

# Baptist and Reflector

Speaking the Truth in Love.

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## CURRENT TOPICS.

The State Republican Convention, at its session in this city last week, nominated Judge Henry G. Campbell for Governor of the State. Judge Campbell is said to be a fine man, so that whether Mr. Frazier or Judge Campbell is elected we are sure to have a first-class Governor.

By a vote of 42 to 34 the U. S. Senate, on June 18th, adopted the Spooner substitute for the Hepburn Nicaragua Canal bill, giving the President of the U. S. the authority to select the Panama route for the Isthmian Canal, instead of the Nicaragua route. provided a clear title is obtained. Ever since the Canal Commission reported in favor of the Panama route on condition that the French company owning the right of way and considerable property along the route, would sell for \$40,000,000, and the acceptance of this condition by the company, it was evident that the Panama route would be selected. The House of Representatives some time ago passed a bill favoring the Nicaragua route and reaffirmed its position, thus throwing the matter in conference. It is probable, however, that it will recede from this and accept the Spooner substitute. But if the President cannot make satisfactory arrangements with the countries through which the Panama route passes, then he may decide upon the Nicaragua route. So it is not impossible yet that the Nicaragua route shall be selected. As for ourselves, we care very little about the route; but we are deeply interested in the canal. And this is true of the people generally, and especially of those in the South. The canal will be a great thing for the South.

The coronation of King Edward VII was to have occurred in London on the day this paper is issued, and promised to be the most magnificent event of the kind in the history of the world. London was crowded with visitors from all over the world. But the King was taken seriously ill and the coronation had to be postponed indefinitely. An operation was performed Tuesday which was said to be successful. But it is quite a question whether the King will ever be crowned. Long ago it was predicted by some prophets in England that he would never be crowned King. Evidently his early sins are now coming home to him. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Many preachers in London on last Sunday spoke on the subject: "What May the Empire Expect of the King?" Among others Dr. John Clifford, the great Baptist preacher, said: "We expect the man whom we crown monarch to recognize in word and deed that the essence of kingliness is subservience to the King of kings. We demand that the fountainhead of influence in the empire be pure in order that the valleys of popular life may be fertilized with healthy growth. Our people look to the crown a prince overmastered by the responsibility of his position. King Edward may give us strict constitutionalism, both in precept and practice. He may display zealous devotion to the liberty of British citizens and the autonomy of British states. He may exhibit enlightened and stimulating interest in charity, social reform, education, science, literature and art. He may give us all these and still fall fatally short. His whole tremendous weight must be hurled against sin before the empire can say 'Well done.'" These are timely words fitly spoken:

## Freedom's Emblem.

[As recited on Flag Day exercises in Washington, D. C., June, 1902.]

Unfurl to the breeze the proud flag of our nation!  
Let kings rest their scepters, let emperors yield  
Our star-spangled flag to be highest in station,  
Bought with blood that our fore-fathers spilt on the field.

Hold aloft freedom's emblem, the pride of her people!  
For liberty follows her clustering stars.  
Let glad notes reach from tower to steeple,  
As she waves grandly over us her red and white bars.

Ring freedom's sweet bells! Keep our loved banner flying!  
Let Columbia's sons cheer the notes as they roll,  
And with hearts brave and true, and on God fast relying,  
Write "liberty" first on our country's scroll.

—Laura Burnett Lawson.

## The First Christian Church.

I have just read Brother Hampton's article on the first Christian church. I am surprised at his positions and utterances. I am glad an opportunity has presented itself that the theory championed by Brother Hampton and others may be tested. If he is correct and Pentecost is the birthday of the Christian dispensation and the first church of Christ on earth, then there is no need that the denomination have further fears of dangerous doctrine in our Sunday school literature. As for myself, I believe Brother Hampton is in error. I call attention to a few things he says in his article of June 5th which are surprising to me. He says:

1. "I was not aware that there was any serious difference of opinion or doubt among Bible readers that the first Christian church did have its beginning on that day" (Pentecost).

I am surprised that Brother Hampton is unfamiliar with the writings of such champions of Baptist beliefs as J. R. Graves, J. M. Pendleton, A. C. Dayton, A. P. Williams, J. B. Jeter, D. B. Ray, J. B. Moody, J. N. Hall, W. A. Jarrel, S. H. Ford, G. A. Lofton, E. E. Folk, Benedict, A. E. Dickinson and all true Baptists, especially of John the Baptist and Jesus Christ, all of whom, beyond the possibility of a doubt, teach the existence of the Christian dispensation, with territory, kings, subjects, and laws in operation, prior to the day of Pentecost.

2. Brother Hampton says he would be thankful for the Bible passage showing the organization of a Christian church at an earlier date than Pentecost. Numerous passages can and will be cited, but, as Brother Hampton leads out in the advocacy of the Pentecost date, I challenge him to produce anywhere in the Bible, from Genesis to Revelation, the passage that says the first Christian church was organized, begun, started, or originated on the day of Pentecost. Many of the readers of the BAPTIST AND REFLECTOR will be pleased to see such a Bible passage. Not one of them has ever yet seen such a passage. Neither has Brother Hampton, and, more than that, he never will. Down with it, Brother Hampton; you are in the affirmative. I deny most emphatically that such a passage exists in the Bible. If it can be found, down with it and the controversy is settled. I not only challenge Brother Hampton for the Bible passage, but I challenge every Campbellite and Mormon in the world, for they believe and teach exactly what Brother Hampton does

at this point. And, as Brother Hampton says his notion is "received by the Christian world," I extend my challenge to the Christian world. Such a passage cannot be found.

3. I am surprised at Brother Hampton arguing that Peter and the other disciples were unfit for church membership till the Holy Spirit was poured out on them on the day of Pentecost. The Holy Spirit was not sent on the apostles to convert them or prepare them for church membership, but to enable them to speak with tongues the great commission previously given to them, not as sinners, but as the missionaries of Jesus Christ.

To charge Peter, and the other disciples, (except Judas) as "unfit for membership" in a church prior to Pentecost, is a sad commentary on the words and actions of our blessed Lord, who, long before Pentecost, said to his disciples: "Ye are the salt of the earth. Ye are the light of the world" (Matt. 5:13); "Fear not, little flock" (Luke 12:32); "O, Father, thine they were and thou gavest them to me; and they have kept thy word" (John 17:7); "I am the vine, ye are the branches" (John 15:5); "Now ye are clean through the word I have spoken to you" (John 15:3); "Ye are clean; but not all" (Judas) (John 13:10); "I, your Lord and Master" (John 13:14). Christ was the shepherd (pastor) and the disciples the flock, the sheep, the church (Matt. 26:3; Acts 20:28; 1 Peter 5:2,3). These disciples whom Brother Hampton says were unfit for membership till they were made new on Pentecost, prior to that day were "ordained to preach the gospel" (Luke 6:13; Mark 3:13; John 15:16). They preached the gospel before Pentecost (Luke 9:1,2,6); they administered baptism (John 4:1); they partook of the Lord's supper (Matt. 26; Mark 14; Luke 22); they worshiped Christ (Matt. 24:33); were witnesses chosen of God who ate and drank with the Lord after his resurrection and before Pentecost (Acts 10:40-41); they transacted church business before Pentecost and were in religious services (Acts 1:15-26); and to them the great and final commission was given before Pentecost (Matt. 28; Mark 16; Luke 22; John 15:16). With these facts before me I cannot accept the theory of Brother Hampton that before Pentecost the disciples of our Lord were unfit for membership in a church of Jesus Christ.

4. Brother Hampton is of the opinion that the "Christian dispensation had its beginning on the day of Pentecost," but says "if there is more accurate or reliable knowledge on the subject I would be glad to have it." I assure Brother Hampton that the truth is what we all desire. Bible knowledge and accuracy should be particularly sought. He is willing for the Bible to settle all points of truth and doctrine. So am I. He believes the Christian dispensation began on the day of Pentecost. I believe it had an earlier beginning. I have never found the passage fixing its beginning on the day of Pentecost. The following Scriptures fix the date earlier than Pentecost: John the Baptist said of Christ: "He that hath the bride is the bridegroom" (John 3:29). John began his ministry by saying: "Repent, for the kingdom of heaven is at hand" (Matt. 3:1,2); "Jesus came into Galilee preaching the gospel of the kingdom of God and saying, the time is fulfilled and the kingdom of God is at hand repent ye and believe the gospel" (Mark 1:14,15); "The law and the prophets were until John; since (opo, from) that time the kingdom of God is preached, and every man presseth unto it" (Luke 16:16); "But woe unto you, Scribes and Pharisees, hypocrites: for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13); "The publicans and harlots go into the kingdom of God before you for John came unto you in the way of righteousness . . . and the publicans and harlots believed him" (Matt. 21:31-32); "The kingdom of God is come unto you"



(Matt. 12:28); "No doubt the kingdom of God is come unto you" (Luke 11:20.)

The above Bible passages are from the lips of the Son of God long before Pentecost, and in the absence of anything more accurate I accept his statement as the end of all controversy.

If Brother Hampton will examine Matt. 18:17: "I will build my church," he will find that the word "build," as used in the New Testament, and as defined by Webster when applied to organization, never means to start or begin an institution, but to "build up," to "increase and strengthen; cement, knit together." The term build in Matt. 18:17 is from *Oikodomen* and is found in the following passages: 1 Peter 2:5; Eph. 4:12; 4:16; Acts 9:31; 1 Cor. 14:4, 5; Acts 20:32; 2 Cor. 12:19. The word in these passages is rendered "edify." The R. V. renders it build, as in Matt. 18:17, but the term is not used in a single passage in the New Testament in the sense of start or begin an institution of any kind. Our Lord did not mean he would start or begin at some future time a church but that he would build it up, edify it, increase it, strengthen it, so that the "gates of hell should never prevail against it." "What saith the Scriptures," has been the cry and faith of Baptists along the ages. When the Bible speaks, our motto has been, amen and amen. May God hold us to the faith of our fathers. Now, Brother Hampton, where is the Bible passage which says the church started on the day of Pentecost?

### Harming Good Work.

BY C. H. WETHERBE.

It is quite a deplorable fact that quite a large number of professedly Christian people are doing much harm to the good work of God's servants by making various complaints against those servants, under the plea of correcting certain "abuses." I have long taken notice of the tactics of some of these so-called "reformers," and my conclusion is that they make a business of magnifying some comparatively small defects in methods of work, constantly calling them awful abuses and then abusing the honest workers themselves. These zealous correctors of alleged abuses will assert that they are really in favor of the particular cause which is represented by their brethren, and that it is because they favor it that they want to do all they can to remove the abuses. I desire to be fair in my references to such reformers, yet I am convinced that a great deal of their talk about removing abuses is a mere subterfuge, sheer pretense, and that their main motive is to break down a kind of work which they dislike, especially when there is no chance for them to have their own way, or derive any personal benefit from that work. I do not say that it is true of all of that class of critics and obstructionists, but I believe that it is true of many of them. I am reminded of the fact that in Old Testament times there were certain Jews who offered to assist some of the leading workers in Zion, saying that they had the same interest in the work as the others had, when the truth was, they really purposed to hinder and hurt the cause, as the loyal workers discovered, and hence refused such an offer of assistance. One of the most effectual ways to harm a line of Christian work is to keep trying to make it appear that some of the officers are receiving too large a salary, besides being "ecclesiastical bosses." There are so many penurious church members that a statement of this kind gives them the coveted excuse for not giving a cent towards supporting that particular cause. The alleged correction of abuse in the matter of salary and "bossism" is a vastly greater abuse of Christian principle and the best interest of Christ's cause than is the so-called abuse which is attacked. If the leaders of a church should pursue just such a course towards the pastor they would soon effectually kill his influence among the other members and hinder his whole work. If those having in charge the raising of the pastor's salary should go around among the people telling them that the salary was entirely too much, what progress would they make in securing the salary? I need not answer the question. If you wish to curse any good work, just keep talking about the extravagant management of the leaders.

### History of Brush Creek Church.

BY J. H. GRIME.

(Concluded from last week.)

EXTRACTS FROM THE ARTICLES OF FAITH, ETC., ADOPTED BY THE CHURCH.

Article 3. "We believe all God's elect are, during this life, effectually called by his grace, justified by the imputed righteousness of Christ, sanctified in a measure and are so kept by the power of God through

faith unto eternal salvation, and that the work of regeneration is only perfected by the Holy Spirit through means which God hath ordained."

Article 4. "We believe that baptism and the Lord's Supper are gospel ordinances, both belonging to the converted or true believers, and that the only Scriptural mode of baptism is immersion."

#### COVENANT.

"Without lawful excuse to be ready to communicate to the support of the ministry."

From these extracts you see at once they give no uncertain sound on the doctrines of grace and the ordinances and finances of the church. These articles of faith have never been changed since they were adopted one hundred years ago.

#### DIVISION

We come now to consider one of the most unfortunate circumstances connected with the history of this church—the division on the mission question. This was only a difference about methods. There was no doctrinal issue involved, as both parties retained the same confession of faith and church covenant. It is not my purpose to widen this breach or to say one word that would mar in the least the joy of this occasion. All parties have met here to have a day of rejoicing, and would that it might be the means of bringing them closer together. However, it becomes necessary to state the facts concerning this unfortunate affair.

In 1837 the mission controversy reached a climax in Salt Lick church, one of the churches of Salem Association, over which Elder Miles West was pastor. The pastor, with a majority, stood on the anti-mission side and pressed the matter until it was clear to be seen that the minority must either yield or leave the church. As a last resort they addressed a memorial to the Association, when in session at New Hope church, near Alexandria, DeKalb County, Tenn. When this memorial letter was called up for consideration Elder Miles West took the floor and said it was of no use, that the fellowship was broken in the church and all over the Association and that the Convention was the cause of it. He followed with a very highly inflamed speech, closing with, "All who believe as old West does follow me." At this he retired, singing as he went, and was followed by Elder Sion Bass, pastor of Round Lick church, with some seven or eight others. They retired to a grove and appointed a meeting in the month following at Cedar Creek church, where Round Lick Association was formed of five churches, denominating themselves "Primitive Baptists." Up to this time they had been known as "United Baptists," and this marks the origin of the "Primitive Baptists." Elder H. W. Pickett was pastor of Brush Creek church. He opposed the new movement, led by Elder West, but a majority of the church favored it and in 1838 they elected Elder Sion Bass, one of its ministers, as pastor. That year they declined to represent in any Association, and in 1839 the minority, who had the clerk, protested against the action of the church in calling and retaining a pastor who had left the main body of Baptists. The protest was offered and received in a better spirit than characterized this division in many places. They mutually agreed to divide, the majority copying such records as they chose, and each retaining equal rights in the church property. They worshiped in the same house, occupying different days, until about 1898 when they mutually dissolved, each building neat, new houses of worship on adjacent lots. While worshipping separately, it is a pleasure to note the fraternal spirit which has characterized these brethren through the past years.

