several times. Brother Stamps is mistaken, however, if he supposes that we never have anything to say against Campbellism. Time and again we have had discussions with Campbellites, especially upon the subject of the Plan of Salvation. For two years we have been having a desultory private correspondence with Elder David Lipscomb, editor of the *Gospel Advocate* of this city, in regard to a discussion between us on the subject of the Plan of Salvation, which is the vital point of difference between his people and ours. The correspondence started with a discussion between us in our papers growing out of the Oakley-Tant debate. But we have not been able to get him to define his position on the Plan of Salvation or to formulate any proposition on the subject. We have proposed several times that our correspondence be published, so as to lead up to the discussion if we have it, or explain why we do not have it, if we do not. He says that we may publish it in the BAPTIST AND REFLECTOR if we wish, but will not agree to publish it in his paper. We want his readers to see it also. But we shall probably publish it, anyhow.

The Home.

FRUITION.

We scatter seeds with careless hand
And dream we ne'er shall see them
more,

But for a thousand years
Their fruit appears,
In weeds that mar the land
Or helpful store.

The deeds we do, the words we say,
Into still air they seem to fleet;
We count them ever past,
But they shall last
To the dread judgment day
And we shall meet.

I charge thee, by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work and play,
Lest in that world their cry
Of woe we hear.

—Keeble.

ONE OF THE "DEVIL'S JOKES."

John J. O'Brien, a policeman, who lived at 1059 Thirty-fourth Street in Brooklyn, N. Y., was a good, honest man when sober.

He lived at the address mentioned a few years ago with his wife and children, to whom he was devoted—when sober.

At present he lives in a cell, charged with murder. His wife is buried, killed by him, and his children are bereft.

The story of the change in policeman O'Brien's life is very short, and he himself described it better than anybody else could possibly describe it.

He came home drunk. His wife told him he ought to be ashamed to appear drunk before the children.

He arose unsteadily, took his revolver from the mantelpiece and shot his wife dead. Then he went out and gave himself up to another policeman. His explanation of his crime was as follows:

"It's the devil's joke. No better woman, than my wife, ever lived."

It was, indeed, the devil's joke that put an unfortunate woman in her grave, that will inevitably send O'Brien to the electric chair or to imprisonment for life, that makes his three children fatherless.

The devil plays these jokes on humanity. It is the devil of whiskey, and he plays his jokes every day in every big city and in every little village of the world.

Sometimes his jokes lead to murder, sometimes to theft and other crimes. They always lead to disgrace of some kind.

Once upon a time policeman John J. O'Brien believed that a little whiskey did no harm.

A great many thousand men today believe as O'Brien did, before he became a murderer, that a little whiskey does no harm.

The young man and the old man who think that a little whiskey does no harm ought to have witnessed the last meeting on earth of O'Brien and his wife and their three children.

O'Brien, sobered up, the whiskey out of his head, was filled with remorse and wept constantly. His grief was so great that it was thought

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney and bladder remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the BAPTIST AND REFLECTOR. 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.

he would become insane, and the District Attorney in charge of his prosecution consented to his attending his wife's funeral.

He was taken handcuffed to the house in which he lived with his family before the "devil's joke" took place.

The murdered wife lay in a coffin and her mother sobbed at the head of the coffin. The three young children, all under seven years of age, stood at the foot of the coffin as the father and murderer, handcuffed to a detective, leaned over the coffin, his tears falling on his wife's face.

At the edge of the grave later on, O'Brien knelt down and the detective handcuffed to him knelt also—the handcuffs compelled him to kneel.

The dirt was thrown in, O'Brien was taken to the prison, and the children went away in another direction.

The "devil's joke" had been played out to an unusually successful end.—Chicago American.

DAINTY LAUNDERING.

The girl who is clever with her needle can make her own dainty neckware and handkerchiefs, and for a very small outlay of money she can fashion pretty trifles that would cost dollars if they were purchased ready made. All such small belongings as veils, gloves, ribbons, and neckties should be cleaned as soon as they show traces of soil, as such articles become shabby more from neglect than from real use. Ribbons and gloves can be cleaned by washing and rinsing in gasoline, but the work must never be done near a fire or light. If the gloves need mending, darn the holes with cotton thread of the same shade as the gloves before washing. If the edges refuse to join, work around them with button hole

stitch until the space is filled in and the edges united, then wash them in the gasoline just as you would wash a handkerchief. Rinse in clear gasoline, pull into shape and hang them out in the open air to dry and they will be as soft and unfaded as when new. White veils may be washed in a light suds by pressing and squeezing between the hands, but never rubbing, till they seem clean, then rinse in clear water and again in water slightly blue, with a lump of sugar added to give the right degree of stiffness. Dry by pinning over some smooth surface and exposing to the air.

Delicately tinted mulls and nearly all delicate goods to be cleaned must be soaked overnight in salt water, and washed in cold soapsuds. The small white collars, neckties and all such dainty articles may be made beautifully white by washing in suds made with pearline and soft, warm water, but the suds should be well mixed and beaten to a lather before the pieces are put in. Rinse well and starch slightly and press before they are quite dry, and all embroidered and lace trimmed articles should be pulled into perfect shape and ironed on the wrong side over several thicknesses of flannel until perfectly smooth and dry. M. H.

A SUMMER'S NEED.

A young mother, with both girls and boys, who reads the BAPTIST AND REFLECTOR desires to know how to remove fruit stains and spots before the garments are washed, for it is very difficult to remove them from the fabrics after they have become set in the goods.

To take out grass stains, and such as you speak of, wet the spots, then rub in baking soda and soft soap. Let it remain for half an hour then wash out.

