

Southwestern Baptist University Edition.

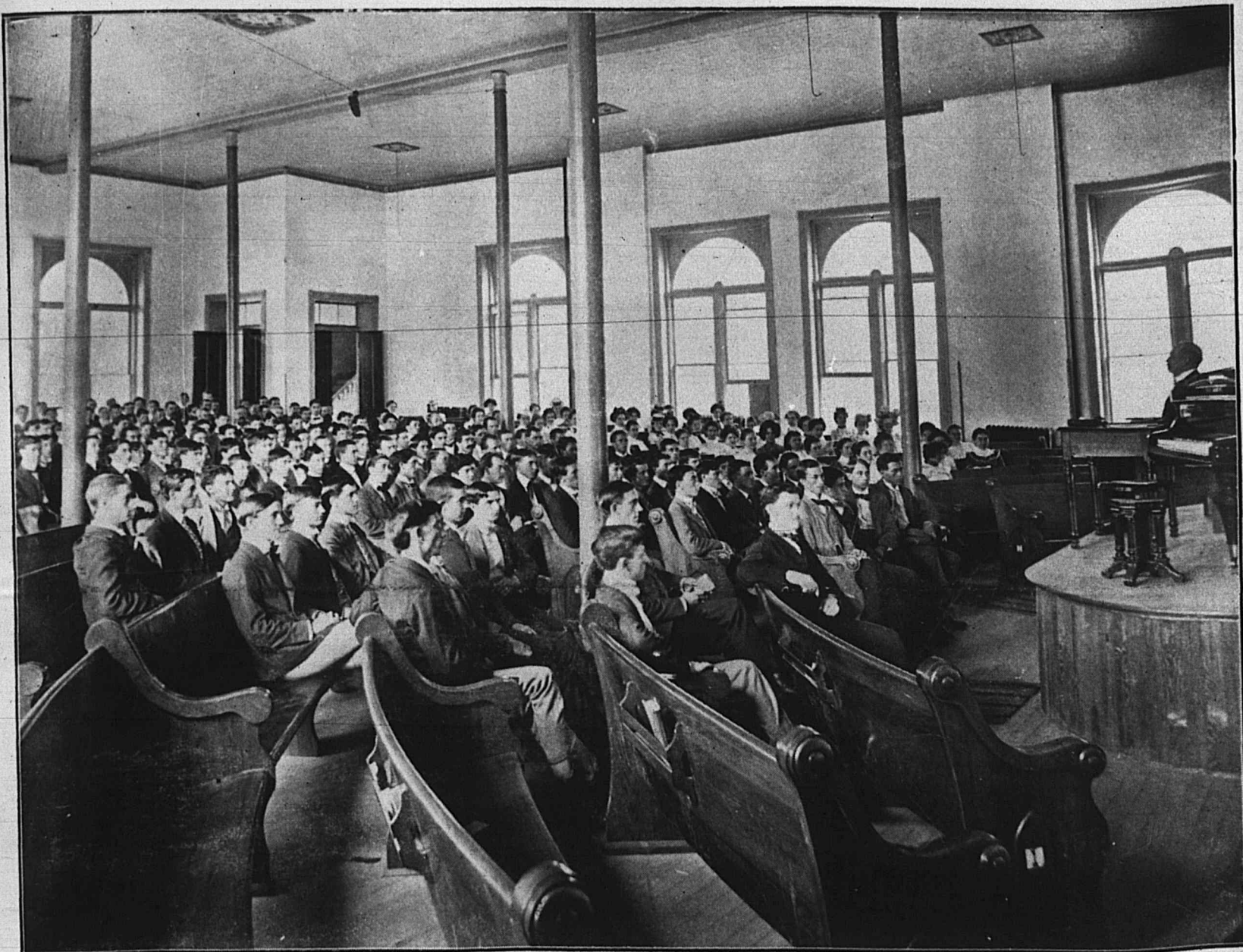
Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., JULY 18, 1901.

New Series, Vol. XII., No. 49.



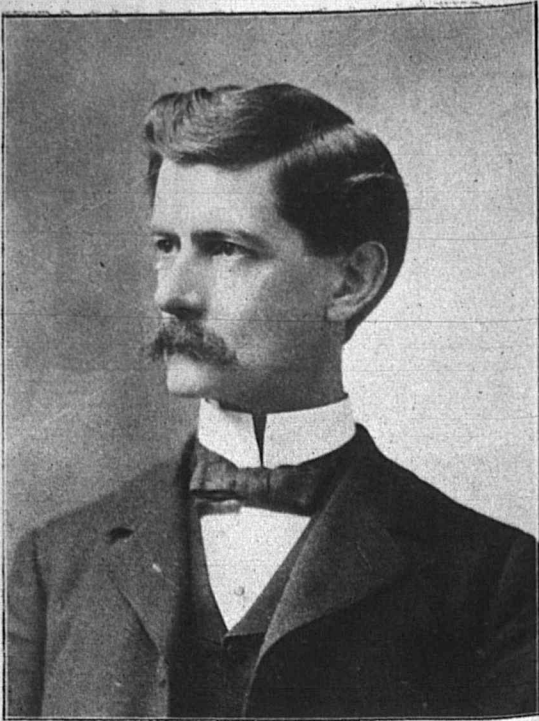
THIS PICTURE SHOWS THE CHAPEL HALL AND AN ASSEMBLY OF STUDENTS AND THE COMFORTABLE PEWS.



W. T. ADAMS HALL.



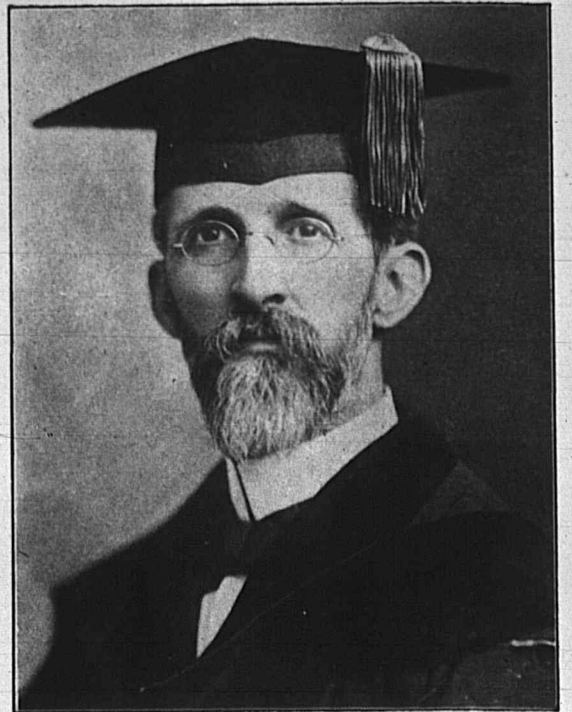
EVERETT LOVELACE HALL.



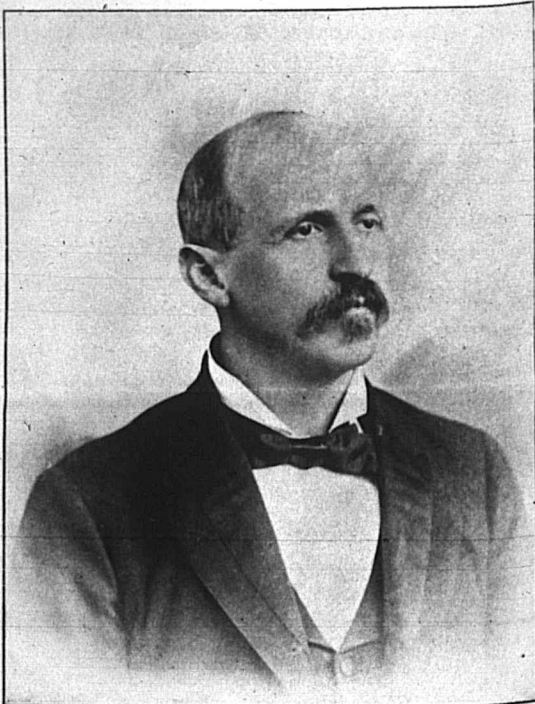
W. T. ADAMS,
Member of Board of Trustees.

DR. G. C. SAVAGE
Is President of the Board of Trustees, of which he has been an active member 20 years. Of this period he was Secretary five years. He has contributed much to the advancement of the University. He resides at Nashville, Tenn.

W. T. ADAMS,
Whose portrait appears here, is well known by name to the readers of the Baptist and Reflector. It was his liberality that started the S. W. B. U. on its career of enlarged usefulness. He is a member of the Board of Trustees, and resides at Corinth, Miss., from which place he ships engines, boilers, and other machinery of his own manufacture to all parts of the country. His Pants manufacture is also a large establishment. He employs over 400 people. He started about twenty years ago a poor boy.