#### CHURCHES SENT OUT.

This is properly styled the mother church of this section. In April, 1803, they extended an arm near Grant, Smith County, which was constituted into one independent church July 2, 1803. This was known as Round Lick church, and was constituted by Elders Moore Stevenson, and Cantrel Bethel. This organization took place at the private residence of Stephen Rogers.

In 1804 they extended an arm to Liberty, Dekalb County, which was constituted into Salem church in August, 1809, by Elders Daniel Bueford, John Wiseman and Thomas Durham.

In 1805 they extended an arm to Hickman, which was constituted into Hickman's Creek church in July, 1806. From these churches have sprung a large number of the churches of this section.

#### PREACHERS SENT OUT.

This church has also sent out the following ministers:

Thomas Hooker, ordained in 1822, was called to the pastorate of this church in 1823, which position he held with marked success till October, 1831, when he

was called home and now sleeps in an unmarked grave just back of the church.

Levi A. Durham and John P. Walker were ordained in June, 1827. The former of these was one of the leading ministers of his day, and it is said the people would often attend his ministry from a radius of fifteen or twenty miles. Elder D. L. Smith, of Commerce, one of your former pastors, who now sits before me, bears the name of Levi Durham Smith, in honor of this noble man. He was the son of Elder Thomas Durham, of whom we shall have more to say further on.

John P. Walker removed to the State of Kentucky where he became an able minister.

William Allen was ordained in 1834. Of him we know nothing except that he moved to the State of Missouri.

J. W. Saulman was ordained in 1874.

G. A. Ogle was ordained October, 1875. This brother is too well-known to need special reference. He is now at home, sick, and deprived of the joys of this occasion.

S. B. Whitlock was ordained February, 1888. This brother lived but a few years, when he went home to glory.

L. L. Allen was ordained only a few years since and is still a member of this body.

John Washburn is the fruit of the anti-mission part of this church and is one of the ablest preachers and educators in our ranks.

Eternity alone can tell the result of the work done here one hundred years ago to-day.

In conclusion, I wish to call your attention to the men who have stood at the helm in this staid old body. Among the pastors I note the following order, viz: Elders Cantrel Bethel, William Flowers, Thomas Durham, Thomas Hooker, H. W. Pickett, Sion Bass, Archam Bass, E. W. Haile, James Barrett, N. Hays, W. H. Grimmet, R. A. Dillard, J. W. Saulman, J. T. Oakley, L. D. Smith, J. C. Brien, J. R. Hearn, William Simpson, M. W. Russell and T. J. Eastes.

Perhaps no church in our land can boast of a superior ministry for the last hundred years. Many of these were giants, and would have done honor to any pulpit in the land. I would like to speak with special reference to each of these, but must content myself with reference to some of the earliest.

Cantrel Bethel, the founder of this church, had few equals as a preacher. He possessed eloquence and power which moved his audience at will. It would require more time than I have at my command to give this audience any conception of his greatness.

Thomas Durham served this church from 1811 to 1823, when God called him home. The first account we have of him he is pastor of Jersey Settlement church, Rowan County, N. C. This church was constituted by John Gano in 1755, while he was acting as a missionary of Philadelphia Association. It was here that Elder Durham baptized Elder John Wiseman and Deacon William Hollis who later became well known in this section. He came to this country perhaps about 1807 and settled at Hickman. When he died he was pastor of Hickman, Brush Creek, and Round Lick. Few men were more popular or did more good in the ministry.

And what more shall I say? Time would fail me to tell of the work of Flowers and Hooker and Pickett and Bass and Haile and Barrett and Hays and Grimmet and Brien and Hearn, with those still living, who have cleared away the forests, forded streams, subdued the wilderness and, with much long suffering and hardship, planted the standard of truth on this historic hill. When I look at this beautiful house in which we meet to-day my heart swells with pride. But when I look upon these two beautiful houses of worship, within a stone's throw of each other, and remember that one hundred years ago they were one people and stood shoulder to shoulder, a feeling of sadness comes over me and the question comes unbidden, why can they not be one to-day?

In 1832, three score and ten years ago, a beautiful young lady, with all the charms of young womanhood, gave her heart to God and came before this church and asked admission into fellowship with this church. On the second Sunday in November, 1832, long before the division ever occurred, she was led into the baptismal waters by Elder James Evans. That young lady, now grown old and ready for the sickle of time, sits in the pulpit behind me, the mother of Elder T. J. Eastes, your beloved pastor. Brethren of both parties, you gave her the hand of fellowship three score and ten years ago, and would that she should stand as a mediator to-day, and we should again rejoice as one people marching on to the victories of the cross for the centuries yet to come, and when the battles are all fought we will again assemble in the great celebration of the redeemed on high. Amen.

Cave City, Ky.



## On Shipboard.

"But Europe held forth all the charms of storied and poetical associations. There were to be seen the masterpieces of art, the quaint peculiarities of ancient and local custom, and the accumulated treasures of age. I longed to wander over the scenes of renowned achievement, to loiter about the ruined castle, and to lose myself among the shadowy grandeurs of the past."—Irving.

These lines from the "Sketch Book" give the best expression I can find for the feelings I had long entertained. It is not easy to measure my happiness when I began to realize the much cherished hope of seeing a part of the Old World. For several days I had been looking on some of the wonders of our own land, visiting the historical and otherwise interesting places of Richmond, Washington, Philadelphia, and New York; but now I looked in eager expectation for yet greater things. I had secured passage on one of the German ships and on Thursday, June 13th, all was ready for departure. To me it was a very impressive scene as the vessel moved slowly from her moorings. Hundreds of people were on the dock anxiously waving their good-byes and best wishes to those on board, and the thousand or eleven hundred passengers as zealously joined in the leave-taking. I looked on with a feeling not unmixed with emotion. Once I had a momentary feeling of dread but quickly overcame it and was completely at ease again. It was a new experience for me to get away from the land—I had never before seen the sea coast—and I now watched closely for every opportunity for something new. I also began additions to my little knowledge of ships, and studied with the interest of a genuine enthusiast. Ours was a new vessel, and a very fast one, indeed. I afterwards learned that it held the record for speed, being the "Deutschland."

All went well for the first two days, but Saturday morning I had a full realization of the fears I had begun to feel the night before. I was wholly unable to control the muscles of digestion; they acted in such a violent manner there was soon nothing to digest. The day was long and full of misery for most of us; the food that was cooked for us was given to the fish. Next day, however, there was a little improvement, then the rest of the way our appetites were quite restored and our sea-sickness was over.

Some of those who knew, now began to reckon about the time when we should see land, but the best solution for me was early Wednesday morning. I went out on deck expecting to see probably nothing but the vacant stretch of water again, but—no! a most happy surprise—I was thoroughly filled with wonder and joy, for just ahead of us, to the left, was the fair land of Old England, the most beautiful sight my eyes had yet seen. There, too, was the famous Eddystone Light House. Having frequently seen pictures of it I recognized it at first sight. We now drew near Plymouth. Beauty? Indescribable. Pictures cannot show the picturesqueness and grandeur of that scenery. From a rather bold and rugged coast-line about the bay the land becomes gradually elevated and is as beautiful and verdant as a fresh flower garden. I shall never forget it. It had been six days since I saw land, but now I was richly repaid for it all, not even excepting sea-sickness.

After a short stop for change of passengers and baggage we continued further, going across the channel to Cherbourg, France. If the most exhaustive vocabulary of descriptive language were mine I think I could not describe the beauty of the next scene. It was about the middle of the afternoon when we came in sight of the coast. The first appearance was much like that of Plymouth, in the forenoon, but as we drew nearer the view showed more magnificence and grandeur. My whole being rose up in reverence. I had thought the English scene could not be surpassed but now that I had seen a yet grander, and had the hope of setting foot in that beautiful land, my gratification knew no bounds.

But it was only a short stop again. During the night we passed through the channel, bound for Hamburg, Germany, our stopping place. I wish we could have made this in day time so as to get a view of Dover, and probably Belgium and Holland, but next morning we were out in the North Sea and saw no more land till about noon, when we came to the mouth of the Elbe River. A week had now passed and we had traveled nearly four thousand miles on the wide sea. I was very glad at being so near the journey's end, but now the scene was more interesting as we steamed up the magnificent river to Hamburg. I was much interested in watching everything along the banks, but the river being rather wide, we were for most of the way some distance from either side. When we passed one of the little towns I noticed

many things that recalled some of our own towns, such as numerous bicyclists, and other pleasure-seekers, passing along through the shady groves. It was somewhat late and yet it was early. On one of the clock towers the time shown was five minutes till eight, and still the sun was not more than half an hour high. This was much higher latitude than I was accustomed to and the days were longer. At 8:30 we were in sight of Hamburg, and, passing through a wilderness of ship masts and a great number of smaller vessels, we came alongside the wharf. I was now truly a stranger in a strange land and among people of a strange tongue. After leaving New York I had heard very little English on board, but now even this was to be heard no longer. In my next I shall tell of my first week's experience and two of the cities I visited.

E. B. ELLIS.

## Commencement at Baylor College, Belton, Texas.

From the four hundred—the number of pupils which had assembled during the term—Baylor College, on June 10, sent out thirty seven graduates at its fifty-seventh annual commencement, as additions to the ranks of cultured women, with the hope that the world in which they move may thereby be adorned, ennobled, strengthened and sweetened.

Two weeks prior to this class day was celebrated. Then were unveiled a handsome stone seat, placed underneath a spreading live oak tree, and two stately stone columns that mark the entrance to a magnificent driveway around the spacious campus. Driveway, seat and columns were the gifts of the loyal alumnae, twenty-one literary seniors, ten graduates from the music class, and six who were finished from the school of expression. All these are enduring monuments of fidelity and industry of those who thus inaugurated a movement to beautify the grounds and supply many of the wants that are scattered around.

It was a rarely beautiful and impressive picture which was made as out from the door, across the portico, underneath the arches, Moorish in design and supported by massive stone pillars, there marched, keeping step to the beat of the drum, two long lines of uniformed girls proudly wearing the college colors, white and gold. Not in arms, but in the attitude of soldiers, finally the Baylor columns stood, and between them, in double file, came the twenty juniors, robed in white, and bearing on their shoulders a chain of Cape Jessamines that made fragrant all the air as they passed. There followed then the grave and dignified seniors, stately and imposing, in caps and gown. When the seat, upon which is inscribed the names of the twenty-one who contributed to its erection had been unveiled, and in front of it had been buried a metal box containing, among other documents, the last will and testament of the class of 1902, then in a circle about the seniors arranged themselves. Their junior sisters bound about them the fragrant floral chain, that could only be made in the sunny South where the white, sweet-scented jessamines grow, while singing a song of which the refrain was:

"About, and in and out we wind  
At the flow'ry chain don't wonder—  
Ne'er try to drive us from your mind,  
Nor break Love's cords asunder."

Across the wide-extended, level, green sward, the whole company then marched, and with appropriate songs and speeches were unveiled the gleaming white pillars that stand, immovable sentinels, at the entrance into the College grounds.

Then recitals were given in which candidates for graduation from the School of Expression and in instrumental and vocal music acquitted themselves creditably. At the beginning of the commencement exercises proper were the two senior recitals, in which they who had finished the prescribed course in letters uttered their "dicta" earnestly, impressively, and, in many cases, elegantly. The subjects of the essays, ranging from "The Weather" through the realms of mathematics, science, mythology, philosophy, psychology, and reaching even "behind the veil," indicated that many and varied were the fields that had been traversed, and that some of "all the learning that is turning in the burning mind of man" had engaged the attention of these young women. One, after she had decided to write on "Goethe's Philosophy" asked a teacher for some "points." "Oh," responded the one appealed to, "Carlyle and Emerson, if living, could write on that subject, but I couldn't. However," not to discourage her too much, "as you are a senior, perhaps you can." "The Southern Girl in Literature" and "Daughters of Dixie" showed that although Texas, the heir and product of all the States, is of the West, west-

est, still loyalty to Southern ideals and traditions are encouraged and fostered. The essay that, perhaps, gained the raptest attention, was "The Man without a Country—Jefferson Davis." This excited deep interest on the part of Judge Reagan, now the only surviving member of Jefferson Davis' cabinet.

A presentation of Stephen Phillips' "Paolo and Francesca" was given Saturday evening at the opera house by the School of Expression. The sermon Sunday morning by Dr. J. B. Gambrell was timely, helpful, inspiring, as was also the missionary sermon preached in the evening by Rev. Prince Burroughs, a native Texan, but now a pastor at New Liberty, Kentucky. The program arranged for a reception to be given by the Alumnae Monday forenoon in the beautiful art room recently re-furnished, a grand concert by the music class that evening at the opera house, and a baccalaureate address, Tuesday morning, by Mr. Clarence Ousley, the brilliant and scholarly editor of the *Houston Post*, "Man proposes, God disposes."

Tuesday morning services were held over the dead body of Dr. Francis Marion Law, who for nearly half a century had been one of Baylor's staunchest friends, and for twenty-five years president of its Board of Trustees. Friday afternoon he came from his home at Bryan feeble but happy over the rapturous welcome that he received, and at the thought of attending one more commencement at Baylor and witnessing the graduation of his grand-daughter. A severe attack of illness next morning was followed by unconsciousness which lasted two days. Monday, just as the morning light was gilding the eastern windows of his room, "God laid his finger on him," and Dr. Law beheld the dawn of a day brighter and far more beautiful than any that had ever before gladdened his eyes. His family, hastily summoned, were, with but one exception, all with him. Next day, upon the coffin containing all that could die, were placed masses of flowers, off-rings from the girls all of whom loved him. From the rostrum were uttered heartfelt words of praise by Drs. Wilson, Wells, Gambrell, Carroll, and others—spoken tributes to the worth and many admirable traits of the man whom they regarded as a wise counselor, an able financier, an excellent minister and faithful pastor—a man of great and far-reaching influence whom they loved as friend, brother and father. Between the lines of sad-faced school girls, followed by the seniors who can never forget the impressiveness of the scene and the circumstances connected with the reception of their diplomas, he was borne out from the portals of Baylor College. "As it was his desire, it was fitting that he should die at this place which he so much loved," was the sentiment of all. A monument to him will be erected on the campus.