To remove mildew soak the parts in a weak solution of chloride of lime, then place the garments in the sun, after which rinse thoroughly.

To remove ink stains wash the ink spot in a solution of oxalic acid and repeat the process several times, then wash it out. It will all be gone.

For iron rust lay on a coating of salt and squeeze the juice of a lemon until it is wet, over it. When the salt is dry brush it off and add more.

Never wash your colored garments, the nice gingham, etc., in the regular wash. Put them in salt water first, to set the color, then wash quickly in a warm suds made of pearline and rain water. Rinse at once in cold water and hang in the shade to dry.

The great point to bear in mind is to wash, rinse, starch, etc., as quickly as possible, and never let them lie in the water. S. H. H.

COST OF ROYALTY.

Parliament has voted the appropriations for the maintenance of King Edward and his court, providing \$2,350,000 a year for the King, \$250,000 for the Queen, \$190,000 for their sons and daughters, and other annuities for members of the royal family, the whole amounting to \$3,230,000 a year. In addition to this the crown receives revenues

from the crown property. The cost of royalty to the British is great, but the appropriations for the throne by several other European powers are greater. Russia, for instance, gives her Imperial family \$13,741,000 a year; Germany appropriates \$3,929,825 a year, and royalty costs Austria \$3,625,000 for maintenance. Italy comes next to Great Britain with an annual appropriation of \$3,210,000 for the crown; Spain expends \$1,850,000 for the same purpose, and little Belgium pays \$1,375,000.

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Will hold Summer Sessions beginning July 3rd. About 250 lectures, entertainments, etc., for the summer's instruction and pleasure. Greatly reduced rates of travel have been arranged for the season. Board at low rates in hotel and boarding houses. For information or program, address M. B. PILCHER, General Manager, MONTEAGLE, TENN.

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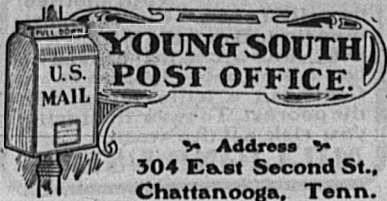
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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

All communications for this department should be addressed to Mrs. Eakin, as above.

Young South Motto: *Qui non profluit, deficit.*

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

Mission topic for June—CUBA.

BIBLE LEARNERS.

Learn Acts 22:15-16. Ask God that you may be a "witness" for him daily.

BIBLE BUTTONS.

I have sent out fifteen of these pretty little souvenirs to those who sent us filled coin-takers in May, viz: Mrs. J. W. Webb, South Chattanooga; Miss Alma Halliburton, Wartrace; Miss Jessie Dean, Wartrace; Mrs. T. G. Stokes, Mississippi; Miss Vera Hurt, Dyersburg; Misses M. and F. Jarrell, Humboldt; Jessie and Joe Bond, Humboldt; Miss Estelle DeCourcy, Jackson; Miss Pearl Satterfield, Rutledge; Mrs. Emily Watson, Ridgely; Miss Rachel Howell, Nashville; Miss Annie Lamar, Nashville; Mary Headen, Virginia. How do you get one? Just send a two-cent stamp to Mrs. L. D. Eakin, 304 East Second Street, Chattanooga, and receive a coin-taker or an ark. Collect \$1.00 for Japan by saving, earning, or soliciting from friends. Send it to Mrs. Eakin, and the "button" is yours. Get three inches each of brown and gold ribbon, and pin on the Young South colors with it, saying to all the world, "I am working to send God's pure gospel to Japan." Let us see how many will win a "button" in June.

If I have omitted any who sent in a coin-taker or ark in May, it is because the name and address was not written on the receptacle of the coins. Be very careful to do that hereafter. Give street and number if you live in a city. Don't take it for granted that I will remember, for there are far too many for me to bear them on my mind, and I cannot spare the time to look them up. I shall be happy to send out a score or so this month, and have the brown and gold ribbons fluttering everywhere.

YOUNG SOUTH CORRESPONDENCE.

We had a beautiful "Children's Day" last Sunday; did you? Bands of daisies, violets, roses, lillies, forget-me-nots, Johnny-jump-ups, and sun flowers, led by a sturdy "gardener," sang a pretty arrangement called "In the King's Garden," and there were recitations from the little ones, and a talk from the pastor, all carrying out the thought of the "Lord's Garden." There were over a thousand people to listen, many standing the whole service through. The church was beautifully decorated with potted plants and cut flowers and cages of singing birds. Beautiful lessons were taught in each number. The

school, numbering over 400, got together in the body of the auditorium, teachers with their classes, and the occasion was an inspiring one. I hope to hear from others who observed "Children's Day." Send in a brief account promptly.

Oh! yes. There are letters for this second week in June.

No. 1 is from Harriman:

"Enclosed please find \$4.16. Give Japan \$3.00. Grace Ricard, Nina Gardner, and Spencer Tunnell collected \$2.00 in an ark and coin-taker. The other is our regular collection. Give \$1.00 to the Orphans' Home. My Sunday school class sends that offering, and it comes from self-denial, and we mean to do something each month.

"I also send you the names of Gertrude Smallman, Catheryn Eidington, and Josephine Eddington for enrollment in the Babies' Branch, with six cents for May. Barbara Tunnell has this work in charge and will have more names soon. I send postage for certificates.

"We are having special services in our church now. Pray for us.

MRS. MATTIE SUBLETTE."

Now, that is the kind of letter I like best to get. Those Harriman workers are alive at every point. May God bless them in all they do. With such well-trained young people, the church of the future is assured. Many thanks to all who work so nobly in all our lines.