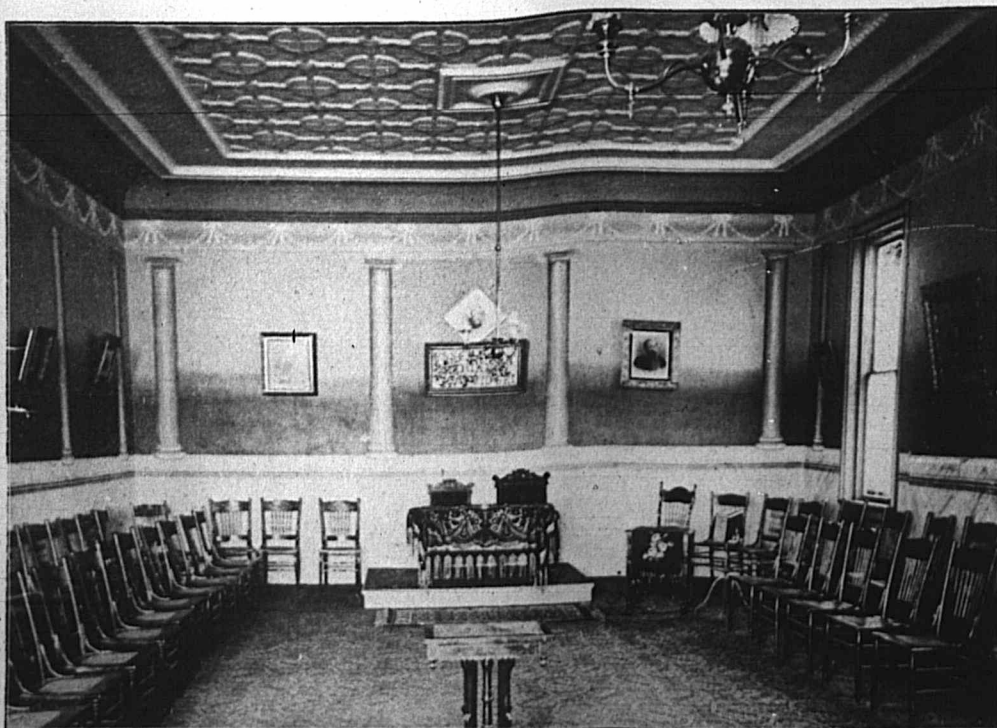
G. C. SAVAGE, M.D.,
President of Board of Trustees.



G. M. SAVAGE, A.M., LL.D.,
President of University.



CORNER OF PALLADIAN LITERARY SOCIETY HALL.



APOLLONIAN LITERARY SOCIETY HALL.



REV. E. B. MCNEIL, A.B.,
Member of Board of Trustees and Executive Committee.

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXI.

NASHVILLE, TENN., JULY 18, 1901.

New Series, Vol. XIII., No. 49

Southwestern Baptist University

Jackson, - Tennessee.

LOCATION.

The Southwestern Baptist University is located at Jackson, Tenn. There are three railroads running through this city: The Mobile & Ohio, the Illinois Central, and the Nashville, Chattanooga & St. Louis. It may at once be seen how many great cities, and smaller cities and towns, the University is in direct connection with, occupying a somewhat central location. It is midway between Chicago and New Orleans; nearly midway between St. Louis and Mobile, and between Memphis and Nashville. It is only 85 miles from Memphis, where the great bridge is the gateway for the travel and

tuition fees is not sufficient. Every college student no doubt costs the institution more than he pays, and far more. The number of students in the junior and senior years—that is, the last two years before graduation—is commonly small. Once this deficit could largely be made up from the fees of the much larger attendance in the lower grades. But now the public and city schools, supported out of the public treasury and giving free tuition, cut off this patronage and source of revenue. The city schools of Jackson alone cut off at least \$2,500 annually from the university. The Peabody Normal, at Nashville, and the State University at Knoxville have strong faculties, and offer free tuition to a very large number of young people, who would otherwise come to the S. W. B. U. Other public schools and State universities take from the Southwestern Baptist University. For example, Alabama and Mississippi, in a few miles of us, make large appropriations to certain schools, besides the common schools—thousands of dollars annually out of the public treasury, to enable them

or Methodist, or Presbyterian, or Campbellite, or Episcopalian, or Catholic. Give it a name. Why should the public treasury be taxed to support it, and not to support any of the other and better religions? Why should Baptists be taxed to support a non-Baptist school? And so on.

The same may not be said of the common public school. The protection of private interests must be at private expense; the protection of public interests, at public expense. The public school is set for the dissemination of knowledge necessary to voting and good citizenship. To this extent we must educate or we must perish as a nation. The law of self preservation necessitates the State's support of the common public school. The common public school is for every child; the college is for the favored few.

This apparent digression is made to show that the University's fight for existence and enlarged usefulness is on the field of honor, justice, patriotism, and every principle that a free people ought to hold dear. Thus assured, the bugle call is sounded anew. For the Baptist college henceforth and forever!

BOARDING AT THE S. W. B. U.

Adams Hall has rooms, two to a room, for over 140 students, besides the family of the matron. The rooms are furnished with bedstead and springs, table, chairs, wash-stand, and are heated with steam and lighted with electricity. The student furnishes whatever else is needed and wanted. The tables are supplied with the best grades of the various commodities, and with as good variety as the average family has. Some members of the faculties always choose to reside in this hall.

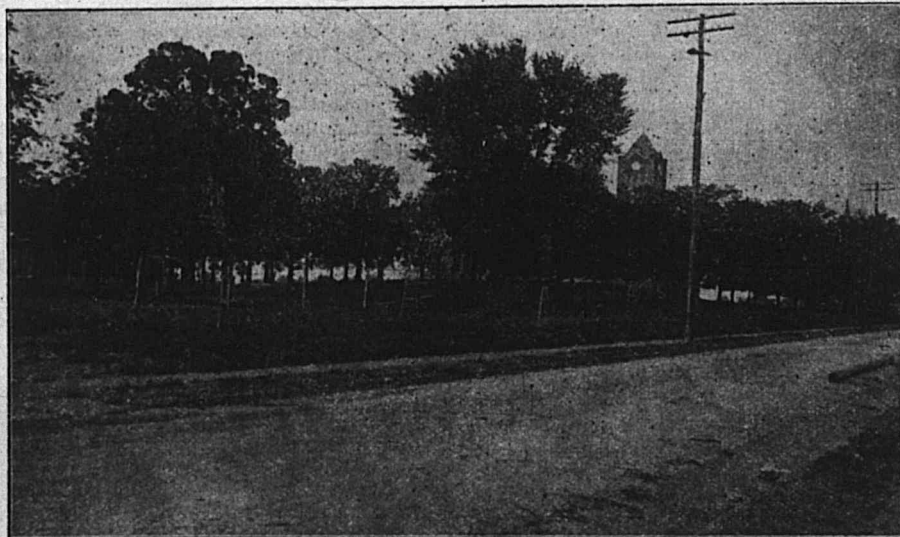
At the end of each month the sum of the expenses for the month (including cost of provisions, service and incidentals) is prorated among the occupants. The general average of this year, per school month of four weeks, was \$6.98 in Adams Hall; and \$6.59 in Lovelace Hall, although provisions generally have been higher than for former years. It was what is called a dear year. This included all items of expense except the rental fee.

The rental fee is \$5 per term of five months, and is paid in advance. No young man of immoral conduct, or rude and boisterous behavior, when such is found out, will be allowed to remain in the hall. Students do not have the watchcare in private families that they enjoy in the hall. Still, where parents desire it, they are permitted to board in private families.

The larger dining-room can accommodate 200 men at one time; the smaller, only 30.

In "The Saturday Evening Post," June 22, 1901, there is a well written article on "Feeding a Great University." Facts and figures about Memorial Hall, Harvard University, are given; and in course of his remarks, the writer says, "the object of the Association is to provide good board cheaply. This is admirably accomplished, for the food as a rule is very good, and the price is always in the immediate neighborhood of \$4 a week, sometimes a few cents more, sometimes a few cents less."

In looking over their list of important articles, we see that we use the same (with the possible exception of apples), and in about the same proportions: meat, fish, potatoes, apples, coffee, eggs, vegetables, milk, flour. The proportion of meat between Memorial Hall and Adams Hall would give Adams Hall one-third of a barrel of apples a week. We therefore suppose the apples were used in making pies. If so, we are with them there, on the fruit line. It would be instructive and perhaps interesting to some of our readers, to put side by side in comparison an itemized week's board in the two halls. We take February, 1901, as that happened to come nearest the general average for all the months of the scholastic year. We will place also in this comparison Everett Lovelace Hall, the Southwestern Baptist University's boarding house for girls, concerning which some remarks may be seen below. Everett Lovelace Hall will suffer in this comparison, be



View of a Part of Campus and College Street.

commerce between the west and the east of the southern half of the Union.