## Morristown Notes.

Brother P. H. C. Hale reports that by the second Sunday in July he and his people will be able to move in their new church at Big Springs, Greene County. Brother Hale is one of the best pastors and gospel preachers among God's called. It is always an inspiration to be with him and hear him talk. Brother Hale is one of the few old patriarchs left, and may his last days be his crowning days.

Sunday was a busy day for Dr. M. D. Early, pastor of the First church here. In the morning he concluded a series of sermons, "Christianity, a Great Work," based upon the third verse of the sixth chapter of Nehemiah. In the afternoon he married a couple and preached also, returning in time for his evening service, at the close of which he baptized one in the likeness of our Savior. His evening sermon was especially for the young people, and was well received by the large number present.

Brother W. C. Hale was at Warrensburg, in Greene County, Saturday and Sunday. Brother Hale is a good preacher, an earnest pastor, and a zealous Christian, thoroughly alive to our denominational interests. If all the pastors of the fifty-six churches in the Nola-chucky Association had their churches in as good "running order" as Brother Hale has his churches, what a splendid showing would be made and magnificent report would be read out at our next Association! No reflection intended.

Will not every church, as nearly as possible, work up a Children's Day exercise during the summer months, and thus stimulate the young people to action, and enlist the old in the great work that is fostered by our denomination? The harvest seems to be ripe, and we should remember that the King's business requireth haste. The time was never more favorable for the accomplishment of great things in the sight of God; and all can help.

Geo. P. HEYES,  
Colporteur Nola-chucky Association.

Morristown, Tenn.



## Perry County Notes.

Some forty or fifty years ago there was a Missionary Baptist church at Linden, and another six miles below, on Buffalo River. They belonged to Indian Creek Association. Both these churches have long since become literally "dead churches." Bro. Stanfill of Indian Creek Association lives in the memory of some of the oldest inhabitants, as among the last to minister to those saints of other days.

Indian Creek Baptist preachers are all strangers now in these parts.

A few members of the church on Buffalo, after its decease, became the nucleus of a church near the mouth of Tom's Creek, on Tennessee River. This church belongs to Southwestern District Association, west of Tennessee River.

Six miles above Tom's Creek, near the Lady's Bluff, is Standing Rock church. Rev. J. T. Moore, of Carroll County, immigrated to this point some fifteen years ago, and bought this historic bluff and a farm in the Tennessee bottom. This bluff is said to have received its name from the fact that a lady who was captured by the Indians in early days made her escape to this bluff and was rescued by some white men who were passing down the river in a flat boat.

Bro. Moore and his four sons-in-law and their wives and children (infants not included) and some of their neighbors, constitute the little church of fifty members. It has a live Sunday school, of which Brother Mc., son of Rev. J. A. Moore, is the efficient superintendent. Brother Alvis, as he is called, deserves to be published as a model for young preachers. Usually a young preacher (and an older one is worse) when he is first ordained, humps himself on his dignity, considers himself too important to superintend or teach a Sunday school; and, if he does not receive calls from the best churches, cultivates a crop of ministerial jealousy, and gets his little feelings hurt.

The superintendent of a live Sunday school holds a higher office than the one who "pastorates" a church with once-a-month preaching. His work is Scriptural.

Bro. Moore has another son, D. C. Moore, who is studying for the ministry at Jackson. So we are to have more (Moore) Baptist preachers in Perry County.

Rev. C. C. Bussell lives in Perry County, but his membership and his work are across the river. He married him a wife on this side. He serves Perryville and Sardis Ridge, in Decatur County. He is said to be a strong preacher. I suppose there are less than one hundred Missionary Baptists in Perry County. Brother Moore has secured the promise of help from Brethren Nunnery and Watson, of Jackson, and H. B. Taylor, of Murray, Ky, in protracted meetings.

Something over a year ago Charley Holt, of Iron City, who does not belong to any of the "sects," challenged the world to deny that baptism was for (in order to) the remission of past sins. He and J. N. Hall debated the subject at Linden. Since that time Charley has been tarrying at Jericho for his beard to grow. The last news was to the effect that his beard had not even sprouted. His friends fear that he will remain a beardless boy the rest of his days. This is the same Charley who got on his horse and, with blood in his eye, rode from Iron City all the way out to Holly Creek to the Indian Creek Association to challenge A. J. Holt for a debate! When he got there he changed his plans, like—

The King of France with twenty thousand men,  
Marched up the hill and then—  
Marched down again.

The Campbellites are very numerous in this section, but Charley is not their champion any more. Our Indian Creek Baptist preachers can venture down on Buffalo and Tennessee Rivers now into Perry county. Charley will not hurt them.

I was about to forget to say that while Standing Rock is not a strong church, the brethren and sisters bought a Church Roll and Record, "Baptist Why and Why Not," "Little Baptist," "Theodosia Ernest" (two copies) Bible, Testaments and several other books. This in the face of the fact that the flood last August made almost a total failure of their crops.

The Methodists in two places wanted me to come to their church and hold meetings. One good Methodist got me to order some Baptist literature for his Sunday school to see how they would like it. I sold him a supply of song books for his Sunday school, and sold him a large Teachers' Bible and half a dozen other books. One good Anti-missionary Baptist preacher who is an ex-sheriff of Perry County bought a large

Teachers' Bible, and then sold another for me to a brother preacher.

The Christian people, as well as the Campbellites, in Perry County, have been very kind to me.  
Centerville, Tenn. B. F. STAMPS, Colporter.

## Southwest Georgia.—Cordele.

BY J. D. WINCHESTER.

The interest in the development of its timber resources has within the last twelve years made Southwest Georgia the most active, wide-awake and progressive section of the State. Our Baptist watchmen were quick to see the incoming tide of men and means, and through this to foresee the probable blossoming, as the rose, of "Wire Grass Georgia." The watchmen gave warning. From the mountains to the sea our people responded. Expectations have been more than realized, and the Baptists now stand in the forefront in this rich and progressive section. We have never seen a clearer demonstration of the righteousness, wisdom, and efficiency of our State Mission work than is here presented.

A number of new churches have been organized, and several mission stations have developed into strong, self-supporting churches that are contributing liberally to all our denominational enterprises. Good towns have been built up, and villages have developed into handsome little cities. Among these is the city of Cordele, where I have the honor and pleasure to be the pastor of the First Baptist church.

Twelve years ago Cordele had scarcely reached the proportions of a village. Now we have a population of five thousand, with all the bustle, stir, push, progress, conveniences, comforts, and accommodations of almost any city of any size. Our fourth railroad was completed and put into operation only about two weeks ago, giving us now six "grand trunk" outlets. As I write, I hear the rattle of the carpenters from two different directions, and can think of a half score of houses in course of construction.

As to our local church interests, upon coming here I found that my predecessors had wrought wisely and well, and I thank God that he has permitted me to enter into the labor of such men, and that his continued blessing has been abundant upon us. During the past year our Sunday school has increased in attendance more than two hundred per cent. Collections for missions have increased more than eight hundred per cent. and there have been one hundred additions to our membership.

When I decided to give up my work at Rome a year ago, I prayed earnestly that a door might be opened to me somewhere in my native Tennessee. It appeared more than once that it was about to be done, and that the Lord was going to direct my steps homeward. Now I am here, two hundred and fifty miles in the exact opposite direction. I know it is all of the Lord, and I am satisfied and happy in my work. I have the earnest hope, however, that I am to round up my ministerial labors and sleep with my fathers in dear old East Tennessee.

## Carson and Newman College.

Dr. Phillips has returned from a two weeks' trip to Athens and adjacent communities. He covered considerable territory during this time, conferring with the people in regard to the interests of the Athens Baptist Female College.

He goes to Henry's Cross Roads to-morrow to deliver an address at a Masonic celebration.

Rev. J. Pike Powers of Knoxville supplied our church yesterday, delivering two very strong and impressive sermons.

Prof. Stocksburry, who is in the field in the interest of Carson and Newman College, reports a very encouraging outlook for next year. Young ladies are already applying for rooms in the girls' home. Those who desire a choice of rooms would do well to apply soon.

On yesterday our church extended a unanimous call to Rev. J. H. Deere, of Lima, Ohio, to become our pastor. Our deacons are making a vigorous canvass of our membership and hope to secure a salary that will justify him in leaving his present field. He spent more than a week in the community, preaching four times, and made a favorable impression on the church and congregation.

Prof. R. A. Henderson, Dr. S. E. Jones, Prof. W. S. Gross, and myself mean to take in a part of the great Summer School at Knoxville. Miss Jenkins of our Chair of History means to attend the Harvard Summer School.

Miss Mabel Lawrence, a popular and accomplished young lady of our church, was married the 17th inst. to Rev. John F. Vines, of Cloverport, Ky. The brother of the bridegroom, Rev. W. M. Vines, of Asheville, N. C., officiated on this occasion, pronouncing a most beautiful and impressive ceremony.

The decorations were choice, the attendance of guests was large, and the occasion a most delightful one. Prof. Burnett was happy in his remarks as toastmaster. The presents were numerous and valuable.

Both parties were former students of Carson and Newman College, and this marriage is one of the legitimate fruits of co education. J. T. HENDERSON.

## The Atonement.

In your issue of June 19th Bro. S. E. Jones' article, "The Atonement," invites criticism. I do not agree with his manner of stating the argument, it being a subject that should not be handled lightly or dogmatized by any philosophy.

I shall only call attention to Division 4, Nos. 3 and 4: "Christ substituted himself for those, only, who will finally be saved," etc.

This I look on as Calvinistic, and does not coincide with the Word, as I read and understand it.

John 3:16: "For God so loved the world," etc. This compasses all men.

John 7:37: "In the last day, that great day of the feast, Jesus stood up and cried, (he was so pent up in feelings, yearning over the multitude) If any man thirst, let him come unto me and drink." No exception, here. Last section of Heb. 2:9: "That he, by the grace of God, should taste death for every man." He does not limit, but man's philosophy does; and we, his servants, ought never to propound any argument whereby any weak brother may be caused to stumble. Creeds produce skeptics—and there are numerous creeds, all of which are of man's invention and full of error. "But the Word of God standeth fast forever." Let us abide by the Word, and teach John 3:16 and 7:37 and Heb. 2:9; 1 Tim. 1:15 and 2:14, and if man will be lost it is man's will, and no fault in the atonement. Thank God for the "whosoever will."

Chattanooga, Tenn.

WRIGHT O. SMITH.

## From Texas.

Dear Brother Folk:—This Southwestern portion of Texas, with some other portions of the State, is suffering from a dreadful drouth. The corn crop is burned up and dead. Much of the crop, however, was cut down and saved for feed. Water is generally plentiful yet, except drinking water is growing scarce. The cotton crop is holding on, but without rain soon it will also be a failure. There is more or less sickness prevailing throughout the country. Our local section is suffering at present.

The denominational schools have all closed, with fine reports for the past year. Dr. Cooper, late President of Baylor University, accepts the same position with the Simmons College at Abilene, succeeding Dr. O. C. Pope, deceased.

Prof. Greer, late of the Baylor faculty, goes with the Greyson school, a prominent institution in North Texas.

Dr. F. M. Law, president of the board of trustees of Baylor Female College at Belton, and for many years a great man among Texas Baptists, passed away recently. He was loved and honored by all the people who knew him so long.

The general condition and prospects of our State work were never so good. We hope for a great work this year.

Elgin, Texas.

T. E. MUSE.

I wish to apologize to my friend Brother DeBusk. I meant no personal offence when I said Judson was an omissionary body. I am glad the little Association is getting a move on herself and is coming to the front. Nearly all our Associations are omissionary to a certain extent. What I said about foot washing is true. I learn, though, that the brethren do not consider it a church ordinance, nor make it a test of fellowship. Brother DeBusk is a sound Baptist and a whole team. Centerville, Tenn. B. F. STAMPS.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Seventh.—Pastor Wright held a mission service in the morning and preached at night on "God's Warning to the Sinner." Baptized one and received one for baptism; good B. Y. P. U.

Edgefield.—Pastor Rust preached to good audiences. Subjects: "What is Love?" and "Lost Power."

North Edgefield.—Pastor Sherman preached at both hours; subjects: "An Upward Look," and "The Law of Sin;" one baptized and one received for baptism and three by letter; 127 in Sunday school.

Gallatin.—Pastor Howse preached at both hours; subjects: "The Living God," and "Thirsting and the Fountain;" three received, one by baptism; preached in the country in the afternoon.

New Hope.—Pastor Trice preached in the morning on "Pondering the Path of our Feet." Bro. Bartles preached at Soldiers' Home in the afternoon.

Murfreesboro.—Brother Van Ness preached in the morning on "Some Commandments;" good day.

Central.—Pastor Lofton preached in the morning on "God's Banking Business;" 225 in Sunday school; good prayer meeting; preached at night on "Moses' Choice."

First.—Pastor Burrows preached at both hours; subjects: "Resting in Love," and "Possibilities in Divine Patience."

Belmont Mission.—Sunday school at 3:30 p. m.; fifty-four present. Bro. Gupton preached at night to very good congregation.

Third.—Pastor Golden preached at both hours; subjects: "Sentinels of the Savior," and "Making Room for Christ;" 207 in Sunday school; one profession.

Howell Memorial.—Bro. S. M. Gupton preached at the morning hour on "Walking With God," and pastor Peyton preached at night on "Strengthen the Things That Remain." Took collection for city missions; pastor closed his work and will leave for Dalton, Ga., this week.

Centennial.—Pastor Stewart preached at both hours; subjects: "Christian Progress," and "Individual Responsibility;" good congregations; good B. Y. P. U.

Lascassas.—Pastor Bryan preached in the morning; subject: "Missions." Brother Norman Clibourne preached at night; subject: "He that is Joined Unto the Lord is One Spirit."