No. 2 is from Nashville:

"We are a class of little girls at Anson Nelson Mission Sunday school. Our teacher, Miss Lillian Roth, has told us about Mrs. Maynard and we want to help. So we may call her our own missionary.

SUSIE M. BOLLING."

In it was \$1.00, for which we are most grateful. Miss Lillian has been a Young South enthusiast from the beginning. The first letter she ever penned was to the Young South. Now, she is a teacher, and leading other little feet the same blessed way that hers have trod. May she grow more and more useful every year.

Our "B. B.'s" are looking up again. There's No. 3 from East Nashville:

"Enclosed find \$2.32, the second quarter's collection from our Babies' Branch. GERTRUDE HILL."

Thank you very much, Miss Gertrude.

In No. 4 Miss Ella Sturdivant sends in a coin-taker filled by Irene Jackson of class No. 10, Howell Memorial Sunday school. She shall have a "button" at once. We appreciate her steady work for the Young South. May she be blessed in doing it.

No. 5 is from Whiteville:

"I enclose \$4.00. Give \$2.20 to Japan, \$1.20 to the Orphans' Home, 50 cents to the State Board and 10 cents for postage.

"I have just read Mrs. Maynard's letter. It is charming. May God bless the Young South's good work."

ROBERT J. RHODES.

We welcome this new member with great pleasure, and appreciate his sympathy and kind words for our Boards and the Woman's Missionary Union, as well as for the workers at home. Yes, it is much better to work on, each in our humble way, than to waste time in unkind criticism. So often we do not understand. We are most grateful for your generous aid.

In No. 6, Miss Pattie Powell, Hillville, sends for another coin-taker, that "the interest may not flag in the summer months." That's a wise move. It shall go at once.

No. 7 is from South Chattanooga:

"I enclose the coin-taker, filled for Mrs. Maynard by my class, in the Second church Sunday school. The

girls are perfectly delighted with the coin-taker, and I send a stamp for another, which I hope to have before Sunday, for they do not want a single Sunday to pass without giving to missions, and I encourage them all the time, with the hope that they may grow up strong missionaries. May God bless your noble work.

"MRS. J. W. WEBB."

I dare say they have the coin-taker already at work. I sent a button to Mrs. Webb to bestow on one of her fine class. Many thanks for their continued interest in Young South work. Would that more teachers taught cheerful giving every Sunday to their pupils.

No. 8, brings a filled coin-taker from Jessie Dean of the Little Workers at Wartrace. I have sent her a button. May she wear it to God's glory.

No. 9 is from old, tried friends at Sadlersville:

"I enclose \$1.00, for Japan, from the primary and intermediate classes in our Sunday school. The names of those contributing are Duncan Fort, Nannie M. Sadler, Rep. Barnes, James Heaton, Claude and Ethel Hill, Elizabeth and Finley Fuqua, Ben Hill, and Mrs. Fuqua.

"MRS. B. F. FUQUA."

Many thanks! I will write Mrs. Fuqua privately just as soon as I can get time.

Dyersburg closes the week for us nicely in No. 10:

"Enclosed find \$1.50 from the Sunbeams of the First Baptist church, for our missionary. MATTIE TIPTON."

We are most grateful. May you have a happy summer's shining.

So you see June goes ahead steadily. Make the closing weeks full of cheer. The summer is the finest time for our work, if you will only believe it. Send for the coin-takers and arks, and try it. Or go on in your own way gathering in the offerings. It behooves us to make our dear missionary's last days at home happy. Just remember she watches for each week's record, and press on vigorously. Let this June go far ahead of last.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Received since April 1st, 1902.

For Japan.....	\$170 48
" Orphans' Home.....	11 37
" Home Board.....	21 35
" State Board.....	1 50
" Foreign Journal.....	5 25
" Babies' Branch.....	4 40
" Books, buttons, postage....	6 61

Total.....	\$220 96
Star-card Receipts.....	7 19
Coin-takers.....	\$47 80

RECEIPTS.

April offerings, 1902.....	\$109 92
May offerings, 1902.....	80 27
First week in June, 1902.....	13 62
Second week in June.....	

FOR JAPAN. (Foreign Board).

Harriman Juniors, by Mrs. Sublette.....	1 00
Grace Ricard, Nina Gardner, and Spencer Tunnell, Harriman, (C. T.).....	2 00
Miss Lillian Roth's class, Anson Sunday school.....	1 00
Irene Jackson, Howell Memorial Sunday school, by E. S. (C. T.).....	1 00
Mrs. J. W. Webb's class, South Chattanooga, (C. T.).....	1 00
Jessie Dean, Wartrace, by M. A. (C. T.).....	1 00
R. J. Rhodes, Whiteville.....	2 00
Friend in Sadlersville Sunday school, by Mrs. Fuqua.....	1 00

Dyersburg Sunbeams, by Mattie Tipton.....	1 50
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FOR ORPHANS' HOME.

Mrs. Sublette's class, Harriman.....	1 00
R. J. Rhodes, Whiteville.....	1 20

FOR STATE BOARD.

R. J. Rhodes, Whiteville.....	50
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FOR BABIES' BRANCH.

Edgefield Band, by Miss Gertrude Hill.....	2 32
Three new members, by Mrs. Sublette, Harriman.....	06
For books, buttons, postage.....	37

Total.....\$220 96

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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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VOTE FOR
J. S. GRIBBLE,
FOR
RE-ELECTION AS CHANCELLOR.

+++
ELECTION AUGUST 7, 1902.
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Franklin, Ky.

RECENT EVENTS.

Rev. J. D. Williams, former editor of the *Baptist Banner*, of Huntingdon, West Va., is now located at Tecumseh, Oklahoma.