Jackson is in the northern edge of the cotton raising belt, and is thus happily situated, out of the rigors of northern winters and the intense and prolonged heat of more southern summers.

The city has graveled streets, many miles of good sidewalks, a superb system of water-works and sanitary sewerage, electric lights, and one of the best mayors in the world, and excellent government.

The University has five large public buildings, a beautiful campus of several acres in five blocks of the custom house and three blocks of the Carnegie Library. This public library is being erected on College Street, one of the most beautiful streets in the city, passing by the campus.

Jackson's situation makes it a strategic point for educational conquests with the millions of people in the future to dwell in the Mississippi Valley. As evidence that they will come here if we get ready for them, there were one hundred and twelve more non-resident students this year than two years ago.

ENDOWMENT.

Why should the Southwestern Baptist University be endowed?

One step further back is the question why this University should exist. Let us suppose that all are agreed that the denominational school is a necessity. The President has been assured by letter and orally that ardent lovers of the truth are basing much of their hopes of the future on the S. W. B. U.

The professors must be paid, and to get the best work they can do must be paid a living salary, and must be paid regularly, certainly and fully. The revenue from

to give free tuition. It is growing worse in this way for the denominational school constantly. Again, the S. W. B. U. must give free tuition to ministers of the gospel.

It is folly to cry *peace, peace*, when there is no peace. We must endow or we must perish. We have enough endowment already to insure the continued existence of the school, but not enough to work up to the limit which the prosperity of the denomination and good of the world demand. The State owes it to her citizens to provide good common schools, accessible to all alike. The government should maintain one good military school, that, for example, at West Point; a few experiment stations, not for the purpose of giving local instruction, but for the dissemination of general information through the printing press. All technical instruction in the art of ship building and navigation, etc., can be given in the great universities, University of Chicago, Yale, Johns Hopkins and others. They already have the wealth and equipment, and can give and would be glad to give the needed instruction. They can employ the best artists and teachers in the world without any tax on the people.

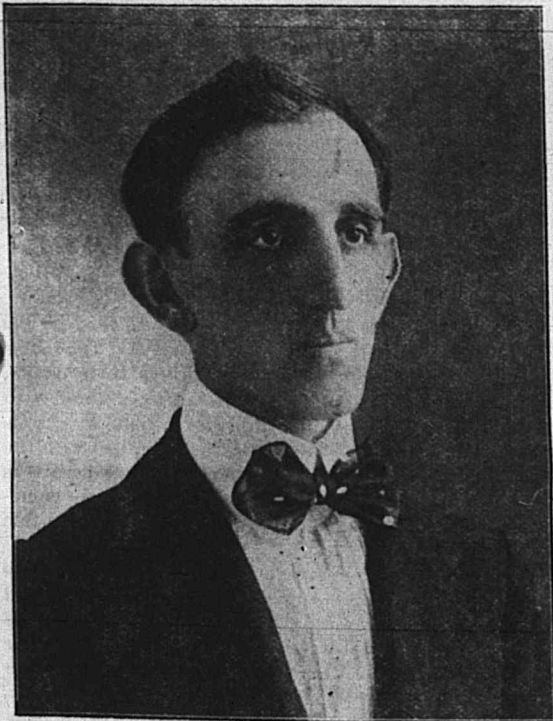
But it is un-democratic and un-American to support, out of the public treasury, institutions for the benefit of the few at the expense of the many—that is, by taxation. A classical education is a private and individual endowment, giving to that individual advantages over other people, the majority of people, to which he is entitled only by private gift or his own trading. To settle this advantage on him out of the public treasury is un-democratic.

Again, the college supported by public funds is religious. It is definitely something. It may be ephemeral, but at the time it is something. It is not Baptist,

cause its general average is 20 cents under its February expenses. Remember that Memorial Hall is Harvard's co-operative boarding hall, while Adams Hall and Lovelace Hall are the Southwestern Baptist University's. One week in:

	Memorial Hall	Adams Hall	Lovelace Hall
Provisions	\$2 68	\$1 13	\$ 86
Service	76	28	39
Coal	07	25	27
Water	02	01	04
Gas, or lights	03	07	09
Crockery	04		03
Interest on loan	08		
Reduction of debt	03		
Repairs	05	00	02
Allowances for Sunday's absences	13		
Miscellaneous	06		
Head money for steward	02½		
Total	\$3 96½	\$1 75	\$1 70

From the comparison, in the items of coal and lights, it is quite clear that the Memorial Hall's estimates include only the coal and lights used in the cooking and eating departments; while ours include also the heat and lights in the students' private rooms. "The Association is composed of all, who eat at Memorial Hall"—a sentence confirmatory of the above inference. Two more statements are here quoted to show that Har-



Hon. C. R. Posey, Daily Instructor in Law.

vard's bill of costs does not include heat and light for lodgings. "The figures below were kindly given to the writer by the auditors and stewards of the two great feeding establishments of Harvard Memorial Hall and Randall Hall." "The great body of men living in Cambridge eat at these two halls, which are under the patronage of the University." Randall Hall is run on the European plan, and the writer says, "The average board here (in Randall Hall) is about \$3.50 a week." Taking off the fuel and lights and service for heating and lighting the private apartments of the students at the Southwestern Baptist University, we find the figures showing the comparative weekly cost to be:

MEMORIAL HALL	ADAMS HALL	LOVELACE HALL
\$3.96½	1.43	1.34

There can be no doubt, from the carefully itemized manner in which the bill of costs was given, that Memorial Hall is well managed. Why then is there such a difference in favor of the Southwestern Baptist University's eating houses? We shall attempt a brief, and probably partial, explanation. Provisions are no doubt cheaper in Jackson than in Boston and Cambridge, particularly meats. The President of the Southwestern Baptist University, who lives in fifty feet of Adams Hall and who is as familiar with the affairs in that home as his own, has a number of times said that he himself pays nearly twice as much for the same grade of steaks and roasts and fish as they do in Adams Hall. Our President was once charged \$1.20 for one chicken, dressed and cooked, in the suburbs of Boston. Another difference is in the cost of service. Here is where the trouble comes mainly in house-keeping in most families South as well as North. There are plenty of housekeepers in Jackson even who think that they cannot keep house with less than \$12 or \$15 per month. They ought to stop awhile, and go to school and board in the University's students' homes and learn. Here is the

place to learn this important lesson.

It was the learning of this lesson that Mr. W. T. Adams regarded as one of the benefits to issue from his gift for the erection of the boarding hall that bears his name.

Everett Lovelace Hall is the boarding house for the women attending the University. It has double par-

not the exceptions. A man is not a man, we should rather say, who will not accept aid to place him where he can save some one from impending disaster and ruin.

But admit for argument's sake that beneficiaries become thereby poor financiers. It is preachers we want and not financiers; we want to save souls, and not money; to lay up treasures in heaven and not on earth.



A View of Musical Director's Room.

lors, spacious halls, lavatories, closets and bathrooms on every floor with hot and cold water. It is heated with two of Scateo's warm air and ventilating furnaces. Two girls to the room. The figures given above show Miss Ena Williams to be a superior matron and housekeeper. Mrs. Anna Rosamon, both by nature and culture, is one of the very best governesses for the girls. She is cultivated, experienced, kind and firm. Everything that can be thought of as contributing to the health, comfort and refinement of the girls is utilized. If parents and guardians were acquainted with the hall and its management, there would not be standing room or all who would want to come.

MINISTERIAL EDUCATION.

Rev. J. H. Anderson, Watertown, Tenn., wrote the President a letter in a genuine fraternal spirit. He says: "It is certainly to be deplored that the masses take so little interest in ministerial education. The idea seems to prevail that it is much better for a young man to make his own way through school, and by so doing he will be much more useful in life. Many seem to regard it as a hindrance to a young man instead of a help. Members give more freely to almost any other object. I keep the importance of this interest before my churches, and I hope there is a gradually increasing interest. The church here gives 8 per cent of all its public benefactions this year for this work in your school. This will amount to \$40.00 during the year. I hope to be able to increase the amount next year. I very much sympathize with you in your responsible work. The denomination, I am afraid, fails to properly appreciate. This is certainly true of Middle Tennessee. Promising as an individual member and pastor to pray or, encourage and help according to my ability, I am yours in gospel bonds."