#### Knoxville.

First.—Pastor Egerton preached in the morning. Subject: "The Glory of Christ;" one addition by letter; 340 in Sunday school.

Grove City.—Pastor Moore preached at both hours. "David's Estimate of Worship;" "What Shall we Render Unto the Lord?" 109 in Sunday school.

Second.—Pastor Jeffries preached at both hours. "The Grace-saved Man." Evening Subject: "Right Law of Living;" 335 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours. Morning subject: "The Golden Rule." Evening subject: "The Poverty of Jesus;" good Sunday school, about 155.

Third Creek.—Pastor Dance preached at both hours. Subjects: "The Lord is My Shepherd," and "The Beatitudes." Two additions by letter; good Sunday school.

Third.—Pastor Murrell preached at both hours. Subjects: "The Missionaries' Creed," and "The Disease and the Physician;" 192 in Sunday school; true interest in the Bible school.

(June 22nd report)

Third.—Pastor Murrell preached at both hours; subjects: "Paul's Prayer for the Philipians; or, the Road

to Christian Usefulness," Phil. 1:9-11; evening subject: "The Royal Life," Rom. 5:17; fine interest in the Bible School; 205 in Sunday school.

First.—Pastor Egerton preached at both hours; subjects: "Some Laws of Christian Living," and "The Fourth Saying from the Cross;" three additions by letter; 393 in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; subjects: "Christ Attending Divine Service," and "Enthusiastic Doing;" 174 in Sunday school.

Island Home.—Pastor Maples preached at both hours; subjects: "Some Results of faith as Seen in the Life of Abraham," and "The Power of Prayer;" 140 in Sunday school.

Second.—Pastor Jeffries preached at both hours on "Doing Good Unto All Men," and "The Waiting Unbeliever;" two additions by letter; one approved for baptism; 317 in Sunday school.

#### Memphis.

Central Avenue.—Pastor Pettigrew preached; good services; good Sunday school; church resolved to cut loose from whiskey drinkers and sellers.

Central.—Pastor Potts preached in the morning; Dr. Powell at night; two good services.

Seventh Street.—Pastor Thompson being absent Brother I. T. Crumpton preached in the morning and E. A. Roper at night; good audiences.

Bartlett.—Brother R. F. Swift preached; good congregation; pastor Whitten still in Florida.

First.—Preaching by T. T. Thompson; one received by letter. Rev. John Royal Harris, superintendent of the Anti-Saloon League, was present in the conference and made encouraging report of his work. Rev. W. D. Powell preached Saturday and Sunday at Elon; at 3 p. m. preached at school house; attended worship and preached at Central church at night.

#### Chattanooga.

First.—Pastor Brougner preached; fine congregations at both services. At night chairs were needed in the aisles. The morning subject was "Thy will be done." The evening theme was "Wayward Girls and Wilful Boys" continuing the series of sermons on the "Ten Commandments," with the fifth; a number asked for prayer. The mission in South Chattanooga was successfully opened; 312 in Sunday school.

Evangelist E. B. Miller closed a revival of great power at Hollandale, Miss., last week. There were thirty or more conversions; twenty united with the Baptist church; several of these were heads of families. Leading saloonists were converted and the whiskey business is doomed.

West Point, Miss.

WANTED.—A horse for his feed. Good care taken. To be used in the colportage work in Concord Association. NORMAN B. CLIBOURNE.

[We know Bro. Clibourne. He is an excellent young minister and will do a good work as colporter. We hope someone can accommodate him with the loan of a horse through the summer.—Ed.]

My book, "History of Middle Tennessee Baptists," will soon issue from the BAPTIST AND REFLECTOR office. It will contain about 550 pages, price \$1.50. It will contain many rare illustrations. Anyone wanting a copy of this book, or who will take some to sell for me, let them write me at once. J. H. GRINE.

Cave City, Ky.

I take this method of asking the vice-presidents of the various Associations of the East Tennessee Sunday School Convention to send me their reports by the fifteenth of July, if possible, so that I can make report on statistics at Convention in Chattanooga the last of July. E. K. COX.

Stat. Sec. E. T. S. S. C.

My work is moving off nicely. The Sunday school is increasing in number and interest. We had a good prayer meeting last night. Baptized one young man who came to us from the Methodist church. I

preached the memorial sermon for the Knights of Pythias at the Presbyterian church last Sunday morning. I. S. BAKER

Rockwood, Tenn.

I closed my third year's pastorate here yesterday. The church has heretofore made annual calls, but the deacons informed me yesterday that henceforth my call is indefinite, which I think is very much better. My work has all the time been most pleasant and reasonably prosperous. Dr. J. M. Phillips preached us an able sermon last night. We are glad to have him and his most excellent wife in our Association. WM. A. MOFFITT.

Sweetwater, Tenn.

Had a good service Sunday morning at Bell Buckle. Four joined by letter. The Sunday school is growing. I preached at "Sunny Side" in the afternoon to a good congregation. At night I had the pleasure of preaching to a good audience at the Cumberland Presbyterian church—and so far as I know, they are all Presbyterians yet. And if there were any "dead churches" before the discussion on the subject I suppose they are "dead yet." Don't tell the world, if there is a fuss in your family; it does no good. J. B. ALEXANDER.

Our auditorium has been overhauled at an expense of about \$400. It will be a thing of beauty when completed. In the meantime we are using the Campbellite church, as they have no preaching. Our Sunday school and prayer meeting continue good. The summer will possibly have some influence on our congregations. No perceptible difference now. We are to have a baptizing as soon as the auditorium is finished. Rev. T. L. West, of Carrollton, Mo., our State secretary, visits us to-night. We take a collection for State Missions. It will be interesting to know that this church has a missionary in China—Miss Rosa Marshall. The Church hears from her, occasionally. We are going to make an extra effort for Foreign Missions when the schedule time arrives. The outlook is exceedingly encouraging. The church gave Brother West \$50 for State Missions Sunday night. No especial appeal was made. W. A. JORDAN.

Charleston, Mo.

It was my glad privilege to preach last Sunday morning for my esteemed brother, Rev. S. E. Tull, at Bells church, who was absent holding a meeting in Mississippi. The ladies of the church have recently put down a handsome new carpet. In the evening I was with pastor Lloyd T. Wilson, Humboldt, and preached a sermon to young people in his church. Brother Wilson has been quite sick, for two weeks, but is up again. Humboldt Baptists are beginning to prepare for the meeting of the State Convention. The contract has been placed for the erection of a splendid pipe organ costing \$1,800. It is expected to be in readiness for use within thirty days. Long may it peal forth the praises of God, and inspire the worshipers to lift up their hearts in song. Long may their pastor be spared to proclaim the unsearchable riches of Christ, as he leads his people. We expect a good fifth Sunday meeting of the Central Association at Spring Creek. J. F. RAY.

After an illness of four months I am again at my work. Preached my first sermon at Auburn to-day to more than five hundred people. To say that I am thankful to return to my churches and mix and mingle and preach to and with my brethren and friends does not half express it. The Lord teaches in affliction; and out of these afflictions I have gotten sweet experiences. "I have learned in every state I am, therewith to be content." "There is a bright light in every cloud." My neighbors and churches here remembered me every day. I have the best neighbors and the best churches in the world. I intend to remain here and preach to these churches as long as they will let me. I think if the brethren will let up a little on "dead churches" and let our minds rest a little we can be strong, with the understanding that Brother Hampton is to be knocked out at the first round with his Campbellite church origin. Thanking all for all kindness shown me in my four months' suffering I am at my post thanking God every hour for this restoration. G. A. OGLE.



## 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, 702 Monroe 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.

### THE COLPORTAGE DEPARTMENT.

BY A. J. HOLT, COR. SEC.

Never before in the history of the Tennessee Baptist Convention has there been such a popular demand for colportage work as now exists. And never before have we had so many colporters as we now have, and never has the work been so prosperous.

So far the State Board has rejected no application of an Association for the appointment of a colporter. But we may be compelled to pause if we do not receive more assistance. There are some mistaken ideas that yet prevail in some sections concerning this work.

1. That colporters make their salaries off the profits of the books they sell. This is not correct. In order to get our people to read the best books, the State Board concluded to place these books,

principally Bibles, in the hands of the people at the very lowest prices. There have been great schemes of speculation on the Bible. Some publishers use all the tricks of trade to speculate on the holy book. All sorts of fraudulent methods are resorted to to make money on the word of God. So the Board decided to make an honest attempt to divest the colportage work of every feature of commercialism possible. In almost every instance our colporters sell books below publishers prices, and in some instances at less than one-half the retail price that publishers ask. And yet we make a small per cent, but owing to the donations we make our colportage work is not self-sustaining.

2. The colporters make no profits. If any profits at all are made they are made by the State Board. The colporter makes no per cent off his books. The salary of our colporter is \$1.00 a day for each day of service rendered, provided he shall sell at least \$1.00 worth of books each day. If the colporter should be an extraordinary good one and average in his sales \$2.50 a day, his salary is increased. Usually the State Board pays the entire salary, but only when the Association co-operates fully with the State Board, and when the churches agree to take up a collection for State Mission or Sunday school and colportage once every quarter. Sometimes the Association pays one-half the salary of the colporter, and the State Board the other half. Some Associations pay the State Board \$10.00 a month, and then the State Board pays the entire salary of the colporter.

### DUTIES OF COLPORTERS.

1. To supply their fields with the Word of God and other good books.
2. To foster and encourage the Sunday school interest in their fields.
3. To preach somewhere every night if at all practicable.
4. To supply an ample and sufficient lot of tracts to every family.
5. To visit as many individual homes as possible.
6. To do good unto all men as we have opportunity.

### PRESENT CONDITION OF THE SUNDAY SCHOOL AND COLPORTAGE WORK.

1. We have thirty six colporters now at work.
2. These are supplied with about \$1,000 worth of books.
3. Their salaries are all paid up in full to date.
4. We have about \$800 worth of books on our shelves.
5. We owe about \$1,300 unpaid bills for books.
6. We own one large colportage wagon, two horses and harness, all worth \$300. We need at least \$1,000 for our colportage work. Will you see to it, brother, that your church is represented in the contributions to this great object.

Nashville, Tenn.

### WOMAN'S MISSIONARY UNION.

Program for July, 1902.

Programs are offered as outlines. The selection of additional hymns and occasions for prayer with any desired changes are left with societies.

Subject: The Home Mission Board.

Urge members who cannot attend to send a written excuse and passage of Scripture which shall bespeak interest in the meeting.

1. Bible reading: "The Redemption of Time," Psa. 90: 12; John 9: 4; Eph 5: 14 17; Col. 4: 5; 1 Peter 1: 13-25; 2 Tim. 4: 7, 8.
2. Hymn: "In the Harvest Field there is Work to do."
3. For leader: "Educational and material prosperity cannot save us."

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Mormonism has 1,400 missionaries. Catholicism is extending its power. 448,572 immigrants came here in 1900.

4. Heart question: (suggested by leader) How much time each month do we devote to missions?

5. Petition for greater appreciation of the value of time and life's obligation.

6. Present the new mission cards. Previous to the meeting, these may be obtained free from State Central Committees. Urge their use as a reminder for prayer and study.

7. Leaflet: "My Country—How can I best serve it?" by Rev. F. R. Boston.

8. Items from report of Home Board and Cor. Sec. W. M. U. (See July Home Field).

9. Discussion: "The Tendency of our Times—Drifting away from God." Sunday Travel, Sunday Newspaper, Small Church attendance.

10. Recommendations of Boards S. B. C. are the basis of W. M. U. effort. Carefully consider these of the Home Board.

11. Look forward to sending box to needy missionary. Name and letter may be obtained from State Central Committee.

12. Prayer: For Missionaries and Work of the Home Mission Board.

For frontier letters write Miss Lucie Cunningham, 1615 N. Vine St., Nashville, as the box department for Tennessee has been assigned to her. Covington W. M. S. is already at work on its box. It will be remembered that Miss Armstrong's visit to Indian Territory, when the thermometer registered over 100, convinced her of the desirability of sending summer clothing, as well as heavy wear, to our laborers on the frontier.

At the meetings of societies this month let special prayer be offered for our secretary, Mrs. Jackson. She is beloved indeed, by the home-going of one who was not only a devoted mother to her family, but a mother in Israel, Mrs. W. H. Sloan. The service of God was her delight, and she went joyfully to do his will in heaven as she had loved to do on earth.

Home Board.—"Look to yourselves that we lose not those things which we have wrought." Missionaries, 674; churches and stations, 1,757; baptisms,

8,150; churches constituted, 231; houses of worship built and improved, 398. Cash receipts, \$98,950.29. Box receipts, \$24,459.47.

Study topics.—Growth of the South. Departments of work: Frontier Missions, Foreign Population, Destitute regions in States like Florida and Louisiana, the Appalachian Mountains and its need of religious education; Cuba.

Recommendations of Home Mission Board to Woman's Missionary Union, Auxiliary S. B. C., adopted at annual meeting, Asheville, N. C., May 9, 1902:

The Home Mission Board would re-emphasize its great appreciation of the help rendered by the Woman's Missionary Union, and makes the following suggestions for the coming year:

1. That the Church Building Loan Fund be continued as a special feature in the work of the Union.

2. That the women be directed to prayer and effort in behalf of the services of women working under the auspices of our Board.

3. We would remind the societies that notwithstanding the love and genuine sympathy shown by sending boxes, they cannot be counted on salaries, and urge that this good work shall be additional to cash contributions.

4. We call the attention of our devoted women to the vast work of our Board in the aggregate of its special fields: Negroes, Foreigners, Frontiers, Cuba, Mountains, Church Building, etc., and to the sum necessary to meet the several appropriations, suggesting \$35,000 in cash as the object of their combined, consecrated efforts for the coming year.

5. The increasing value of the special week in March of prayer and effort for Home Missions is apparent and its continuance is requested.

6. While possibly not so apparent as results from other efforts, we are convinced that no work of the women is more valuable than the formation of Societies and Bands to train the children, and we most heartily commend to the women this noble foundation work.

Short parliamentary rules for conducting Woman's Missionary Society meetings:

"Let all things be done decently and in order." (1 Cor. xvi. 40.)



The President opens the exercises by saying: "The Society will please come to order."

After the devotional exercises she opens the business session by saying: "The recording Secretary will please call the roll." Next: The Recording Secretary will please read the minutes."