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Through the death of his mother a Catholic priest of St. Louis recently inherited a fortune of \$80 000. We presume he will give it to "the church."

+++

Rev. B. F. Haynes, formerly editor of the *Tennessee Methodist*, this city, has been elected President of Martin College, Pulaski, Tenn. We wish him much success.

+++

The members of the Bedford Avenue church, Borough of Brooklyn, New York, held a reception in honor of the ninety-second birthday of their pastor emeritus, Rev. Hiram Hutchins, D.D.

+++

The *Baptist Advance* says: "Jackson, Tenn., is felt throughout Arkansas. We count President J. W. Conger, of Ouachita College of Arkadelphia, one of the best and most useful men in Arkansas."

+++

The trustees of Wake Forest College at its recent commencement conferred the degree of D.D. on Revs. G. W. Greene, of China, J. E. White, of Atlanta, Ga., and J. W. Lynch, of Roanoke, Va. We extend congratulations.

+++

The negro Baptists of South Carolina, in Convention assembled, refused to co-operate with white Baptist bodies North or South, State or general. This is, of course, their privilege. Every man has the right to choose his own company.

+++

Rev. T. W. Young preached a strong sermon at the First Baptist church, Ann Arbor, Mich., recently, on "The Modern Mania for Gambling." It was published in the *Daily Times* of that city. We hope it will be published in pamphlet form.

+++

The Alabama Baptist Convention will meet with the Central Baptist church, New Decatur, July 24-26. The usual time of meeting of the Convention has been in November. Our friend Bro. W. Y. Quisenberry is pastor of the church. We hope to be present at the Convention.

+++

Dr. E. Benjamin Andrews, chancellor of the University of Nebraska, and for some years president of Brown University, it is said, has been offered the Presidency of the University of Wisconsin with a salary of \$10,000 a year attached thereto.

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. O. WHITNELL.

The *Religious Herald* says: "Dr. John Howard Eager has resigned the pastorate of the Seventh church in Baltimore. He will sail for Europe with a party of tourists, including two of his children, on June 21st. The occasion for his resignation is not made public, though it is known that there is the utmost harmony between him and the church."

+++

The memorial services in Taylorsville, Ill., were held in the Baptist church. The pastor, Rev. Hardy L. Winburne, a Tennessee boy, preached the sermon. The *Taylorsville Journal* gives full extracts, judging from which it appears to have been an exceptionally fine one. The *Journal* says of it: "Had it been delivered by a Southern man in Chicago the whole city would be ringing in praise of the speaker."

+++

We have received an invitation from Mrs. Mary Catherine Coldwell of Louisville, Ky., to attend the marriage of her daughter, Miss Jennie Northcote Coldwell, to our friend Dr. J. A. McKamy of this city. The happy event will occur in Louisville on June 18th. Dr. McKamy is editor of the *Cumberland Presbyterian Sunday School* publications, and is a man of much ability as well as a high-toned Christian gentleman. We presume that his bride-elect is everything he could desire her to be. We extend our warmest congratulations, with best wishes for happiness and prosperity.

THE COLPORTER.

Last Sunday, June 1st, found the writer at old Cherokee church, one of the oldest Baptist churches in the State. We met there the genial pastor, E. D. Cox, and a host of strong brethren and sisters.

The question is sometimes asked, why go to the older churches with our colportage work? I think the question can be answered this way: the old churches become new ones, with each succeeding generation. The new members must be trained and given literature suitable for this training. You ask, why not leave the training to the pastors? The pastors of our country churches have but little time to spend with each church, and consequently cannot teach the young members everything they ought to know. They must have religious books, doctrinal books—this is the colporter's work. This is a great need among all our churches: our young people do not know enough about "Baptist principles;" or, in other words, New Testament teachings.

Then, too, there is more need for colportage work among some of the old churches than is sometimes thought. About three or four weeks ago I found two homes, right in sight of one of these old churches, without a Bible. Now, don't you think there is a great need of this work?

I notice there has been some criticism offered on the colporters going into the churches. Brethren, please do not do that any more, unless your colporter acts imprudently; but lend a helping hand as did our beloved Brother Cox. The more books your people read the easier it will be for you to lead them into a higher life. May God bless all our colporters and pastors and may great results come from their labors.

GEORGE W. EDENS, colporter.

REPLY TO BROTHER STAMPS.

Dear Brother Stamps: I noticed from the *BAPTIST AND REFLECTOR*, published April 24, 1902, that you had passed through Judson Association,

which you say is a "weak body, sadly in need of development along mission lines, as well as other doctrines. It is an omissionary body." You said that you were invited to attend one of our communion meetings. I will say that if you had reference to the one that I gave you, you were mistaken about its being a communion meeting. We had set apart that time to take a collection for State Missions, which we did. Now, my brother, we want to know how you learned so much about our unsoundness in doctrine, just passing through one time? Please tell us how many of our preachers you have heard preach. Please give their names.

We have one preacher among us who when he was ordained Brother A. J. Holt was present and led the examination and preached the ordination sermon. We wonder why he did not discover our "unsoundness" in the faith. Besides this, we have had Brother W. B. Clifton to defend our claims against the anti-mission Baptists and Brother I. N. Penick to defend our claims against the Campbellites and a number of other brethren have preached for us. Now, my brother, you say we need "development along doctrinal lines," and at the same time you say that you "colporters are not competent to indoctrinate the churches." If you are not, how do you know that we are in such need of being "indoctrinated?" We stand on the doctrine of the Bible. We are ready to defend what we preach and practice by the Bible. You have put us before the readers of the *BAPTIST AND REFLECTOR* as omissionary, which charge we deny. Now, we claim the right to deny it before the readers of the *BAPTIST AND REFLECTOR*.