We here express our grateful appreciation of the foregoing letter to our President from one whom God has, in benevolence to us and Tennessee, sent back to the dear old State.

This appears to be a good place to say some honest things about that apathy and practical opposition to ministerial education which Brother Anderson mentions and deplores in his good letter.

1. Nearly all the Baptists in Middle and West Tennessee, men, women and children, know Brother J. H. Anderson, that he is a man of God, and a safe teacher in the churches. He is in favor of helping by gifts poor young men whom the Lord has called to preach, and the church has approved.

2. The question of helping these preacher boys by loans, to be replaced after they get into the ministry, has been up in our State Convention, and, without a word from a member of our Ministerial Board, a storm of disapproval arose. An agreement reached by men of God in assembly, where the Spirit is manifestly present in his power, is more authoritative than the thought of a man behind a counter.

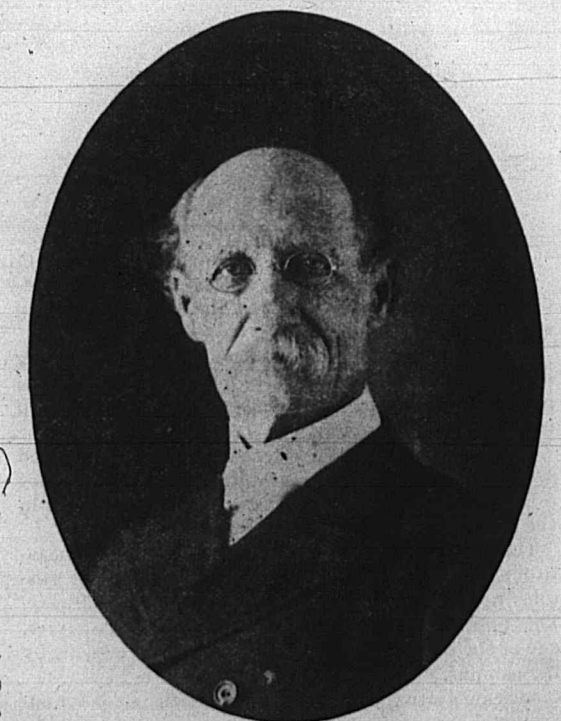
3. The objector says: "It is much better for a young man to make his own way through school."

Note who makes the objection and what his thoughts are about when he makes it. The *who* and particularly the *why* are circumstances worthy of consideration. We deny that it makes a man any less a man to accept aid generously tendered and much needed to attain a position of usefulness. Many of our most highly respected preachers accepted such aid. They are the rule and

A good preacher may at the same time be a good financier, but not because he is a good financier. Money considerations oppose spiritual considerations, as truly as matter is opposed to spirit. Their thorough antagonism is one of the plainest and most prominent teachings of Scripture.

The preacher sometimes fails to pay his debts, but the poor financier is his creditor. He, we should say, is a poor financier who credits a man without a good prospect of a surplus—a man without a surplus of income.

Let us take for illustration two opposite cases, which for convenience we shall call John and William. They are both sons of poor parents. All have to work and economize to meet current expenses for food and decent clothing for themselves and the dependent ones of their homes. When the end of the year comes they are fortunate if all debts have been paid and something remains to meet immediate contingencies. Commonly



Judge Robert W. Haynes, Daily Instructor in Law.

nothing remains. John and William now growing into manhood have worked hard, and noble fellows have handed father and mother all they have made to help feed and clothe the helpless ones of the family—there are several small children, and one of them is nearly always sick. Honest boys. Suitable material for good preachers; and the Lord has called them to preach. They know little but the language of the farm and neighborhood talk. They cannot speak publicly two minutes connectedly on any religious subject. They are greatly troubled, and have a conversation with each other and father and mother. The father says: "Sons, I am willing to release you from the farm. We will try to get along without your help. I cannot furnish you any money." They say: "We know that

father, we will try to help ourselves." In some mysterious way the members of the church see the perplexities of the situation. It is one of those country churches that has such a pastor as J. H. Anderson. It is a Saturday's meeting. More than fifty of the faithful have met together. After one of his characteristic sermons, this time on the text, "Finally my brethren be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord", there is the conference. All hearts have been deeply stirred. Horizons have broadened. They realize more than ever that they are going to meet the Lord of the harvest. The question arises in a score of minds, how can I work? What can I do?

A plain, earnest thoughtful, brother arises. All eyes are turned toward him. In a speech with manifest conviction and feeling, he rapidly recounts the favors of God to their church, in giving them a pastor devout and learned, under whose preaching they had been greatly edified and comforted, and how many hearts and homes had been blessed as one by one testified to the forgiveness of sins, and rejoiced in the great salvation. He added that his abundant labors would in a few years be ended; and asked, who then will take his place? After a pause, as if to catch an answer from the hidden future, he tells of two of their young brethren, who he believed had been called of God to preach. They are poor, have worked up to this good time giving all to their parents for the support of the family. "He believes that they have not been able to lay by anything. They must be educated, and they have not enough money to pay one week's board. We have as you know as much interest in the preaching of the gospel as they; it is as much our work as theirs. I cannot preach myself, but the Lord has given me some money and provisions, and, if I can help a poor young man to get the needed education, I feel that I will be preaching through him. Thank God for an opportunity to work." *Amens* are heard here and there in the assembly. To the right of the pulpit may be seen clean, white handkerchiefs lifted by thin hands to eyes hidden under sunbonnets. It is resolved to give all needed aid to John and William that they may go at once to our University at Jackson.

The many loving words spoken in that meeting cannot here be given for want of space. But we pass to the home again. Father and mother and John and William are again seated about the table on which burns a plain little lamp. The father says: "My boys that was very kind in the church to-day. I appreciate what they said, but I think it is best for a young man to make his own way through school, and by so doing he will be much more useful. I have scuffled along this far and no one can say he ever helped me. But I have turned you loose now, and you can do as you think best. The Lord bless you."

William speaks up and says: "Father, I think as you do. I am going to show myself a man, and no one shall look on me and say that he has given me money."

It was now John's time to speak. He hesitatingly, seriously, thoughtfully spoke, for he had as much pride as father or John. "I have", says he, "no money and but a poor, slow way to make any. If I work some one must board me, or I must pay for it. I will have to work as cheap as a negro, and I know that I cannot with one year's work save enough to pay board and other expenses at school one year, and if you stop before the school closes, your classes will get ahead of you. You will then either lose your place in the class and have to go over the same ground again, or you will have to be behind the others and just drag along. I see nothing but humiliation anyhow before me. But you remember a few Sundays ago our preacher preached that good sermon on the text, 'If any man will come after me let him deny himself and take up his cross and follow me.' I am willing to be laughed at and scorned, if only I can be a good minister, and please the Lord. Yes, I am willing to be anything, to go anywhere, so I may be preaching, for I must preach. I will accept the help the church is willing to give and not lose any time."

Now the mother, who had kept silent up to this time, spoke: "John, my boy, God bless you. Go on, there is one who will never laugh at you. If they will pay your board, I will work and pick cotton by day and sew by night. You shall have clothes and they shall be clean, too. I can pray for you as I work. There are two things that I can do, I know how to work and how to pray."

When September came John met a warm welcome at the University. He at once became a member of the J. R. G. Society and his membership was solicited for both literary societies. Though he had to take studies in academy classes, he was not despised by young men in collegiate studies. He toiled on, losing no time. In class-room, in society halls, in prayer meetings, he was regularly seen, and as often welcome. In three years two churches had called him, and, for

his sermons on Saturday and Sunday, they paid him enough to meet all his necessary expenses.

By the time graduation came, his services were in demand, all his time was busily occupied in preaching. William was not yet ready for the Freshman year; he had been going to school a little, where it was cheapest, and working a little — discouraged, grumbling. William in his foolish pride had not allowed the world to give him anything, nor is he likely to give the world anything.

That was a great day in the old church when John preached his last sermon just before going to the foreign field.