After this is done, the President says: "Are the minutes correct?" If any one has noticed a mistake, let her rise and have it corrected at once. If there is no mistake, the President says: "If there is no objection, the minutes stand approved."

The President now says: "Let the Corresponding Secretary give her report." When this is read, the President says: "Ladies, you have heard the report. Have you any remarks to make? If not what will you do with it?" Some one should then rise and say: "Mrs. President, I move that the report be accepted." Another, rising, shall say: "I second the motion." Then the President, rising, shall say: "It has been moved and seconded that the report of the Corresponding Secretary be accepted. All those in favor of the motion will signify it by saying 'aye.'" When these have voted she should say: "All opposed say 'No.'" If the "ayes" outnumber the "noes," she will say: "The 'ayes' have it, and the report is accepted." Observe the same form in all reports.

Any one desiring to say anything or to make a motion should rise, and thus address the President, which she does by saying: "Mrs. President." She waits until the President recognizes her, by calling her name. Then she goes on to speak or to make a motion.

All business should come before the Society in the form of a motion. For example: "Mrs. President, I move that every member of our Society be urged to take the *Foreign Mission Journal* and *Our Home Field*." When the motion has received a second, if no one wishes to speak on the matter, the President puts it to the Society as above, and if all vote in favor of the motion, the motion is carried, and so stated by the President.

When everything has been attended to, the reading, talking, and all business, some one rises and says: "I move that we adjourn." When the second is given, and the motion has carried, the President says: "The meeting stands adjourned."

#### FACTS ABOUT HOME MISSIONS, (From Last Report.)

The report at Asheville marked the fifty-seventh mile stone of this evangel of the gospel of Jesus.

During the year, F. H. Kerfoot and Porter King, full of the Holy Ghost and of good works, went home to God. "God buries the workmen, the work goes on."

The new secretary, F. H. McConnell, needs no introduction to Southern Baptists. He is worthy and well qualified, and the saints will sustain him in the great work over which they have placed him.

The Home Board employs 674 missionaries, under whose labors 17,210 were added to the churches, 8,150 by baptism.

We Baptists, to whom the work of this Board sometimes seems afar off, may bring it nearer our hearts if we knew that last year it constituted 231 churches, think of that; built and improved 308 houses of worship, think of that; organized 674 Sunday schools; distributed 27,499 Bibles and Testaments, and baptized 8,150 souls. Think of that!

The total amount of cash received for the regular work was \$98,950.29, an in-

crease of \$12,045.61 over the previous year.

Amount received from Tennessee, \$4,233.39; amount expended on Tennessee, \$2,600.

The work in Memphis is hopeful, but a large sum is needed to carry out the work planned for that city.

Tracts giving, in succinct form, all needed information about the work, may be had—free to any who will use them—by writing to Rev. F. C. McConnell, Atlanta, Ga.

\* \* \*

Home Mission work in our mountain regions consists mainly in the establishment and maintenance of schools in charge of preachers, for the most part, and teachers, who preach in the country adjacent and exert what good influence they may on all the community for many miles around. This work is done in co-operation with the State Mission Boards in the respective States, encouraging the development of self-support as rapidly as possible. We have two schools in Georgia, one in Alabama, eight in North Carolina, and two in Kentucky. We will have one in Tennessee next year, and others in all of the mountain sections needing them as rapidly as our means and circumstances will allow.

\* \* \*

Your Home Mission Board is confronted with a problem, while not so great, still of the same important character as that with which our Foreign Board has to deal, and this not only in Cuba, but here in our own country. There are some very important parts of our own land where the foreign population so abound that the same sort of work which is done in Germany, Mexico, Poland, Italy must be done there. These parts are our great cities as St. Louis, Baltimore, New Orleans, Kansas City, Galveston, San Antonio, and some country districts in Louisiana, Missouri and Texas, as well as Arizona and New Mexico.

This is a very difficult work and very slow and expensive work.

\* \* \*

The Home Board acknowledges with gratitude the splendid support given its work by the women's societies, whose power for good increases steadily every year. The Women's Missionary Union is doing a work beyond the tabulated receipts from which untold good will result in coming years. The officers of the Union have their remuneration in the approval of the Master, and their work has the fragrance of his self-devoted Spirit.

Here is the field, our own glorious Southland, where we are at work "for God our native land." Alabama, Arkansas, Cuba, Havana Province; Cuba, Matanzas Province; Cuba, Santa Clara Province; Cuba, Pinar Del Rio Province; Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Oklahoma Territory, Tennessee, Texas. Virginia and West Virginia, in Virginia Association, paid National Baptist Convention, Nashville.

The Board confidently relies upon its history to commend its policy of co-operation with other Baptist agencies, as ordered by the Convention from the beginning, in giving the Gospel to the destitute mission fields of the South. It seeks not to aggrandize itself, and has no ambition to be a powerful institution except as the loyal hosts of Southern Baptists may endow it with their confidence and trust. It has no life and no existence apart from the Convention, to which it owes its institution and to which it must look from year to year for authority, and from

the churches of which its resources for its work must come. The Home Mission Board has, therefore, fulfilled and will still fulfill its mission as a fellow-helper to every interest and agency of Southern Baptists. The relations of the Board with State Boards is vital. They must continue so.

Clarksville, Tenn. R. R. ACREE.

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dicate that your subscription has expired. It is  
intended as a gentle reminder of that fact and a  
modest request for renewal. We hope that it will  
be convenient for you to renew at once. Please do  
not neglect the matter, but attend to it while it is  
on your mind.

## THE BREAD OF HEAVEN.

And now we go back to the Old Testament again.  
In the latter part of 1901 we were studying the  
history of the children of Israel. For the first six  
months of this year we have been studying in the  
Acts. Now we take up the history of the children  
of Israel where we left off. We confess that we do  
not like this arrangement very much. It seems to  
us that it would be better to finish a general sub-  
ject which we are studying, instead of breaking  
off in the middle and going to another. However,  
we are not a member of the International Lesson  
Committee.

After the children of Israel had been journeying  
for about a month the provisions which they  
brought with them from Egypt began to be ex-  
hausted. Again the people began to murmur  
against Moses and Aaron, as they had done on  
every possible occasion, thus showing their human  
nature and their kinship with us. Moses, like the  
true man of God that he was, took the matter to  
the Lord in prayer and the Lord told him that he  
would send them bread from heaven, which they  
should gather daily, except that on the sixth day

they should gather enough for two days supply.  
Aaron, at the request of Moses, delivered the mes-  
sage to the people, having assembled them togeth-  
er for the purpose. While he was speaking a  
cloud appeared. Out of the cloud the Lord spoke,  
promising the people that from this day on they  
should have meat in the evening and bread in the  
morning, so that they should know that he was  
the Lord their God. So in the evening the quails  
would come and in the morning the dew would  
leave a deposit like "a small round thing." The  
people of Israel inquired what it was? Moses told  
them it was the bread which the Lord had prom-  
ised them and they gathered, ate it, and were filled.  
The word manna means literally "What is it?"  
But it has come to mean "The bread of heaven."  
For forty years this was the chief food of the  
Israelites in their journey through the wilderness.

There are several points in the lesson to which  
we wish to call attention. 1. The murmuring of  
these Israelites. They murmured at the Red Sea  
before they left the land of Egypt. They mur-  
mured at Marah when the water was bitter. They  
murmured when their food gave out. Their mur-  
muring was ostensibly against Moses and Aaron,  
as their leaders, but really, as Moses points out in  
our lesson, they were against God. They did not  
seem disposed to trust him, nor to have confi-  
dence in him. They could walk by sight but not  
by faith. Alas, how like us!

2. We pray "Give us this day our daily bread."  
The Lord does not send it to us in a miraculous  
manner as he did to those Israelites. We must  
work for it. But does it not come from him after  
all? We may plant and water but he alone can  
give the increase. Let us realize our dependence  
upon him for everything. And especially should  
we pray that he should give to us daily our spiri-  
tual bread—the food for souls. He has given to us  
a store-house from which we may draw this food—  
the word of God. Do we go to it daily?

3. This manna is a type of the bread of life  
which the Lord gives to us. Jesus said to the  
Jews, "Your fathers did eat manna in the wilder-  
ness, and are dead. This is the bread which cometh  
down from heaven, that a man may eat thereof  
and not die. I am the living bread which came  
down from heaven: if any man eat of this bread, he  
shall live forever: and the bread that I will give is  
my flesh, which I will give for the life of the  
world." Have you tasted of that bread? Have  
you felt its life-giving properties in your soul?  
Jesus instructed John to say to the angel of the  
church at Pergamos: "To him that overcometh  
will I give to eat of the hidden manna." Have  
you ever tasted that hidden manna? Can we not  
say, with the Jews, "Lord, evermore give us this  
bread?"

## THE DIAZ MATTER AGAIN.

The *Christian Index* of last week says:

"Dr. Folk, of the BAPTIST AND REFLECTOR,  
replies to our brief article of last week on the Diaz  
matter in over a column in his paper. What Dr.  
Folk wants, more than has been done, we really  
can hardly tell. He did not want a public discus-  
sion of the matter at the Convention, yet he regrets  
that it was not had, or, at least, that Diaz was not  
given the floor. He wants the Board to have a  
conference with Dr. Diaz, after it has sent two com-  
mittees to Havana to hold conferences with him,  
only to have him promise everything good while  
they were there, and do everything otherwise  
when they came away. He wants the 'fullest and  
fairest justice done to all persons,' which is ex-  
actly what the Home Board has been trying for years  
to get, and has not been, as yet, able. Justice is  
about the last thing, we imagine, that Dr. Diaz is  
just now after. Two committees were appointed  
at the Convention to consider these matters, and  
their reports were almost, if not quite, unanimously  
adopted. What else Dr. Folk can ask, we do not  
know."

In regard to the above paragraph we have sever-  
al things to say: We do not claim to be the special  
champion of Dr. Diaz. We are anxious that the  
matter should be settled both for his sake and for  
the sake of the denominational work. We are by  
no means alone in thinking Dr. Diaz ought to have  
had some chance to be heard while he and we were  
together at Asheville. A great many of our best

denominational workers feel the same way. We  
knew that the Home Board had sent two commit-  
tees to Havana to hold conferences with Dr. Diaz.  
But we supposed that the matter has assumed new  
phases, now, from what it did then, and that Dr.  
Diaz has made new claims and presented new  
proofs of his innocence from those which he had  
previously made. Was the Home Board in pos-  
session of all the facts published by Dr. Diaz in the  
Havana Post and which we copied from that pa-  
per? All that we ask is that Dr. Diaz shall have a  
fair and full opportunity for self-defense. If he is  
innocent, let him be so declared, and re-instated in  
his work, and in the confidence of Southern Bap-  
tists. If he is guilty, let the full facts be known  
and shown to the public. That is what we ask,  
and what the denomination generally is asking.

## A WORD WITH OUR SUBSCRIBERS.

The summer is proverbially hard on religious  
papers—as well as on most other kinds of business.  
We have several thousand subscribers whose sub-  
scriptions have expired. We have waited on many  
of them through the spring and a third of the  
summer, but now that the crops of all kinds are  
beginning to be gathered we must ask our sub-  
scribers to renew their subscriptions, as we need  
the amounts due to meet current expenses.

We call upon our friends to help us. How can  
they do so? In several ways:

1. By renewing their own subscriptions, if your  
time has expired. Look on your label and see if  
this is true with your subscription.

2. By sending us a new subscriber along with  
your renewal. Can't you do this? Is there not  
some friend or neighbor or fellow-church-member  
who is not now taking the BAPTIST AND RE-  
FLECTOR but who ought to take it and could take  
it and probably would take it if asked? Speak to  
him about it.

3. By getting up a club of subscribers to the pa-  
per. Remember our offer: The BAPTIST AND RE-  
FLECTOR in clubs of ten, at least one-half of them  
new, for \$1.50 each.

But, at any rate, send in your own renewal at  
once.

## A NOVEL WEDDING CEREMONY.

The following novel wedding ceremony was pro-  
nounced by a Justice of the Peace in this State  
sometime ago. Perhaps some of our pastors would  
like to use it sometime:

"This is one of the awful and heart-rending  
epochs of human existence which should be ap-  
proached with prayer and without indecorum or  
levity. It should be cogitated upon profoundly. It  
is a step which should be taken with careful con-  
sideration and with mature reflection. If there be  
any person present to-night who knows of any po-  
tent or lawful reason why these two parties should  
not be joined together in the indissoluble bonds of  
holy matrimony, let him, her, or whoever, sashay  
forward and shoot off his fly-trap without any hesi-  
tation or mental reservation, or else forever here-  
after hold his peace."

The Squire then concluded the ceremony in the  
following strain:

"As no one comes forward forbidding the bans,  
Jim, you and Betty will please join hands.  
Jim, with firm resolution and without regret,  
By this institution you marry Bet.  
Bet, with all the affection you have for Jim,  
Forsaking all others, do you marry him?  
Then for better or worse and during life,  
I pronounce you both to be man and wife.  
Now, up the hill, Jim, or down the level,  
Salute your bride, you ugly devil."

## PERSONAL AND PRACTICAL.

Rev. L. B. Jarmon has moved from Franklin to  
Wartrace. He has a home at Wartrace which he has  
kept ever since he was pastor there. He will con-  
tinue as agent for the BAPTIST AND REFLECTOR,  
which position he has filled efficiently for a number  
of years.

The Ministerial Association of a certain city in  
Kentucky believes that it would be a good plan to  
withdraw fellowship from all members of the church  
who are able to pay something toward its support  
and who do not, and also those who are able to attend  
church and do not, for a year. What do you think  
about it?



Rev. O. C. Peyton, pastor of Howell Memorial church, West Nashville, has accepted a call to the pastorate of the First Baptist church, Dalton, Ga. Brother Peyton is one of the best preachers and pastors in the State. We are very sorry to lose him from Tennessee. We wish him the most abundant success in his new and important field.

It will be gratifying news to his many friends to know that Brother G. A. Ogle has sufficiently recovered from his long illness to visit his churches and preach. Brother Ogle is one of the noblest and most useful pastors in the State. His sweet spirit and consecrated life endear him to every one he meets. We hope that he will soon be fully restored to health and strength.