I. N. DeBUSK.
Alf, Tenn.

ORDINATION.

On Sunday, April 27, 1902, Brother A. A. Lot was ordained to the full work of the gospel ministry by Model Baptist church. The writer was Moderator of the presbytery. The examination, which was very satisfactory, was also conducted by the writer. R. L. Wallace charged the candidate and the writer led the ordination prayer.

Brother Lot was baptized about six years ago by Brother Tidwell. Our brother has the confidence of the entire community, and being active and energetic in both mind and body, it is hoped that a career of usefulness awaits him in his Master's service. May he, like Barnabas, be full of the "Holy Spirit and of faith," and through him may "much people be added to the Lord." "The harvest is great and the laborers are few; pray ye, therefore, the Lord of the harvest, that he send more laborers into his harvest."

J. W. PRUITT.

Model, Tenn.

NOTES FROM NASHVILLE.

On the 18th of May the able, venerable and lovable Dr. Z. C. Graves passed quietly to his reward, in the eighty-seventh year of his earthly sojourn. For fifty years he lived and labored among the people of this place. As president of Mary Sharp College he brought to our people over four millions of dollars and sent out to the world over four thousand cultured women.

The funeral services were conducted in the chapel of the College building, beautifully draped for the occasion. The trustees of the College took charge and bore the expenses of the funeral. Ex-Gov. Turney and Col. Colyar made addresses, and his remains were laid to rest in Winchester cemetery beside those of his gifted



Time will
show whether
your wash-
ing-powder is
dangerous.
One can't tell
from the first
few washings.
After a time
your clothes
"go all at once."
Costly experi-
menting. But here is PEARL-
INE, known and proved to
be absolutely harmless.
Costs but a trifle more than
the poorest. To save that trifle
you risk all the wash. 670

MILLIONS USE IT

wife, who was the author of "Jephtha's Daughter," and "Seclusaval."

The old students of the beloved teacher are making arrangements to publish his biography and erect a monument over his grave.

The Winchester Normal College has just closed a splendid year's work. Five graduates went forth into life's broad field. Profs. R. A. Clark and J. M. Bledsoe are Baptists as well as teachers, and, therefore, we think the Normal a good place to educate your children.

We are moving along the temperance lines here, and hope soon to vote "No saloons."

A splendid system of electric lights and water works will soon be in successful operation in the town, owned by the city government.

Our pastorium, which was burned Feb. 13th, has been rebuilt, and will shelter the pastor and his family in a few days.

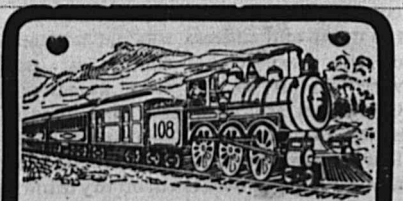
Some of the pastors of the Duck River Association are talking and writing up a pastors' conference at Tullahoma on the 17th inst. Pass it along.

The Fifth Sunday meeting of the Duck River Association will be held with the Winchester church, beginning Thursday night, June 26. We shall hope to see the program in the *BAPTIST AND REFLECTOR* before long.

Our church is moving on slowly but, we hope, surely. No pastor ever had a more lovable or truer people, or a more pleasant work.

J. C. MIDYETT.

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AMONG THE BRETHREN.

Rev. J. N. Hartley of Paragould, Ark., has resigned the care of the church at that place to accept a call to the First church, Savannah, Mo. He has done a great work in Paragould and will be regretfully released.

Rev. Rutherford Brett has resigned the care of the First church, Huntsville, Ala., and will become pastor at Tullahoma, Tenn. Brother Brett's return to Tennessee will be hailed with great delight.

Corresponding Secretary, A. J. Barton, is on the field in Arkansas, having been enabled to leave the bed-side of his sick wife at Battle Creek, Mich., and State Missions will receive a new impetus.

Dr. W. E. Hatcher strongly dissents from the opinion of Dr. T. T. Eaton that less time should be given for the organization, welcome addresses, etc., at the Southern Baptist Convention. He says such a great body ought to take all the time it wants.

During August Dr. T. B. Thames, of Danville, Va., is to supply the pulpit of Broadway church, Louisville, Ky.

Rev. J. M. Joiner, of Elkton, Ky., was called to the care of the Zion and Guthrie, Ky., churches for half time but decided to accept the Zion church.

Hon. John G. Carlisle says that in two years Cuba will be appealing to the United States for annexation.

Rev. H. E. Tralle of Logan Street church, Louisville, Ky., has assisted Rev. J. C. Robillard at Burk's Branch church, Shelby County, Ky., in a revival which at the last account had resulted in thirty-one additions.

Prof. F. M. Roof, though unanimously re-elected to the Presidency of Howard College, East Lake, Ala., declines to serve. He has held the position five years.

New Albany church, Miss., gave Dr. W. T. Lowry \$782 for the endowment of Mississippi College, Clinton, Miss. Dr. Lowry will remain in the field another year.

Rev. W. E. Neill, of Texarkana, Tex., lately held a meeting at Blue Mountain, Miss., for Rev. J. N. McMillan, which resulted in eighteen accessions.

Rev. J. A. Harrell, of North Carolina, has delighted the hearts of South Carolina Baptists by accepting the care of the church at New Brookland, S. C.

Rev. J. S. Allen, of Austin, Texas, has been called to the care of Kenedy church, Karnes County, Texas, and has accepted.