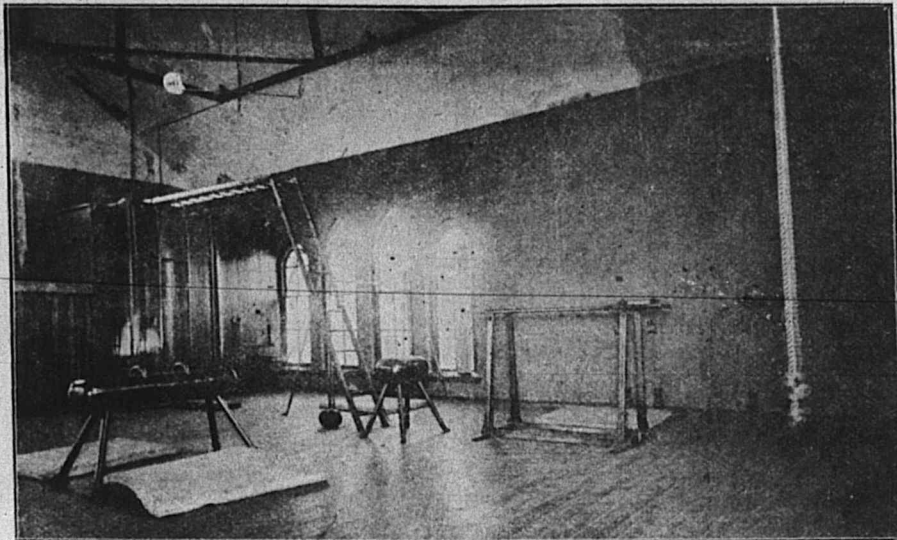
PHILOSOPHY.

Philosophy, which deals with the assumptions and theories by which all continuous thinking and living become possible, is older than the wisdom of Solomon. Milton represents Adam as a philosopher of no ordinary ability. If, as Wordsworth says, the child is our best philosopher, then we may expect the childhood of the

ter for three years, holding a scholarship there the first two years, a fellowship the last year, taking work about equally in philosophy and English, but spending much time in writing a book, "A History of English Critical Terms." This book was afterwards published by D. C. Heath & Co., and used extensively as a reference book in colleges and universities. This work, 351 pages, bound in cloth, was published while Prof. Bray was Professor of English in John B. Stetson University.

The President of the S. W. B. U. became acquainted with Prof. Bray while the latter was in residence at Chicago University several years ago, through a personal correspondence that went on between them. Convinced of Prof. Bray's political and philosophical ability and soundness, our president has since then been watching for an opportunity to engage him to teach these important subjects at Jackson, and thus be relieved to give more of his attention to other needs of the University.

The preparation and publication thus early in life of such a book as "A History of English Critical Terms,"



Gymnasium.

race, spent for the most part under the open sky, to give us a theory and view of life that cannot be duplicated under modern conditions. And so the Wise Men of the East, the Hebrew sages and the Greek philosophers attest.

All men must philosophize. They usually assume certain relations and tendencies in life, which are most in accord with their own special interests, and thus come to be one-sided and narrow. The study of philosophy is intended to show the relation of other subjects to one another, and to practical life; and to do this chiefly by a study of the mind by which all alike are comprehended and made possible.

Our best philosophy is always simple. From Plato to Emerson the thoughts that have endured are those that all can easily understand, feel and live. Tortuous verbal lucubrations end always in contradiction when some one attempts to extract the full meaning intended. "My mind my kingdom is," and why people it with uncertain shadows? When philosophy ceases to be tentative, when it points toward conduct, its comprehension is instinctive and immediate, and it seeks and requires expression in the simple fundamental root ideas of the language.

Modern philosophy tends more and more to take psychology as its point of view, and modern psychology, by experiment and observation, has to do chiefly with, (1) the simple beginnings of knowledge, (2) child nature, and (3) the imagination, emotions and will; all mental powers that are directly related to conduct and character. Philosophy is thus coming into closer touch with actual life, its practical needs, and real possibilities. It confines itself to its own peculiar province. The gates of the unknowable are left undisturbed by it, for "Who can look upon His face and live?"

PROF. J. W. BRAY, A.M.

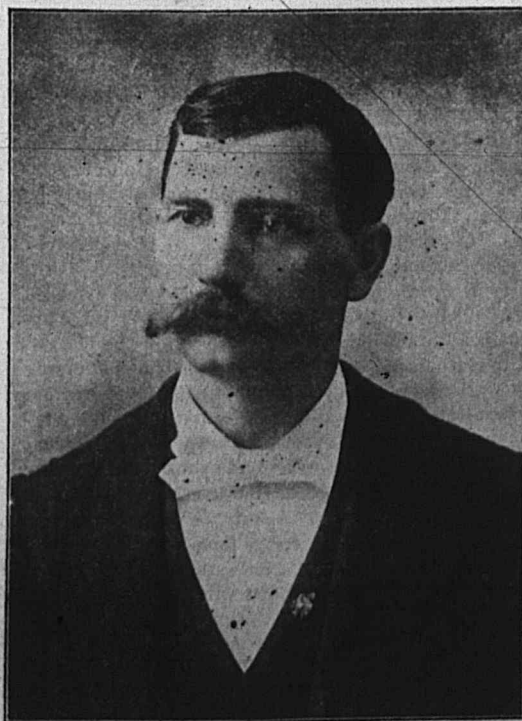
The subject of this sketch, the recently elected Professor to the Chair of Philosophy in the Southwestern Baptist University, is now 36 years of age, having been born in 1865. His birth place was near Indianapolis, Ind., his grand parents all being pioneers from North Carolina, and Baptists; one grand-father was a minister and the other a deacon in that church. He spent two years at the Central Normal College, Danville, Ind., taking the A.B. degree there in 1885. He studied and taught till 1889, when he entered the Indiana University. There he took the A.B. degree in 1891, and the A.M. degree in 1892. In the summer of this year he was married to Miss Annie Chappell, a student of Indiana University. After teaching a year he entered Chicago University, remaining there continuously summer and win-

shows Prof. Bray to be a hard worker. In fact, his health broke down at Stetson University, and he has had to recuperate on the farm the past two years. But during this time he has written another book, "Dramatized Themes," besides articles for magazines, literary journals, etc. He has taught altogether ten years.

There is no place in the college where the Christian should stand guard more vigilantly than where psychology is taught. The temporal interests of all classes are involved in the political doctrine which the coming statesmen are to learn and love. The moral nature of man—how much depends on knowing its laws and obeying them.

Logic—with whose aid truth can be vindicated and fallacies can be detected and exposed; logic—that wonderful instrument of criticism, makes the fourth subject which passes from the hands of the President to Prof. Bray.

The photograph of Prof. Bray, from which the cut



Prof. T. A. Mitchell, Stenography and Typewriting.

was made for this issue of the BAPTIST AND REFLECTOR, was taken five years ago.

THE DENOMINATIONAL COLLEGE.

Liberty is taken to publish here the following letter written by Dr. J. O. Rust to the President. It is full of good observations and suggestions.

DR. G. M. SAVAGE, Jackson, Tenn.,

DEAR BRO.—I feel a profound interest in the University at Jackson. Its work touches our denominational life at a vital point, as the influence of the institution is felt far and wide in the middle South and Southwest. We are hardly aware how important our colleges are to our denomination. They are not Jesuit institutions, cunningly designed to force our principles upon the unsuspecting; nor are they religious factories to turn out a lot of trained proselytes upon the world; but, as Baptist principles are the ripest expression of religious intelligence, these educational institutions prepare men and women for an appreciation of these spiritual truths and for the earnest practice of them. The fact is, it takes a man of calm, ripe culture to be a truly composed and lovely Baptist, just because our doctrines are so spiritual, I would even say intellectual. I do not mean to say that many who have never attended school have not been truly great Baptists, but I shall insist that the educated man in his highest intelligence finds himself growing in the line of the doctrines we teach. In view, then, of the fact that so much of what we call educa-

BACTERIOLOGY.

Bacteriology is that subdivision of cryptogrammic botany which treats of bacteria. It is derived from the Greek word *bakterion*, a little staff or rod. The word *microbe*, used especially by French writers, means about the same.

Bacteria are the smallest, simplest and commonest of plants and very tenacious of life. Found almost everywhere, they are carried about in the air. If they fall on exposed bodies they set up decomposition if the conditions are favorable.

Leuwenhoek, of Holland, produced the first really good microscope, and in 1683, saw small living organisms in material taken from the teeth. From his ample descriptions and admirable drawings we readily recognize the bacteria.

Linnaeus, the father of botany, thought it possible that in this chaos of small organisms might lie the causes of many diseases, as well as fermentation and putrefaction. Until 1852 they were regarded as animals. In 1854 Cohn insisted on their plant nature. For some years they were claimed for both the animal and the vegetable kingdoms. In 1857 Naegli formed a group which he termed *Schizomycetes*, or fission fungi. Among modern investigators we find Warming and Hausen of Denmark, Koch of Germany, and Pasteur of France.

Some make many species, others make very few spe-

The spherical bacteria have a diameter of about 1-2500 of an inch. About 300 could stand in a line across the period at the end of this sentence.

Many are the ways in which bacteria touches human life. The flavor of cheese is dependent on the bacterial flora. Many diseases of man, beast and plant are caused by them. On roots of clover are little tubercles caused by bacteria. Experiments in Alabama showed that only one-sixth as much fodder was produced where bacteria and clover could not join forces.