When a man in whom every one has the utmost confidence and who seems to be a consecrated Christian betrays that confidence and shows himself to have been a hypocrite his fall must bring sadness to every true heart. Let it be remembered, however, that one spurious coin does not mean that all coins are spurious. One hypocrite does not mean that all Christians are such.

In the four quarters of last year the University of Chicago had 4,580 students. In the three quarters, which is the usual basis of counting, the number was 2,666. There is something in money. But it is a pity that all of these students should not come under strong Christian and Baptist influences when they go to the University. It hurts us to see so much Baptist money going to waste so, far as its help to Baptists is concerned.

Newton Theological Seminary has adopted the rule that it will not admit to its class rooms students who have not taken at least one college degree, or who are not able to read Greek. It is one of the chief glories of the S. B. T. Seminary that any minister who desires to prepare himself better for his life work may study within its halls, whether he has previously had the opportunity of a college course or not. We hope that this will always continue true.

Dr. Geo. Summey has resigned the position of Chancellor of the S. W. Presbyterian University at Clarksville. The *Christian Observer* says: "During the ten years in which Dr. Summey has been Chancellor (the longest administration in the history of the institution), the endowment fund has been doubled; it is now \$300,000. The equipment has also been greatly augmented, and a new chapel has been erected. Dr. Summey has been assiduous in his watchfulness for the interests of the institution."

We have received a folder containing full information with reference to the 20th. season of Monticello Assembly, July 3rd to August 25th. Among the Baptists on the program we notice Drs. Oscar Haywood, of Jackson; R. S. McArthur, of New York City; Prof. A. J. Brandon, of Tullahoma; Mrs. M. B. Pilcher and Miss Harriet Woodcock. The Assembly has proven a great success and promises to be still more so under its present new and efficient management.

We have received a letter from another lady friend about the dinner set which we sent her. She says: "I received my dinner set some time ago and I am so pleased with it. Yes, it is all right and so pretty. I appreciate it more and more all the time. I have had several compliments on my dinner set." Don't you want one of these sets? You may easily get it. How? Simply by securing four new subscribers to the BAPTIST AND REFLECTOR. See our offer on page sixteen.

Prof. William Stooksbury has been elected to the chair of Biology in Carson and Newman College. Prof. Stooksbury is highly educated. He has taken the degrees of A.M. from Grant University, LL.D. from American Temperance University, Ph.D. from the University of Chicago, and has traveled extensively in Europe making a special study of college and university work on the continent. He will be a fine acquisition to the already excellent faculty of Carson and Newman College.

It is stated that a congressional council called in 1900 by a Massachusetts church to examine a candidate for ordination recommended that the applicant take more time for preparation. Two years later a second council, composed of the same churches, was called, and the candidate had made such progress in his studies that he was unanimously ordained. Commenting on the above the *Watchman* adds: "That is a precedent we should like to see followed by some of our Baptist councils."

"Shall We Call Them Campbellites?" By Rev. A. S. Pettie, Columbia, Tenn., price 5 cents. Baptist Book Concern, Louisville, Ky. This is a very interesting and suggestive pamphlet of fifteen pages. It is very much like a recent editorial in the BAPTIST AND REFLECTOR on the subject, "The Name Campbellite." Like us, Dr. Pettie concludes that the name Campbellite is the only one by which the people generally known by that name can be called so that people may understand to whom you have reference.

The Belmont Company of this city recently gave to the Belmont Baptist Mission at Waverly a lot 100 feet by 175 feet. A nice portable building has been erected upon it. In North Nashville a lot has been leased and a portable building is being erected upon it. Both of these buildings are the results of the labors of Rev. S. M. Gupton, the efficient missionary of the Nashville Association. The work has long been needed. It is a pity that we have not had a missionary in the city for the past twenty-five years.

A unique wedding occurred in Green County, Ark., recently. The contracting parties were Edwin Spencer, 82, and Mrs. Nancy Craven, 74. The ages of the attendants were as follows: Mrs. Wycott, 67, Mr. Wycott, 64; Mrs. Jackson, 80; Mr. Lawrence, 75; the groom, 82; the bride, 74, making a total of 442 years, or an average of 73 2/3 years. After the ceremony the couple were entertained at the home of the bride's daughter. There were eight couples present. Leaving out the daughter and the preacher the combined ages of the remaining seven couples were 974 years, or an average age of a fraction less than 70.

The *Watchman* relates the following instance of answer to prayer. "A young wife in a country town in Maine. Her husband away in the South. It was a time of revival and she was converted. She feared that her husband would be displeased with her, and in her perplexity she asked the church to pray that her husband's mind might be favorably affected toward her new faith. That very day, in the city of New Orleans, he was moved upon by the Holy Spirit and gave himself to the Lord." The *Watchman* adds: "Similar cases might be duplicated almost indefinitely. There is no fact of human experience better attested than direct, immediate and supernatural answer to prayer."

An army chaplain relates the following story: "A young man had been mortally wounded and was lying upon the battlefield. As the surgeons were making their rounds that night they noticed him, but as he was speechless they paid but little attention to him because they knew there was no hope. All was quiet and nothing could be heard save occasionally a death struggle from some dying soldier. A voice clear and distinct rang out, 'Here!' The surgeon hastened to his side and asked what he wished. 'Nothing,' was his reply. 'They are calling the roll in heaven and I was answering to my name.'" When the roll is called up yonder, will you be ready to answer "here," to your name?

The following story is told: "A suit was being tried before a magistrate's court, in which the plaintiff sought to recover damages from a railroad company for the killing of a cow. During the course of his argument the lawyer used this expressive sentence: 'If the train had been run as it should have been run, or if the bell had been rung as it should have been rung, or if the whistle had been blown as it should have been blown, both of which they did neither, the cow would not have been injured when she was killed.'" The lawyer was evidently an Irishman. This reminds us of another Irishman. Some one asked him if he ever shot a bird. He replied, "Faith, and I never shot but one bird in me life, and thin he was a squirrel, and I killed him with a stone, and he fell in the river and got drowned."

Says the *Nashville American*: "Pro. S. P. Rice, the newly elected President of the Baylor University, at Waco, Texas, less than twenty years ago was a member of a section gang on the Santa Fe Railroad, earning 65 cents a day with his spade." We presume the *American* refers to Prof. S. P. Brooks who was recently elected President of Baylor University. Prof. Brooks is a graduate of that University and also of Yale University. For years he was professor of history and economics in Baylor University. At present he holds a Fellowship in the Graduate School of History in Yale University. Prof. Brooks was reared on a farm, and may have worked as a section hand on the railroad. But he did not jump from the position of section hand to President of Baylor University at one bound.

A Western editor received two letters of inquiry from subscribers, the one asking how to bring up twin babies in health and happiness; the other the quickest method of getting rid of grasshoppers. The editor replied but put the letters in the wrong envelopes. The father of the twins received this: "Cover carefully with straw and set fire to it. After jumping in the flames a few moments the little pests will be speedily done for." The second was bidden: "Give castor oil regularly in moderate doses and rub their gums with a bone." This reminds us of another story. A gentleman wrote two notes—one to a young lady asking her to take a ride with him, and one to his washer-woman scolding her for breaking the buttons off his shirt. He got the notes mixed in the envelopes. In reply he received a very sweet note from his washer-woman accepting his invitation to take a ride with him, and a very furious note from the young lady asking for an explanation, and indignantly denying that she had ever broken any buttons off of his shirt.

"There is a great need of a quickening of conscience on the part of many Baptists with regard to their debts to the religious papers. Such subscribers have again and again destroyed by neglect the papers that they claimed to love, destroyed a power confessedly mighty in its service of Jesus Christ."—*The Baptist Argus*. "If we could collect one-half of the old accounts on our 'stop-book,' which contains the accounts of people who have taken the paper awhile and stopped it without paying their dues, we could give \$1,000 to Dr. Willingham for foreign missions, another to Dr. Pollock, for Mercer, and have enough left to buy a small newspaper."—*Christian Index*. There is no exaggeration in this. It is about the same way with us. We have enough owing to us by those who are still taking the paper who are behind in their subscriptions to enable us to pay off all of our obligations, take a trip to Europe, give liberally to all our denominational enterprises, and live comfortably for the next several years. But how to get it is the question. Meanwhile, our expenses go on just the same and our obligations must be met promptly. While we are compelled to wait on those who owe us, those whom we owe will not wait on us. What shall we do about it?

Rev. Chalmers Kilbourne, A. M., of Gatland, Tex., has been regaling the readers of the *Cumberland Presbyterian* with a series of articles on the subject, "Is Immersion Baptism? Shall Cumberland Presbyterians continue to recognize it as Baptism?" Here is the closing sentence of his last article: "Dipping meets its Waterloo at the baptism of Jesus. Its strongholds are battered down; its trenches are filled with the corpses of its dead; its guns are captured, and its decimated braves scattered to the four winds." This is too bad. We never knew before that the Baptists were in such a terrible condition. There is one thing about it, though, that if they are all corpses, they are pretty lively corpses. It seems rather late for Mr. Kilbourne to be discussing this question when the Cumberland Presbyterian General Assembly recently declined to discontinue to recognize immersion as baptism. We think, though, that such persons as Mr. Kilbourne and others who agree with him that immersion is not baptism should not continue to practice it. It is certainly very inconsistent to preach one way and practice another. We do not care to undertake to answer Mr. Kilbourne's arguments, though that could be easily done. The scholarship of the world is against him. There is not a scholar in the world of any world-wide reputation but who would admit that the word BAPTIZO means to dip, to plunge, to immerse, and that immersion was the original form of baptism. The Baptists have fought the fight and won the battle on this point. It is too late now for Mr. Kilbourne to change the decision of the scholarship of the world, especially with such thread-bare and flimsy arguments as he has produced.



## The Home.

### MY MOTHER'S HANDS.

BY ENID R. FREEMAN.

They cannot boast of symmetry,  
Of grace, or comeliness;  
And you, I know, would see in them  
Naught save their homeliness.  
I've looked on faultless, wax-like hands  
Of perfect form and hue,  
Yet mother's feeble, toil-worn hands  
Are fairer to my view.

They're aged, wrinkled, sunbrowned,  
hard,  
Made stiff by toil and care;  
But 'neath their patient, loving touch  
You'd think them soft and fair.  
The bitter tears spring to my eyes,  
While gazing on them now,  
For well I know 'twas for my sake  
Care ploughed both hands and brow.

With patient love they labored on,  
While the wilful child went free;  
The sun has pressed his kisses there,  
As they toiled and strived for me.  
Those tired hands have ached for rest,  
While mine did naught but play;  
Unselfish, loving, still she worked  
Through all the weary day.

'Tis these dear hands that bathe my  
brow,  
When racked by burning pain,  
And neath the magic of their touch  
Peace steals o'er me again.  
'Twas they that led my childish steps  
Along the path of right;  
And still they draw her wayward  
girl.

Forward into heavens' glorious light.  
A lonely morn will dawn some day,  
A dark, sad time for me,  
When folded cross her loving breast  
Those dear, kind hands will be.  
But, oh! I know in that bright land,  
On heaven's eternal shore,  
Our Lord will crown those dear old  
hands  
With victory evermore.

And while my bark shall flounder on  
O'er life's dark, rugged sea,  
From out those windows, full of light,  
Her hands will beckon me.  
Dear Father, guide thy erring child,  
Who trembling doubting stands;  
At last, permit me, at thy feet,  
To clasp my mother's hands.

### GOOD REFERENCE.

John was fifteen and anxious to get a desirable place in the office of a well-known lawyer who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however, I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his term to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well, but there had been others there quite

as cleanly. Another glance, however, showed the finger-nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment; "can speak up when necessary." "Let's see your writing," he added, aloud.

John took a pen and wrote his name. "Very well, easy to read, and no flourishes. Now, what references have you?"

The dreadful question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly; "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he said, with hesitation; "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter.

"My dear John: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say that I have never known you to shirk. Be as good in business and I am sure God will bless your efforts."

"H'm," said the lawyer, reading it over the second time. "That's pretty good advice, John—excellent advice. I rather think I'll try you, even without the references."

John had been with him six years, and, last spring, was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend, lately.

"Yes, I do. I couldn't get along without John; he is my right-hand man," exclaimed the lawyer, heartily.

And John always says his best reference he ever had was his mother's good advice and honest praise.—*Sacred Heart Review.*

### BOUGHT WITH A PRICE.

In the kingdom of grace the law holds good which prevails everywhere else, that whatever is good costs something. The good has to be paid for in advance; the evil pays afterward. Liberty comes at the sacrifice of blood and tears and efforts, but is sweet and profitable when enjoyed. License comes of itself, just drifts in without asking a price, but it entails suffering as its certain consequence. Human life drifts in its character and conduct toward the bad, and improvement is the result of right effort.

Yet a good many people have heard and talked so much about free grace in the kingdom of Jesus Christ, that they think God can bestow

## HOPELESS CASES.

When the doctor leaves and says the case is hopeless, what remains to be done? Nothing, if the doctor's word is final. Much, if you will listen to the statements of men and women who were once "hopeless cases" given up by doctors, and who were perfectly and permanently cured by the use of Dr. Pierce's Golden Medical Discovery.

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It has cured in ninety-eight cases out of every hundred where it was given a fair and faithful trial. By that record you have only two chances in a hundred of failure and ninety-eight chances of being restored to perfect health. It is worth trying.

Abram Freer, Esq., of Rockbridge, Greene Co., Ill., writes: "My wife had a severe attack of pleurisy and lung trouble; the doctors gave her up to die. She commenced taking Dr. Pierce's Golden Medical Discovery and she began to improve from the first dose. By the time she had taken eight or ten bottles she was cured, and it was the cause of a large amount being sold here. I think the 'Golden Medical Discovery' is the best medicine in the world for lung trouble."

FREE. Dr. Pierce's Common Sense Medical Adviser containing over a thousand large pages is sent free on receipt of stamps to pay expense of mailing only. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

whatever his beneficence may choose, or we may ask, without any consideration whatever. An over emphasis or a false meaning has been put on the phrase, "without money and without price."

Eternal life costs as much in proportion to its worth as does our physical life. And this applies not alone to the life itself, but also to the blessings which are secured for it. The bread of life has to be bought, and the market price runs high. Forgiveness does not ripen spontaneously, as weeds mature on every vacant lot. Peace of mind never drifts in with the morning breeze of its own accord. Preceding these spiritual supplies there was somewhere and on the part of some one, the surrender of an amount of value in proportion to the good received.