His many friends all over the South deeply sympathize with Dr. George W. Bains of Texas, whose ill health has made it necessary for him to give up all work.

Beware of Catarrhs for Catarrh That Contains Mercury

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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Hall's Family Pills are the best.

Rev. H. C. Morrison, of Dodge, Texas, writes that prohibition won in his town and he is happy.

The article "Back to First Principles," by Dr. J. B. Gambrell, in which he deals with the relation of churches to Conventions, is one of the clearest we have read lately.

Rev. E. J. A. McKinney desired to retire from the school work at Star City, Ark., but at the earnest solicitation of the trustees will continue in the work as principal of the flourishing institution.

The church at Argenta, Ark., has lately enjoyed a revival in which Rev. B. N. Brooks, the pastor, did the preaching. There were fourteen additions.

Rev. W. S. Roney, of Immanuel church, Little Rock, Ark., is to have a soul-winner's meeting with that church next week. Rev. W. F. Dorris, of Camden, will preach the opening sermon.

Evangelist T. T. Martin is assisting Rev. Charles W. Daniel in a revival with the First church, Pine Bluff, Ark., this week.

Rev. Finlay F. Gibson, of Malvern, Ark., has been called to the care of the church at Eminence, Ky., and it is thought he will accept. The loss will be great to Arkansas.

Texas Baptists rejoice greatly that Rev. Forrest Smith, of Louisville, N. C. has decided to accept the care of the church at Sherman, Texas.

Rev. L. T. Mayr, of Huntsville, Texas, has assisted Rev. Luther Little in a revival with the First church, Fort Worth, Texas, which resulted the first week in forty professions.

Dr. B. F. Riley, of the First church, Houston, Texas, rejoices that the foundation of his great new church has been laid and the structure will be pushed to rapid completion.

Dr. F. H. Martin, of Salem, Va., has been called to the care of the Second church, Petersburg, Va. Some think Salem will not give him up.

PROGRAM.

Program of the fifth Sunday meeting to be held at Friendship, Trousdale County, Tenn., beginning on Friday June 27, 1902.

Sermon for criticism, Rev. J. W. McQueen, 10:30.

Am I saved, and for what purpose? Rev. W. M. S. Wilks, and J. S. Pardue 11:30 to 12:30.

Dinner.

The whole duty of a Missionary Baptist, 1:30 to 2:30, Dr. A. J. Holt, Rev. J. M. Lambert.

Essay by Dr. E. N. Dicken, subject: Baptist missions the antidote for Romanism.

Question box opened.

Saturday devotional exercises 9 to 9:30.

Why I am a Baptist, 9:30 to 10:30, Rev. Henry Smith and J. L. Hawkins.

Who is responsible for church failures? 10:30 to 11:30 Rev. S. A. Stone and C. N. Simmons. Sermon by Dr. E. N. Dicken, 11:30, on church communion.

Dinner.

Who is responsible for churches failing to have Sunday school? 1:30 to 2:30, Rev. Dr. A. J. Holt and Henry Harper.

The best means for church development, J. W. McQueen, J. J. Dilo. Question box. Sunday preaching by Dr. A. J. Holt.

J. B. JEFFREYS,

O. F. BUMLEY,

J. W. LEWIS,

T. A. BASS.

Committee.

LIBERTY COLLEGE COMMENCEMENT.

The most brilliant commencement in the history of the College closed May 29, 1902. During the entire week the weather was ideal. The court house, in which all the exercises were held, was beautifully decorated with flowers and the College colors. The audience that gathered there from time to time showed that the people of Glasgow appreciated the efforts put forth by the school. There were many visitors during commencement week from Louisville, Russellville, Horse Cave, Cave City, Fountain Run, Scottsville, and Columbia. On Saturday evening, May 24th, the pupils of the vocal and instrumental music and elocutionary departments gave an entertainment of a very high order. Sunday morning came with all the beauty and loveliness of a May day, and long before the appointed hour for preaching a magnificent and representative audience filled to overflowing the auditorium to hear the greatest sermon that, according to the universal consensus of public opinion, was ever delivered in Glasgow. The preacher on this occasion was the inimitable J. N. Hall, of Fulton, Ky. Brother Hall is always great and he was on this day at his best. His theme, "Reasons for studying the Bible," was treated in a masterly way. For one hour he held the attention of his hearers and all who heard that sermon will long remember Brother Hall's visit to Glasgow. Monday evening in the court house a vast throng of the music-loving people of Glasgow assembled to hear the pupils of Misses Charles and Putnam. The pieces of the great composers were rendered in a way that demonstrated the skill and culture of the teachers and the training of the pupils. The music department, both vocal and instrumental of Liberty College, is very strong and the students enjoy first-class advantages. Tuesday evening the court house was packed to witness the exercises of the elocution class, under the superintendency of Miss Scott. The hearty applause that greeted the class as piece after piece was rendered in superb style, bears testimony to the admirable work done in this department.

The annual address was delivered on Wednesday evening by Dr. Carter Helm Jones, of Louisville, Ky. With magnetic and surpassing eloquence, with a musical voice that could be heard to the remotest corner of the large building, with beauty of illustration the speaker discoursed on the "Meaning, Menace, Might and Mission of Culture." Tuesday, May 29th, was Commencement Day, and its invigorating atmosphere, inspiring associations, and intelligent audience all conspired to make it a great occasion. Eight "sweet girl graduates," in their exquisite white dresses and with their bright faces were "the observed of all observers."