Bacteriology is now taught in many of our leading schools. The lectures and assigned readings in textbooks and library is supplemented by laboratory work. In the laboratory the student learns to manipulate the compound microscope of high power. He learns to clean slides and cover slips, to stain sections, to prepare culture media, the cultivation, isolation and identification of common bacteria forms; testing of antiseptics and disinfectants; bacteriological analysis of water, and bacteriological examination of air.

This is one of the subjects to be handled by Dr. Wilson in the S. W. B. U.

REV. E. B. McNEIL,

Whose portrait appears in this issue of the BAPTIST AND REFLECTOR, was a student in old Union University, 1858-'61, entered the Confederate Army as private in the First Regiment Mississippi Infantry, remaining in the service until the close of the war. He was ordained to the full work of the ministry April, 1866, and has been a successful pastor at Booneville, Miss., and of several churches in West Tennessee.

He has been a resident of Jackson, Tenn., nearly 20 years, and for more than 19 of these years has been a member of the Board of Trustees and of the Executive Committee of that Board. He gives all the time necessary to any of the demands of the school cheerfully and without compensation, is a strong believer in the school, and says he is planning for it a hundred years ahead.

He has faithfully stood at the helm during no doubt the most perilous part of the S. W. B. U.'s voyage, while it is passing the narrows and getting out into the open seas.

ADAMS HALL MANAGER.

Mr. F. C. Flowers, one of the graduates this year, with the degree of B.A., has been elected to the office of Manager of W. T. Adams Hall for the next year. During his management the year just closed, he evinced such tact and ability in this office that he has been unanimously re-elected with an extension of authority. He will give his entire time and attention to the hall. It is the purpose of the Executive Board to make this house one of order, comfort, economy, culture. The rules for the dormitories, as seen in the catalogue, pages 41, 42, show that there is some definiteness of aim in the work assigned to Mr. Flowers. With his good eyes, ears, intelligence, judgment, heart, and with his characteristic conscientiousness and industry, we expect a nearer approach to perfection than has yet been made in the conduct of Adams Hall, because Mr. Flowers did well last year, and carried on a course of studies for graduation, and because next year nothing is expected to distract his attention and take it away from the Hall and grounds. He will study also the markets, to secure for the guests under his charge every advantage possible. He will be there at all times to show new students their rooms, and, as host, to give proper care and attention to parents who come with their sons.

Mrs. Winburne will continue as matron with the same duties as formerly.

THE BIBLE SCHOOL.

The following gentlemen delivered lectures during the Bible School: Dr. Geo. B. Eager, Louisville, Ky.; Dr. J. B. Moody, Hot Springs, Ark.; Dr. E. E. Folk, Nashville; Dr. W. L. Pickard, Cleveland, O.; Dr. A. J. Holt, Nashville; Dr. W. D. Powell, Hall's, Tenn.; Dr. J. H. Butler, Trenton, Tenn.

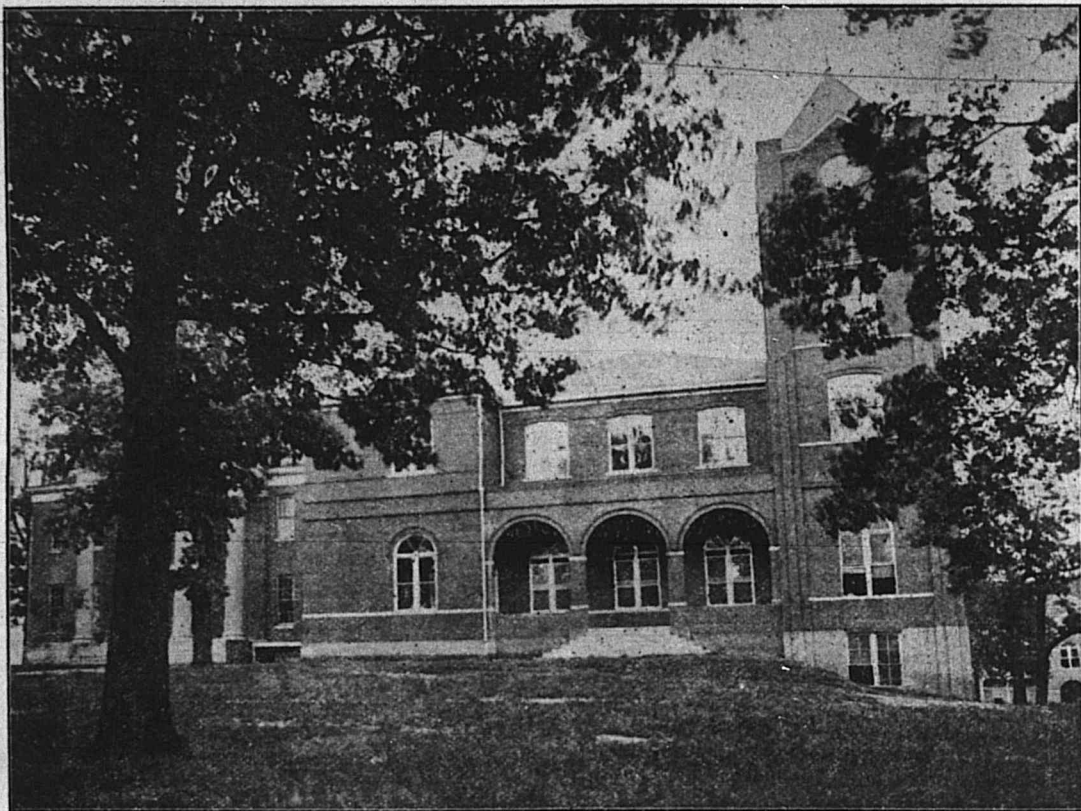
Each of these delivered a series of lectures on suitable topics. We doubt if any other of our denominational colleges has given its students an equally good assortment of doctrinal and practical matters, and equally well served.

THE GREEK NEW TESTAMENT.

Those who study the Greek New Testament as directed one year will get four hours of credit on the one hundred and thirty-six required for graduation. It is, as you see, an elective. The Greek language is a highly inflected language, capable of expressing thought with wonderful precision and clearness. The preacher and Sunday-school teacher who reads the Greek New Testament can speak with more authority. They both have a responsibility here.

THE HEBREW LANGUAGE

Is attempted to be taught carefully and thoroughly here. It is not a side issue. The teacher of it has read critically the entire Hebrew Bible and portions of it many times, with a corresponding amount of grammar work. He has found the Hebrew text so helpful and



College Buildings, West View.

tion in religion is indeed mis-education (as witness the learned misunderstanding of baptism), it is high time we should give the young a chance for that training which will enable them to give our doctrines the very highest and noblest expression in life.

I am sure, my dear brother, you have often thought of the duty of Baptist pastors to support our denominational institutions. Your heart doubtless felt our neglect of your work so keenly at times as almost to be discouraged about our efficiency in educational enterprises. But do not give up too soon. If we could only put it on our minds to be thoughtful about the University in doing a few simple things, I am sure we could cheer your heart in the work. For instance, if our Baptist pastors would speak a kindly word for the University, that would be an immense help. We make its reputation, the faculty and students create its character; but reputation is seen and secures patronage long before character is observed. Now we who know what you are doing are the ones to make your reputation the exact report of your good character by saying the kind word now and then. Again, we can see that the young in our pastorates early have their attention called to the University. Parents studying the delicate problem of where to send their children to college are greatly helped by a wise word from the pastor. Again judicious pastors can help rich members to wisely dispose of their means. This is truly one of the duties of the ministry greatly neglected because it is so sensitive and delicate. I believe that in a little time under the discharge of this duty by our pastors that the University would be equipped with sufficient endowment to make it thoroughly effective in all lines of work.

Nashville, Tenn.,

J. O. RUST.

cies, and regard the various forms as but different stages in the life history of the species, as the tadpole is but another stage in the life history of the frog.