When Jesus bids us come to him for healing, and when he holds aloft his hands of invitation, we cannot be blind to the prints of the nails which mar those hands and tell the agonies which it cost to make the matchless offer. The very tones of his voice when he entreats us to come and be saved, are softened still by the sighs which escaped his lips in the garden and the prayer he offered on the cross. Though we may answer him back, and rightly, "in my hand no price I bring," we are not counting his gift a priceless thing. Again and again the Scriptures remind us that we have been bought, redeemed, purchased, and that every gift comes to us crimsoned with what it cost him of heart and soul. Let theologians do their best to define the nature of Christ's sufferings, and the reason for what he endured; let them set forth their best definitions of the doctrine of the atonement to satisfy our desire for definition and clear thought; but after they are through,

it remains an open doctrine of the Scriptures that he suffered in order that he might save. In one of the moments of his profoundest reflection and purpose, Paul reached a conclusion that as a preacher it was his only business to know Christ crucified. His miracles are matchless, and his teachings are unsurpassed for wisdom; but when he is to be presented as a Savior, the cross cannot be left out. If we can have but one photograph of him, let it be taken where he pays down the price of our redemption. It is not strange that the two ordinances he left us take us to the market place and show us his sacrifice for those he saves. In the Lord's Supper, he is dying—agonizing. In baptism, he is buried—humiliation.

This view of the cost of salvation lifts the gospel above the cheap pleasures and attainments of secular or social affairs. Surely no man can be apathetic who is commissioned to preach it, and no man can treat it lightly when it presses its claims on his attention. All it brings and all it imposes, is invested with something of the same meaning as his sufferings, and borrows infinite value from what redemption cost him. Our liberty involved his submission, our exaltation his humiliation, our freedom his servitude, our wealth his poverty. The salvation he offers is a complete salvation, since he undertook and accomplished its purchase. It will be a bad day for us and for our faith when we come to believe that his reputed sufferings were only spectacular, that pain is not real, that he endured only what a man may endure, and that his death was the inevitable termination of a natural and ordinary life of benevolence. It is dishonoring to him to minimize what he did to redeem the lost. The greatest transaction this world has witnessed was the buying back of a race of lost souls. Our Father paid more for that than he has ever paid for anything else. After the payment of such a price, the purchased souls are his own.—*Central Baptist.*

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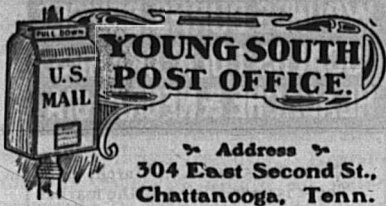
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## THE YOUNG SOUTH

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.

### FORWARD!

BY MARGARET E. SANGSTER.

Forward! Lift the ringing cry,  
Raise the standard, poise the lance.  
Forward! foes are pressing nigh,  
Let our serried host advance.  
Forward! for the Lord we love,  
For the world oppressed and sad.  
Forward! for the heaven above,  
And the faith the fathers had.

Forward! though the sea may roll  
Just before our bannered van.  
Forward! Satan's dread control  
They must fight, who fight for man.  
Forward! never to retreat,  
Forward! inch by inch to gain,  
Till we set our conquering feet  
Safe beyond all strife and pain.

Forward! 'Tis a ringing cry!  
See the mighty pressing on!  
Forward! for the Lord Most High,  
Till his day in splendor dawn.  
Lift the banner, poise the lance,  
Unto Jesus bend the knee.  
Forward! let our ranks advance!  
Jesus leads us! Victory!

### BIBLE LEARNERS.

Let us review the 23rd Psalm. Can you repeat it? If not, learn it now and ask your mother, your big sister, or your teacher to hear you recite it. Will you? Then write me that you have done so.

### ATTENTION! LEADERS OF MISSION BANDS!

I want you to lead a band of "fishers" this summer. Send me a one cent stamp and I'll tell you something to your advantage. Hurry!

### YOUNG SOUTH CORRESPONDENCE.

That awful summer lethargy. Are you going to let it creep over us? So soon, too. July is not yet here. August's fervid sun is not in the sky. June, beautiful June, full of roses and cloudless skies, June is just ending, and we are going slow, oh! so slow.

Will you read Margaret Sangster's ringing poem, and rouse again? Will you do better and commit it to memory? It will make a charming recitation. Best of all, will you take it to heart? "Forward" is the motto of the W. M. U. The Young South is

part of the W. M. U. Therefore, "Forward" is our motto. Let us live up to it, if the sun is hot and pitiless, if the gardens are drying up, if the berries do not ripen full and juicy, if we do feel lazy and indolent. Let's go "forward" in spite of everything.

I have such good news from our missionary. Let me give it to you first of all. No. 1, from our beloved Mrs. Maynard's sister at Covington, says:

"I enclose \$3.80, the result of the 'barrel-opening,' of the Young South Band. We desire to give \$1.00 to the Orphans' Home, and \$2.80 to Cuba.

"We are a very small Band, but the children are interested, and we hope to be able to send you something every quarter.

"The news that has just come to us from my beloved sister makes our heart rejoice, and to some degree lessens the pain of parting. She is so pleasantly situated for the summer at Oakland, California, and the climate is so bracing that she is strengthening and improving every day.

"MRS. W. W. TURNER."

Let us close our eyes and bow our heads right this moment and thank God for these tidings! Let us pray that our dear friend and co-worker may go back to her work thoroughly restored to vigorous health.

I feel quite sure the Young South will soon have another letter from her. Thank that fine Band for us, Mrs. Turner. We hope to meet some of them in Humboldt next fall. We know they will work hard after having Mrs. Maynard with them.

No. 2 comes from Mississippi.

"I have not written you in a long time, but I have not forgotten the Young South. We have been so unsettled lately that I could not keep up with our work, but now I hope to write often.

"We leave soon for Indiana, where we will spend the summer. I enclose 50 cents to be used where it is most needed. I wish the Young South a pleasant summer.

SCHUYLER WILLIAMS."

We are so glad to welcome you back, and most grateful for your offering, which we give to our own missionary's salary, as that is always first with the Young South. Let us hear from Indiana without fail. Order a coin-taker and work for us there. Won't you?

No. 3 is from those indefatigable little friends at Humboldt.

"I enclose \$2.00 from our Sunbeam Band for the State Board.

"I wish also to thank you for the 'Bible-buttons' sent my little daughters, Mary and Frances. They were very much pleased with them.

"May I not hope to have Mrs. Eakin as my guest next fall, when the Convention meets at Humboldt? It will be a great pleasure for us to entertain her.

MRS. J. R. JARRELL."

Mrs. Eakin will be delighted, and accepts Mrs. Jarrell's kind invitation with thanks. She is hoping to attend the State Convention. Please thank the Sunbeams, Mrs. Jarrell. Dr. Holt will appreciate their aid very much. May they work hard this summer.

Mississippi is here again in No. 4:

"Enclosed find our offering, for Mother's birthday this time.

IRMA AND ANNA BELL FLYNN."

It contained a dollar which goes to Japan. Is that not a sweet way to mark a dear mother's natal day? We are deeply grateful.

Niota sends No. 5.

"Find enclosed \$1.02, a contribution from Mt. Harmony Baptist Sunday School for Home Missions.

A. W. WEEKS, Secretary."

We are very much obliged. Will Mr. Weeks thank the school?

And, would you believe it? The next, No. 6, is the last. It is dated Fall Branch, and comes from veteran workers.

"Enclosed find FIVE DOLLARS. Credit Grace White with \$1.00 for Japan. Fall Branch Sunday school sends \$2.15 for State Missions and \$1.85 for Home Missions. We are glad to send this much. This closes our Association year.

"At the beginning of this year we agreed to strive to give \$15, but when we made out the report we found the Sunday school had given over \$20. All but a small amount has been sent through the Young South. We are so glad to have done even more than we hoped to do. Next year we will try for \$25.

RACHEL WHITE."

The Young South congratulates the Fall Branch School. Long may they thus go "forward!" We are especially grateful for such a generous offering this week.

This finishes June! Thanks to Miss White, we end well.

Now for hot July! Let us beat June by long odds. Its vacation, and busy hands are ready for Young South work. Who comes first?

Received since April 1st, 1902.

For Japan.....	\$180 17
" Orphans' Home.....	13 37
" Home Board.....	26 52
" State Board.....	6 65
" Foreign Journal.....	6 75
" China.....	1 00
" Babies' Branch.....	4 40
" Books, buttons, postage....	6 71

Total.....\$245 57

### RECEIPTS.

April and May offerings, 1902..\$190 19  
1, 2, 3, week in June, 1902.....42 56  
Fourth week in June.

### FOR JAPAN.

Schuyler Williams, Miss.....	50
Irma and Anna Bell Flynn, Miss.....	1 00
Grace White, Lost Mt.....	1 00

### FOR ORPHANS' HOME.

Young South Band, Covington, by Mrs. Turner.....	1 00
--	------

### FOR CUBA (Home Board)

Young South Band, Covington, by Mrs. Turner.....	2 30
--	------

### FOR STATE BOARD.

Humboldt Sunbeams, by Mrs. Jarrell.....	2 00
Fall Branch, Sunday school by Rachel White.....	2 15

### FOR HOME BOARD.

Mt. Harmony Sunday school by A. W. Weeks, Secretary.....	1 02
Fall Branch Sunday school by Rachel White.....	1 85

Total.....\$245 57

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## AMONG THE BRETHREN.

The sermon before the recent Kentucky General Association on "Have Faith in God," by Rev. H. Boyce Taylor, of Murray, seems to have been a remarkably strong discourse.

Rev. J. W. Mitchell has resigned as pastor of South street church, Portsmouth, Va., to become field editor of the *Religious Herald*. He begins work July 1.

Rev. J. W. Lynch, of Roanoke, Va., has been recalled to the care of the church at Wake Forest, N. C. This is an honor bestowed. His former parishioners love him.

Rev. J. Milnor Wilbur has resigned as assistant pastor of Eutaw Place church, Baltimore, in order to accept the care of the church of the Evangel at Narbeth, near Philadelphia.

Rev. Arthur E. Riemer, of Milan, Tenn., has accepted the call to become assistant pastor of Coliseum Place church, New Orleans, La. We regret his departure from Tennessee.

Rev. M. J. Derrick, one of the strongest Mississippi men in the Seminary, at Louisville, is serving the church at Akerman, Miss., most acceptably during the vacation.

Dr. John L. Johnson, president of Hillman College, Clinton, Miss., will supply the pulpit of the Freemason street church, Norfolk, Va., during the month of August. Dr. Johnson was formerly pastor of this church and his return will be a delight.

Evangelist E. B. Miller, of West Point, Miss., assisted Rev. J. T. Graham in a revival at Hollandale, Miss., recently, which resulted in thirty professions and twenty accessions.

Rev. J. T. Hanna becomes field editor of the *Central Baptist*, having resigned at Albany, Mo., in order to take charge of the new work July 1.

Rev. Geo. R. Cairns, of Philadelphia, is holding a revival of much power with Rev. Hardy L. Winburne, of the First church, Taylorville, Ill. Many are being converted.

The *Word and Way* wisely says: "Let the Home Mission Board make a clean breast of matters and tell all they know about A. J. Diaz and his conduct. The Board's constituency has a right to know every fact and detail."

Savannah Avenue church, St. Joseph, Mo., confidently hopes Rev. J. W. Rucker of Kansas City, Mo., will accept the hearty call to become pastor.

The church at Waynesville, N. C., has called Rev. B. W. N. Simms of Texas and he has accepted the work.

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## 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.

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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.



## In Your Room.

Wash delicate things—handkerchiefs, laces, dollies, etc. (things which one cannot send to the ordinary wash) in Pearlina's way, viz: Soak, rinse, squeeze—directions on each packet. Spread smoothly while wet, on a mirror or window pane. This is better—safer—than ironing. Grand advice for bachelors, maidens, boarders and hotel guests. Saves fabrics too delicate and valuable to risk to others' hands.

## Pearline is Trustworthy.

Rev. H. A. Hunt and wife, of St. Joseph, Mo., recently assisted Rev. C. J. F. Tate in a revival at Louisiana, Mo., which resulted in fifty-three accessions. Two hundred have been added during Brother Tate's brief pastorate.

It is interesting to know that Dr. W. E. Hatcher, of Richmond, Va., who is one of the most extensive writers to Southern Baptist periodicals, gives all the earnings of his pen to the education of poor boys and girls.

Rev. W. F. Dorris, of Camden, Ark., is writing a capital series of articles for the *Baptist Advocate* on "The Pastor." Tennesseans are proud of Brother Dorris.

Rev. R. L. Cole, of Fordyce, Ark., well and favorably known in this State, has accepted the care of the Olive Street church, Texarkana, Ark.

Dr. M. L. Thomas formerly pastor of the Second church, Little Rock, Ark., was quietly married June 17th to Miss Jessie H. Harrison of Little Rock. Dr. T. W. O'Kelley performed the ceremony.

Prof. J. L. Keeler of the Baptist Female University at Raleigh, N. C. has been elected to the chair of Biology in Georgetown College of Kentucky.

Rev. W. O. Carver, a Tennessee product, the brilliant professor of missions and comparative religions in the seminary, was given the degree of D. D., by Bethel College.

Rev. H. W. Virgin has resigned the care of the church at LaGrange, Ky., to accept a pastorate at Aspen, Col. His departure from the South is regretted.

Rev. J. E. Edmonds of Monroe, La., is said to have preached the most appropriate commencement sermon ever heard in that section, for the Louisiana Female College. His theme was: "Christ in History, in Prophecy, and as a Revolutionary Force in Life."

Dr. J. J. Taylor of Freemason Street church, Norfolk, Va., has been asked to edit the Senior Quarterly of the American Baptist Publication Society for the first quarter of next year.

Rev. King W. Cawthorn of the First church, St. Augustine, Florida, has been elected editor of the B. Y. P. U. Department of the Florida Baptist Witness instead of Rev. W. C. Smith, who resigned.

Rev. Sam W. Kendrick, the popular pastor at Pulaski, Tenn., has been holding a very profitable series of services at Union City, Tenn. The church has been considerably revived.