Their essays showed historical research and thorough training. The reading was excellent and with the thought, the diction and the orderly arrangement, received many compliments. After the annual address by the president the diplomas and degrees were awarded to Misses Martha and Mary Bell Burnett, Lula E. Meador, Quintilla Bullock, Beersheba Halladay, Grace Davidson, May Riberd and Elizabeth Garnett. Thursday evening from 8 to 11 the president's reception was given at the College.

Thus closed a superb commencement and one of the most successful years in the history of the growing institution. The outlook for Liberty College is bright.

The management are glad to announce that first-class teachers in

every department have been secured for next year, beginning September 4, 1902, and the opportunity for a real college education is offered those who may attend the next scholastic year.

J. H. BURNETT.

PROGRAM.

Following is the program for the fifth Sunday meeting to be held with Florence church, five miles north of Murfreesboro in Concord Association, Friday, June 27, 1902:

Friday, 8:00 p.m.—Devotional exercises, Rev. J. D. Smith. Organization and introductory sermon, Rev. S. B. Ogle.

Saturday, 8:00 a.m.—1. "Dead Churches," Revs. E. S. Bryan, W. A. Caldwell—discussion.

2. "Is it wise to agitate the grouping of churches for convenience and development?" Revs. C. S. Dillon and S. G. Shepard.

3. "Origin of the church of Christ," Revs. W. O. McPherson and G. A. Ogle.

Dinner.

1:30 p.m.—1. "How to keep a Sunday school alive," Rev. W. P. Carney, W. E. Dillon, E. C. Cox, R. D. Jamison—discussion.

2. "The evils that threaten our churches," Revs. G. A. Ogle, J. E. Trice, John Shepard—discussion.

3. "The mission of the church of Christ," Revs. A. J. Brandon, J. B. Alexander and J. D. Smith—discussion.

4. "Christian education," Rev. S. C. Reed and Prof. J. W. Williams.

5. "Modern doctrine of sanctification," Rev. J. C. Midyett and J. S. Rice.

Sunday, 11:00 a.m.—Dedicatory sermon, Rev. J. C. Midyett.

All delegates will be met at Florence Station. ALFRED J. BRANDON, Sec'y.

Con'm'n 5th Sunday Meet'g Con.

A CORRECTION.

Brother Airhart is a good brother. But in his recent "Texas Letter" he certainly lets the passion that colors so many statements as to our Texas Baptist trouble, by insinuations and open statements, do great injustice to brothers and sisters who are as good as any others. For example, none are "persecuting the old Convention." Not very long ago Bro. D. C. Pegues, one of its members, wrote: "I have been at twenty Associations, and, except in two cases, I have not heard an unkind word said against our work and workers." One of the churches Brother Airhart mentions as not co-operating with the old Convention, and which he reproaches as "small in heart," etc., I am pastor of. Nothing farther from the truth can be said of that church. Since I have been its pastor it has discipline, takes a quarterly collection for our "organized work," and gives liberally and larger than when led by a pastor who is on the side that Brother Airhart is on. In justice to the wronged people, please publish this.

W. A. JARREL.

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Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'isms,' 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 unsparing 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 lodgement 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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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

STONE.—On the 27th of April, 1902, the home of Elder J. A. Stone was visited by the death angel, and Mary Myrtle, the eldest daughter of Brother J. A. Stone and wife, passed peacefully to that rest that remains for the people of God. She was a bright Christian girl, always found at her post of duty.

She professed faith under my ministry, joined the church at Corum's Hill, and was baptized by me August 1895; and, so far as I know, is the first fruit of my labor in eternity.

She entertained but little hope of recovery from the first of her last illness which she bore in true Christian submission and patience.

When interviewed by her father on the subject of death, she expressed herself as ready and willing to die. When the last moment came she passed peacefully to rest in the triumphs of an abiding faith.

She had just gone twenty-two days in her twentieth year, when God, in his love and wisdom called her to paradise.

Why one so young and fair should be so soon called away from doting parents, loving mother and sisters, and admiring companions, we cannot understand, but God knows best, and if he wills we shall know some day. We sympathize with the bereft family; would say, "Sorrow not as those who have no hope." She shall not come to you, but you can go to her. J. J. CARR.

ATKINS.—Mrs. Millard Atkins, wife of T. R. Atkins, and daughter of A. S. and Carline Belcher, departed this life April 18, 1902. She was born at Rocky Springs, Tenn., June 20, 1871, lived and died here. She professed faith in Christ about fifteen years ago and joined the Baptist church and lived so the world could recognize her as a good church member. Therefore, be it

Resolved, That the church mourns her loss, and hereby expresses its great sorrow in her death. Perhaps no member would have been more of a loss. She was highly esteemed by all who lived around her. She leaves two children, one and five years old. T. R. Atkins was a good husband all through her sickness. He has our prayers. Sister Atkins often prayed that she might die happy, and she shouted most of the last three hours. These are the words: "I see, yes I do; I know I do; you know I see." Be it further

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

J. H. BECHER,
G. R. MANIS,
W. ISBILL,
Committee.

Rocky Springs, Tenn.



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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. Santon.
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SINGLETON.—Maggie Young Singleton, daughter of Jas. R. and Mary E. Singleton, was born Dec. 18, 1859, in Sumner County, Tenn., professed faith in Christ and joined the Baptist church at Corum's Hill when she was about thirteen years old. Subsequently she moved to Nashville and thence to Beckwith, carrying her letter to North Edgfield and thence to Mt. Olivet.

She was married to H. H. Singleton Dec. 29, 1880. Two children live to mourn the loss of a mother. She also leaves a husband, three brothers and one sister who were devoted to her, while she joins her father, mother, and four sisters on the other side.

She was a model woman, a true companion, an affectionate sister, a fond mother, who had reasons to be proud of her boys.