At first the bacteria were classified as to form, round, elongated, thread-like, etc. They can also be classified physiologically:

1. Disease producing—Consumption, typhoid fever and smallpox, are examples of diseases caused by bacteria.

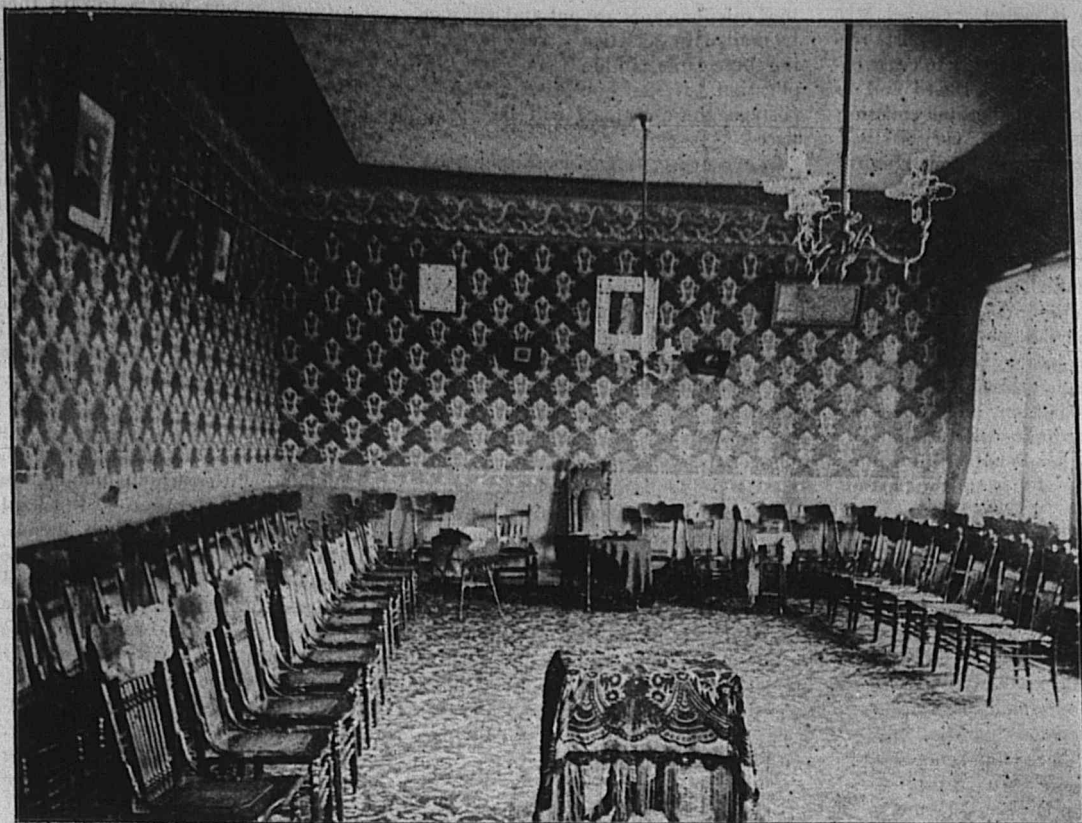
2. Ferment producing—Yeast, souring of milk, production of vinegar, and putrefying of meat, come here.

3. Color producing—Red, blue and green spots on bread, meat, and potatoes, are examples.

4. Sulphur bacteria manufacture granules of sulphur in mineral springs.

The above are only a few classes. To raise bacteria we need a suitable medium, heat and moisture. Some garden plants prefer a sandy soil, others loam or clay. Different bacteria, in a similar manner, may prefer bread, milk, potatoes or beef broth. Hot water poured on a handful of hay makes an excellent medium. When the clear infusion becomes turbid, place a drop of the liquid under a microscope of 400 power. You see innumerable dark specks moving about, but their form can not be made out. Place it under a power of 4,000 and you can see each individual with his whiplash.

Very few bacteria can endure direct sunlight. They prefer a temperature of 30 to 40 C. Cold suspends their activities, but they are usually ready to resume even after an exposure to 100 C. The vegetative or growing stage is usually killed at 70 C., but the spores or resting stage may endure 140, and a few can survive several hours of boiling. They are very prolific, increasing by division or spores.



Calliopean Literary Society Hall.

stimulating in the study of the Old Testament that he exhorts students of the Bible to come to this source of religious knowledge. It requires much time and hard labor to gain a working knowledge of the Hebrew on account of the strangeness of its words and verbal and noun inflections, but the labor is richly repaid. The Hebrew language is a marvelous consummation. It is an elective in the course to graduation here.

Dr. David Heagle's lectures on Revelation, during the Bible School, were scholarly and helpful.

The portraits of J. R. Graves, Joseph H. Eaton and J. M. Pendleton, on the walls of the theological room in the Southwestern Baptist University, stand for the line of doctrine and practice inseparably connected with these names in Baptist history.

DR. T. J. DEUPREE.

Dr. T. J. Deupree, our Professor of Chemistry and physics, may be seen in the picture of the Southwestern Baptist University's laboratory, as he appeared when the artist visited it one afternoon this summer. We insisted that he should remain as he was and be taken with the desks and bottles. Dr. Deupree graduated in the literary course at Union University, Murfreesboro, in 1854; in Medicine, at Mobile, 1875; and commenced teaching Natural Science in 1876. He has also worked in laboratories in Starksville, Miss.; Knoxville, Tenn.; and in Chicago University.

PROF. JAMES H. LAND.

Prof. Land is the dean of the College of Law and Superintendent of the School of Business, and is too well known to the readers of the BAPTIST AND REFLECTOR for it to be necessary for us to give a review of his life or work. Suffice it to say that the great success he has made in the past is but a stepping stone to the future.

He always progresses on, if our predictions are fulfilled the large amount of space that has recently been added to his departments will have to be increased. He expects students next year from nearly every State and Territory. We are sorry we cannot present his photograph in this issue but will do so some time in the future, or in the University Bulletin.

HON. C. R. POSEY, Daily Instructor in Law.

In presenting the likeness of the Hon. C. R. Posey we bring to the notice of the readers of the BAPTIST AND REFLECTOR one of the most energetic, hard working, high minded and well-equipped lawyers of whom the Tennessee Bar can boast. It was but natural that Mr. Posey should be a lawyer. His father was a lawyer and for many years judge, and most of his brothers followed their father's footsteps.

Mr. Posey was born in Kentucky and practiced for a number of years with his brother in Frankfort, Ky., coming to Jackson in 1898. Since that time his rise has been rapid and marked.

Mr. Posey is a success as an instructor and takes great delight in assisting his students in any way he can. It is

largely through his assistance that we are able to offer the excellent system of moot courts that we offer for another year.

HON. R. F. SPRAGINS, Daily Instructor in Law.

The Hon. R. F. Spragins, whose likeness is presented herewith, was born in the city of Jackson, received nearly his entire education here in the public schools, and the Southwestern Baptist University from which he graduated. The only time spent away from here was while attending the law school of Cornell University. Returning from there he entered actively into the practice of his chosen profession, and from the beginning was quite successful. He has held several important positions and has been engaged as counsel in some of the most important litigation arising in West Tennessee.

The law students during the past year have been greatly pleased with Prof. Spragins as their instructor, and it was largely through their solicitation that the University was able to secure his valuable services another year.

JUDGE ROBERT W. HAYNES.

Daily Instructor in Law in the S. W. B. U. College of Law.

Judge Robert W. Haynes, of Jackson, is descended from old and well known Tennessee families, being the oldest son of the late Hon. Landon C. Haynes, generally known, in his day, as the "silver-tongued orator of Tennessee." He was educated partly at Emory and Henry College, and graduated from the University of Carolina, at Chapel Hill.

Judge Haynes, on retiring from the army, was admitted to the practice of law, in his native State, in which he has been actively engaged ever since, with eminent success and large and varied experience.

He has many times, by his brother lawyers, been chosen and served as special Judge; and twice on account of incompetency of the regular Judge in many cases, as having been attorney therein, and also on account of the disability of the regular Judge by sickness, he has been appointed and commissioned by the Governor of the State special Judge of the 11th Circuit, presiding as such in several Counties of the Circuit, giving eminent satisfaction.

News Notes.

PASTORS' CONFERENCE.

Nashville.

FIRST CHURCH—Pastor Burrows preached to fair congregations. Morning subject, "Angels and Hornets." Evening subject, "By the Grace of God I am what I am."

EDGEFIELD CHURCH—Pastor Rust preached in the morning to a good audience. Baptized 6. Dr. Rust preached at the union services at night.

THIRD CHURCH—Bro. Golden preached at both hours. Subjects: "Fellow Helpers to the Truth," and "Humanity's Only Hope."

Received two by letter. Baptized one. 160 in Home S. S. and 65 in mission. Observed the Lord's Supper at 6 o'clock in the evening.

SEVENTH CHURCH—Pastor B. T. Lannom preached to usual congregations. Subjects, "Jesus in the Home" and "The Result of God's Call Refused." Received two by letter, and two for baptism.

IMMANUEL CHURCH—Pastor Ray preached on "Believe Something." Good audience. Union meeting at night.

CENTRAL CHURCH—Dr. Lofton's subjects were: "The Immutability of the Moral Law" and "Christ or Barabbas." 235 in S. S.