I have recently returned from the saddest tour of my life. Twelve months ago the first Sunday in June, Brother E. D. Cox and I, acting as presbytery under the authority of Union church, Washington County, Tenn., ordained Brother J. H. McQueen to the full work of the gospel ministry. Brother McQueen was licensed to preach in Texas some nine years ago. He was thirty years of age, a good man, and sound in the faith and a good preacher, but God saw fit to make his work on earth short. A few days ago I was called back to the same church, not to preach an ordination sermon, but to preach his funeral. The fourth Sunday in April he filled his appointment at Fish Springs, Tenn., preaching from the text Sunday night, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." He came home next day, took his bed with fever and died after suffering intensely for ten days. Oh, how we miss him, but our loss is his eternal gain. At this same church I had gone to fill my regular appointment on the first Sunday in this month, and was called by phone message to Childersville, Tenn., to visit my sick father. So we lingered at his bedside until Saturday evening. At one o'clock he passed through the dark valley of the shadow of death and we trust is now in the paradise of God. Father was seventy-four years of age. He made a profession of religion a few years ago, but never joined the church. I had a talk with him some twelve months ago and he seemed to be perfectly satisfied in regard to his hope for heaven. Brother T. J. Murphy, of Bluff City, conducted the funeral services. He read us from the Bible many comforting words, and said many good things. He could truly sympathize with us, he having just buried a dear daughter. It was very sad to me Sunday evening after prayer around the old hearthstone to take the hand of my old step-mother and my four younger brothers, and not as usual take the hand of my dear old father and say good bye. But, "thanks be to God who giveth us the victory through our Lord Jesus Christ," we will meet again. I ask the prayers of all.

W. H. HICKS.

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



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Dr. John F. Perser, of Opelika, Ala., has accepted a call to the West End church, Atlanta. This will be a distinct loss to Alabama, and gain to Georgia.



## RECENT EVENTS.

The trustees of Bethel College at their recent session did not elect a president to succeed Dr. E. S. Alderman, who resigned to accept a call to Yonkers, N. Y. They elected Prof. J. H. Fuqua chairman of the faculty, so that he will practically perform the duties of president. He has long been connected with the school and will conduct its affairs in a most faithful and efficient manner.

Dr. Oscar Haywood, pastor of the First Baptist church, Jackson, Tenn., was in Chicago, recently. Hearst's *Chicago American* sought an interview with Dr. Haywood and published a very complimentary article of him, together with a pencil sketch made by their special artist. The article stated that the Jackson minister was very much like Gov. Yates, of Illinois, and said other very nice things of him.

We sympathize with our friends, Brother and Sister Everett Philpot, in the death of their seven-months old babe. No one but those who have endured a similar affliction will know how to fully sympathize with them. We trust that they may find the grace of the Lord sufficient for them as the thorn of grief pierces their souls.

We were glad to have a visit, last week, from Brother B. Clay Middleton, of Greenville. He is one of the most promising young lawyers in East Tennessee. It is gratifying to know that he is an ardent supporter of temperance.

Rev. John Spurgeon, the father of Charles H. and James Spurgeon, died recently at the age of ninety-two. He was a Congregationalist minister of much ability but was overshadowed by his famous son.

Says the *Western Recorder*: "Next year Dr. S. H. Ford will (if he lives, which may God grant) have been editor of the *Christian Repository* for fifty years. The event should be appropriately celebrated.

The following brethren recently received the degrees of D.D.: Rev. Preston Blake, of Lexington from Georgetown College; Rev. B. B. Bailey, of Winchester, Ky., from S.W.B.U.; Rev. W. C. McCall from Ewing College, Ill. These are all good men and worthy of the honor conferred upon them—if it be an honor.

Rev. S. M. Godbey has been elected assistant editor of the *Christian Advocate*. Dr. G. B. Winton, the editor, has taken charge and gives promise of a successful career on the tripod.

Beware of Clintments for Catarrh That Contain 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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We were glad to see Brother W. L. Howse in the city last Monday. He was on his way to Columbia to meet his family who were returning from Alabama. He seems happy in his work at Gallatin. There have been several additions already.

The Adams Street Baptist church, Montgomery, Ala., has unanimously called Dr. O. F. Gregory, of Baltimore. He has not yet decided whether he will accept or not.

Rev. George W. Baines has announced that his health has failed him, and that if it does not get better he will have to resign his position as General Sunday School Missionary of Texas.

Dr. D. J. Yerkes, who has been pastor of the First Baptist church, Plainfield, N. J. since 1763 recently offered his resignation on account of impaired health. During the 36th. years of his pastorate, 1651 persons have been received into the church. It now has a membership of 882

### HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the BAPTIST AND REFLECTOR are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

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The second Sunday in June is the time for the collection in the Sunday schools for the Bible work of the Southern Baptist Convention. Programs, with mite boxes and other literature can be secured free. . . . Samples free.

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"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.

### RESOLUTIONS OF RESPECT.

**NEWSOM.**—We, the Missionary Grove Baptist church, met in special session on the 1st Sunday in June, 1902, and adopted the following resolutions of respect:

Whereas, It has pleased our heavenly Father to take from this sin-cursed world the wife of our beloved pastor, sister Lucy Newsom, therefore, be it

Resolved, That we, as a church, bow in humble submission to the will of an all-wise God. Though sister Lucy only visited our church twice, we learned to love her and we cherish in our memory her humble, gentle, and consistent Christian manner. Therefore, we most sincerely sympathize with Brother Newsom in the loss of an untiring companion. We tenderly sympathize with the three little children who, in her death, are deprived of the tender care and caresses of a fond and loving mother, and we also tender our sympathy to that dear old father and mother (Elder Henry Franks and wife) who have, in her, lost the only daughter. May God bless them in their declining years and may it be God's will that father, mother, husband, children and brothers be re-united around God's throne on high where there will be no more sorrow, pain or death, but everlasting bliss and happiness. So let us say: Weep not, dear ones, for God knew best

He called sister Lucy to an eternal rest.

Resolved, Further, that these resolutions be spread on the church minutes and a copy be handed Brother Newsom and a copy sent to the BAPTIST AND REFLECTOR for publication.

ETHEL FARMER,  
PEARL FORD,  
ORIE FORD,  
A. J. UTLEY,  
Committee.

**FLOWERS.**—Brother Allen Flowers was born January, 1827, married November 24th, 1853. Early in life he became a member of the Baptist church.

When Rutherford Baptist church was organized in June, 1869, he was elected clerk, and served faithfully in that capacity for about thirteen years. He was firm in his convictions and ever lived a consistent Christian life. He died April 19, 1902. The funeral services were conducted by his pastor, Elder L. W. Russell, and Elder J. H. Milburn. The burial service was conducted by the Masonic fraternity, he having been a member of said order from early manhood. His remains were laid to rest in Rutherford cemetery. Brother Flowers left a wife, two sons, and three daughters to mourn his departure.

Whereas, The all-wise hand of God has removed from our church one of our most faithful members, therefore, be it

Resolved, That we extend our sympathy to the bereaved family and commend them to the care of him who doeth all things well.

That a copy of this be sent the BAPTIST AND REFLECTOR and the Rutherford

Register for publication and be spread on our church book.

HENRY O'DANIEL,  
G. M. SAVAGE,  
W. T. H. THORN,  
Committee.

**HILL.**—Mrs. Mary C. Hill, wife of Parlan Hill of Lost Creek, Union County, Tenn., died on May 16, 1902. She was born in Lee County, Va. in 1836. She was converted in early life and joined the Methodist church. She was twice married, first in 1862 to Mr. Francis Bishop, who lived only about one year. In 1866 she married Mr. Hill, then a widower with seven children. As a mother and stepmother, bringing up together three sets of children under the same roof, she was able to exercise such wisdom, grace, and fidelity as to command the love and gratitude of all the children and the warm admiration of all who saw her fill so well her trying position. Shortly after her marriage to Mr. Hill she joined the Big Valley Baptist church, of which she remained a faithful member until the time of her death. She had the privilege of seeing all her children and step-children become members of the church.

Though for several years a sufferer, and a ways of a nervous disposition, she was notably kind and patient. She was ever ready to go among the needy and distressed on missions of mercy. "She hath done what she could." A FRIEND.

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VOTE FOR

J. S. GRIBBLE,

FOR

RE-ELECTION AS CHANCELLOR.

+ + +

ELECTION AUGUST 7, 1902.

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## MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

### JULY.

Memphis.—Trinity church, Memphis, 10 a.m., Wednesday, July 16.  
Big Hatchie.—Ripley, Lauderdale county, 10 a.m., Wednesday, July 23.

### AUGUST.

Concord.—Laguardo, Wilson county, 10 a.m., Friday, August 1.  
Sequatchie Valley.—Ebenezer church, Friday, August 1.  
Holston.—Riverbend church, six miles east of Bristol, Tuesday, August 5.  
Chilhowee.—Third Church, South Knoxville, Thursday, August 21.  
Hiawasee.—Soddy, Hamilton county, Thursday, August 21.  
Duck River.—Charity church, Moore county, thirteen miles south of Shelbyville, Friday, August 22.

### SEPTEMBER.

Mulberry Gap.—Pleasant Hill church, Hawkins county, Tuesday, September 2.  
Big Emory.—Wheat, Roane county, Thursday, September 4.  
Walnut Grove.—Tennessee Chapel, Roane county, Thursday, September 4.  
Unity.—Clover Creek church, near Medon, I. C. R. R., Saturday, September 6.  
Watauga.—Elk River church, Carter county, Tuesday, September 9.  
Ebenezer.—New Hope church, six miles west of Wales Station, near Weakley, Wednesday, September 10.  
Tennessee Valley.—Wolf Creek church, three miles from Spring City, Rhea county, Thursday, September 11.  
Stockton's Valley.—Eagle Creek church, Overton county, Saturday, September 13.

Nolachucky.—French Broad church, at Oak Grove, Tuesday, September 16.  
Central.—Antioch church, near Medina, Wednesday, September 17.

Eastanallee.—Rogers Creek church, McMinn county, Thursday, September 18.

Midland.—Bryans Fork church, Union county, Thursday, September 18.  
Salem.—Fall Creek church, twelve miles south of Lebanon, Wilson county, Thursday, September 18.  
Friendship.—Trimble, Wednesday, September 24.

Wiseman.—Shady Grove church, Trousdale county, Wednesday, September 24.

Clinton.—Clinton, Thursday, September 25.

East Tennessee.—Liberty Hill church, Thursday, September 25.

Holston Valley.—Fisher's Creek church, Thursday, September 25.  
Sweetwater.—Loudon church, Thursday, September 25.

Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.

Beech River.—Rockhill church, five miles from Lexington, 10 a.m., Friday, September 26.

William Carey.—Minor Hill church, Giles county, Friday, September 26.

Indian Creek.—Waynesboro, Saturday, September 27.

Union.—Shellsford, four miles east of McMinnville, Warren county, Saturday, September 27.

Beulah.—Macedonia church, near Kenton, Obion county, Tuesday, September 30.

Cumberland Gap.—New Tazewell church, Claiborne county, Tuesday, September 30.

Tennessee.—Second church, Knoxville, Tuesday, September 30.

### OCTOBER.

New Salem.—Alexandria, DeKalb county, Wednesday, October 1.

Liberty-Ducktown.—Pleasant Grove church, six miles east of Murphy, N. C., Thursday, October 2.

Ocoee.—Laman Street Church, Cleveland, Thursday, October 2.

Providence.—New Providence church, Loudon county, Thursday, October 2.

Sevier.—Powder Springs church, Millikin, Thursday, October 2.

Riverside.—Sand Springs church, Putnam county, near Monterey, Friday, October 30.

Judson.—Parker's Creek church, Dickson county, Saturday, October 4.

Cumberland.—Springfield church, Robertson county, Tuesday, October 7.

Northern.—Bethlehem church, Campbell county, Tuesday, October 7.

Enon.—Liberty church, Macon county, Wednesday, October 8.

Western.—Bethlehem church, nine miles south of Paris, Wednesday, October 8.

Nashville.—Edgefield church, Nashville, Thursday, October 9.

Southwestern.—Crossroads church, Benton county, five miles southwest of Camden, Friday, October 10.

West Union.—Buffalo church, Scott county, Friday, October 10.

New River.—Bethel church, Anderson county, Thursday, October 16.

Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.

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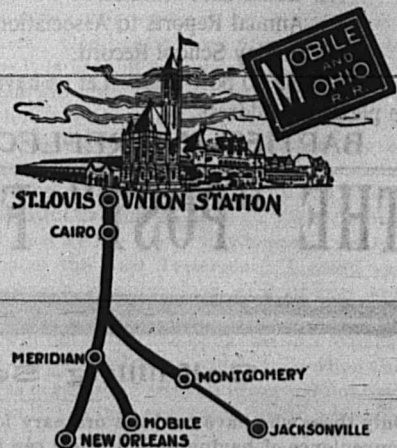
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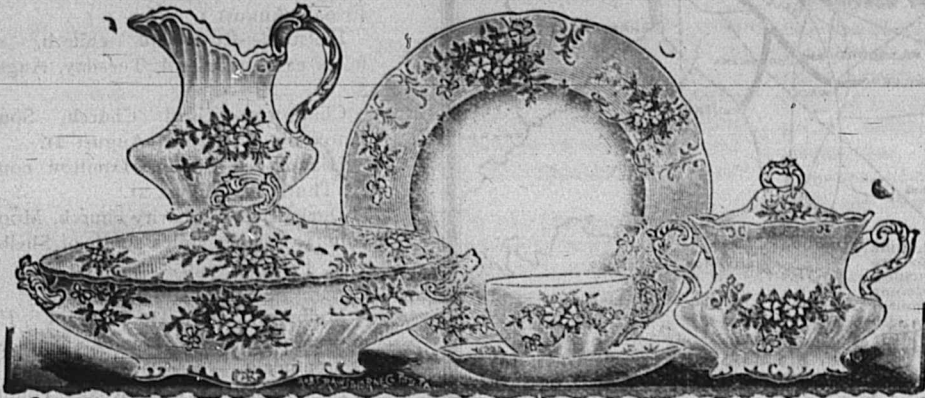
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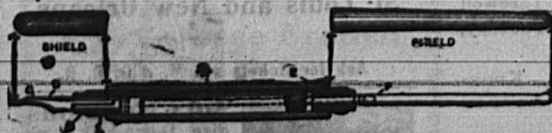
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