A Christian true and tried, with strong faith which was "the substance of things hoped for, the evidence of things not seen," "hope, the anchor of the soul, both sure and steadfast."

Fully conscious of her condition to the last, ready and willing to go, therefore, be it

Resolved, First, that in the death of Sister Singleton Mt. Olivet church has lost one of her truest members.

Resolved, Second, that we extend to the bereaved family our deepest sympathy.

Resolved, Third, that a copy of this be sent to the BAPTIST AND REFLECTOR for publication.

Pastor and Deacons, Committee.

MABRY.—Sallie, wife of our beloved C. H. Mabry, died March 7, 1902, after several months' lingering illness which she bore patiently, sometimes entertaining hopes of recovery and sometimes despairing.

She was the daughter of Richard Rutledge and wife, one of ten children, and was born March 8, 1833.

She professed faith in Christ and joined the Baptist church at Rice's Chapel, commonly known as Mud College, about the age of fourteen.

Several years later when the church at that place, by mutual consent, disbanded, she joined at Cedar Grove where she remained a faithful and honored member until death claimed her as its victim.

Ready for every good word and work. Her home was "the preacher's home," and how well and cheerfully she performed the part of hostess, the writer and many others who have shared and enjoyed the courtesies and hospitality of the home, can attest.

I feel that, in justice to the loved ones who survive her, I must say, I have long regarded her as a model woman, both in the home and church.

She was married to C. H. Mabry in February, 1880, and leaves him and four children with many other relatives and friends to mourn her death.

With their's, our sighs and tears we blend,

To them our sympathy we lend,
Their hearts and lives to God commend,

Till sighs and tears shall have an end.

J. J. CARR.

COWAN.—The New Hope Baptist church has been deprived, by the hand of death, of one of its best members. Sister Effie Cowan was born March 11, 1833, departed this life March 30, 1902. Sister Effie professed faith in Christ six years ago next August and joined New Hope Baptist church and was baptized by her pastor, Rev. A. R. Smith, and she lived a true and faithful Christian until her death. She was ever a faithful worker in the church of which she was a member. We have often heard her praying for her father and trying to point him to the Lamb of God that

take away the sin of the world. She did not only pray for her father but she prayed for all sinners. Effie was loved by all who knew her. Cheer up, dear mother, sisters and grandmother, Effie is only at the beautiful gate watching and waiting for you.

Rev W. J. Malone preached her funeral from this text: "Blessed are the dead who die in the Lord," (Rev. 14-13)," after which she was laid away in the Moore graveyard to await the resurrection morning.

R. N. O'NEAL,
J. T. WICKS.
R. L. IVY.
Committee.

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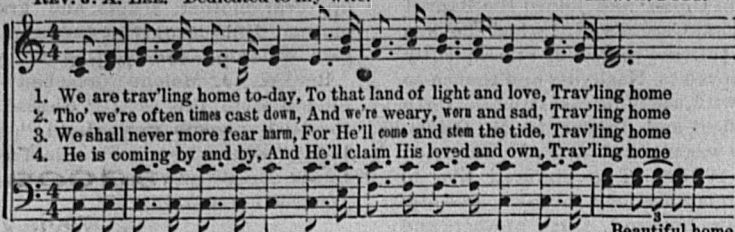


219 We are Traveling Home To-day.

"We are journeying unto a place of which the Lord said, I will give it you. Come thou with us and we will do thee good."—Num. 10: 29.

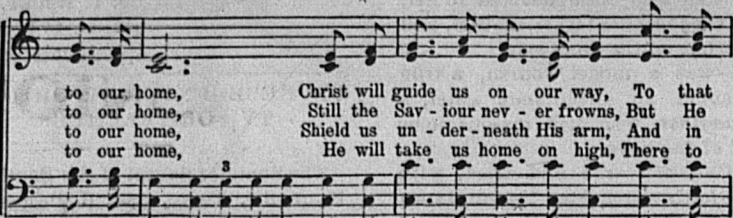
REV. J. A. LEE. Dedicated to my wife.

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

Heavenly home,

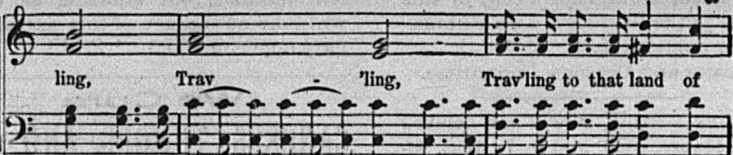
CHORUS.



heav'nly 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.

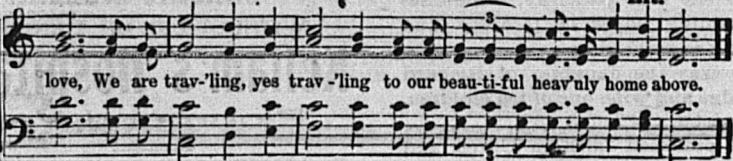
home, sweet home,

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



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

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The above song is from "LASTING HYMNS," which was used at the Southern Baptist Convention, where 1,500 copies were sold. Ninety of the best hymn writers have their most popular songs in this book. This is the book that the pulpit and press everywhere commend.

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- (6.) Register of Members, (embracing Baptisms, Marriages and Deaths
- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

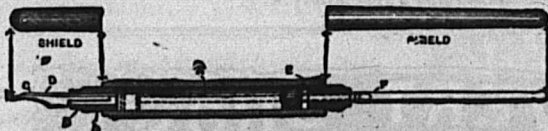
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organs. It strengthens the nervous
system, gives tone to the bodily func-
tions, acts directly on the genital
organs, and is the finest tonic for women
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