N. EDGEFIELD—Pastor Robinson preached on "Rebuilding the Walls of Jerusalem" and "God's Great Love for the World."

CENTENNIAL CHURCH—Bro. S. M. Gupton, missionary for Nashville Association, preached in the morning on "Present Sonship." Pastor Stewart preached at the evening hour on "Knowing God."

HOWELL MEMORIAL—Pastor O. C. Peyton preached at 11 a. m. on "Spiritual Ambition." Union meeting at night.

RAINS AVE. MISSION—62 in S. S. Bro. Gupton is conducting a tent meeting on Rains Ave. near the mission. Two professions last week. Good interest. Preaching every night this week. Come.

MURFREESBORO—Dr. I. J. Van Ness preached in the morning on the "Temptation of Christ" to a good congregation. No services at night.

NEW HOPE—Dr. W. O. Carver preached in the morning on "Helpfulness," Pastor J. E. Trice at night on "The Prodigal Son."

UNA CHURCH—No pastor. Dr. Folk preached at both hours to good congregations. A pleasant day.

MT. HERMON—Bro. Gregory's subject was "Dollars and the Gospel."

Knoxville.

FIRST—Bro. W. M. Vines, of Asheville, preached at both hours. Pastor Egerton is away on a trip to Europe.

BELL AVENUE—Pastor Murray preached. 199 in Sunday-school.

SMITHROAD—Bro. C. L. Bowling preached. 105 in Sunday-school.

THIRD—Pastor Murrell preached. One profession; 209 in Sunday-school.

CENTENNIAL—Pastor Snow preached. Three additions by letter, 332 in Sunday-school.

SECOND—Bro. Powers preached in the morning; no service at night. Pastor Jeffries is with his mother, who is dangerously ill.

Chattanooga.

FIRST CHURCH—Pastor Brounger preached on "The Atonement" in the morning, and on "The Smart Set" at night, to good congregations. Excellent music by 80 voices in combined chorus choirs. 288 in Sunday-school. On July 21 Dr. Brounger finishes the double series of sermons, and on the 22d goes to the B. Y. P. U. meeting in Chicago, where he is booked for several addresses, thus using a two weeks' vacation. Rev. Vines, of N. C., will supply the pulpit in his absence.

Memphis.

CENTRAL AVE—Pastor Pettigrew commenced a meeting assisted by Bro. W. E. McNeill, of Texarkana. Good services morning and evening, one conversion. These brethren have just closed a meeting at Clarksburg. Five were baptized, and the church much revived.

ROWAN—Pastor Richardson preached. Morning theme: "The Conversation at Jacob's Well." Evening theme: "Creation of the World Revealed by faith." Fair summer congregations.

CENTRAL—Pastor Potts preached morning and evening. Themes: "A Call to the Light," "Evil Pursuing the Sinner." Four additions for baptism. Three by letter.

FIRST—Pastor Boone preached. Themes: "How to pray," and "A Man With a Mission." Two received by letter.

—On July 10, 1901, at the residence of the bride's father, Mr. E. Allen of Roberson Fork, I married Miss Dora Allen to Mr. N. P. Moore of Lowdesboro, Ala. The happy party left immediately after the ceremony for their home in Ala. Mr. Moore is a prosperous young merchant, and his bride is an accomplished young teacher. S. H. PRICE.

—At Lebanon Sunday. Good congregations at both services. The funeral of Sister Eudora McGregor, Sunday afternoon, was largely attended. A sweet girl is at rest. Our extra ministers meeting at Boma, Putnam County, last week was well attended, and we hope much good accomplished. There were some ten preachers present. We discussed, ate, drank, fine water. J. T. OAKLEY.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—Rev. A. J. Holt, D.D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—Rev. F. H. Kerfoot, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

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

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

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D.D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Associations.

No. IV.

Appointment of Committees. The first business of the organized body is usually the appointment of committees. Sometimes the welcome address and response come in first, but these are incidental. The business of the body requires some order. So it is frequently the case that a committee on order of business is first appointed in order that they may report at once so that some order for the transaction of business should be observed. The chairman of this committee should be chosen because of his familiarity with the subject he has to handle. To so divide the work of the body as to give each subject its proper length of time and its appropriate order in the program is to contribute not a little toward the success of the body. The chairman of any committee is usually the first person named on the committee by the moderator. Or it may be thought better for the committee to nominate or elect its own chairman. The chairman is supposed to write the report of the committee and then call his committee together and read to them his report and let them amend or endorse and sign it. The chairman usually reads the report and is allowed the courtesy of the floor to advocate or defend it.

The moderator in appointing chairmen of the various committees should of course be able to determine the fitness of each chairman to correctly represent the subject he has to report upon. I once knew a moderator to appoint as the chairman of the committee on State Missions, a brother who was well known to be opposed to State Missions, and who had even written a pamphlet ad-

vocating what is called "Gospel Missions." He brought in a report recommending the Association to cease co-operation with the State Board and to do her work on the "gospel mission plan." The Association, very easily I think, unanimously voted down his report, and then appointed a brother who was in sympathy with State Missions to bring in another report, which, being favorable to State Missions, was unanimously adopted. The action of the moderator in appointing the "gospel mission" brother was construed to mean that he was in sympathy with that view, and if so, he was led to see its hopelessness in that Association, and if not he was lacking in ordinary discretion. To be able to select good chairmen of committees indicates ability on the part of the moderator.

The usual committees appointed by our Associations are as follows:

1. Committee on preaching, consisting usually of the pastor and messengers of the entertaining church.
2. Committee on order of business.
3. Committee on State Missions.
4. Committee on Home Missions.
5. Committee on Foreign Missions.
6. Committee on Sunday-schools and Colportage.
7. Committee on Orphans' Home.
8. Committee on Religious Literature.
9. Committee on Temperance.
10. Committee on Nominations.
11. Committee on State of Religion.
12. Committee on Resolutions.
13. Committee on Obituaries.

The report of the Executive Board brings whatever work the Association is doing within her bounds before the body, without a committee on Associational missions. Sometimes all the mission work, State, Home and Foreign, is comprehended under one head, and a committee on missions is appointed.

By all means committeemen, and especially chairmen, should inform themselves on what they are to report upon.

I have heard the chairman of a committee on Orphans' Home report on the necessity of our looking out for homes for orphan children, and who was ignorant of the fact that we had an Orphans' Home belonging to the Tennessee Baptist Convention. I heard another chairman read his report on Home Missions and only recommend that we should look out at home for those who were negligent of their religious duty, and who was evidently ignorant of the fact that we had a Home Mission Board located at Atlanta, Ga. I have been more frequently humiliated by the chairmen of the committee on Sunday-school and Colportage, who report on the importance generally of Sunday-schools, and who miss the specific work of the State Board in this department entirely.

In some Associations the chairmen of the committees are appointed a year in advance, and their names appear in the printed minutes as chairmen of the committees named. This gives ample time for such brethren to make careful preparation, and bring up well digested and matured reports on these subjects.

Almost the entire business of the Association is comprehended in the reports of committees and the speeches made in their advocacy. So it is of great importance that these reports and speeches shall be made wisely.

A. J. HOLT, Cor. Sec.

Woman's Missionary Union.

If those who desire to plan ahead for monthly meetings, will subscribe 30 cents per year for the quarterly literature to be had at 304 N. Howard Street, Baltimore, they will be greatly assisted. Literary societies arrange their work for a whole season in advance. It is well worth while to put thoughtful preparation into our missionary exercises. The

new mission cards are out and will soon be mailed to societies. Anyone desiring these cards can have them upon application. If they enclose a stamp for postage, the assistance will be appreciated.

One writes: "If you want to hear a doleful wail, just try to get a club for a Christian paper." Nevertheless she did secure 13 subscribers in a very small church. Tell us what a mind feeds upon and we can tell the character of that mind. Who can expect right principles from a family where the murders and other sensational contents of a secular paper are devoured, but where no tidings from the religious world enter? No wonder many Christians go mourning over the wickedness of the age. The value of religious and missionary periodicals is beyond estimation. One can hardly do better work than persuading our people to become subscribers and readers.

While on the subject of reading, perhaps some will be glad to have their attention called to a charming and uplifting booklet by Newell Dwight Hillis, published by Revell & Co., Chicago, price 50 cents, entitled, "Right Living as a Fine Art."

It is always pleasant to receive a letter voicing this sentiment: "Our little church is poor, but will do what we can for God and His cause."

Those who consider that all their means are required for local work take the ground that their own church is a missionary effort. So it should be, to be sure. But do we realize how much our own church ministers to our own advantage in every way? True giving is the contributing to an object from which we expect no return. But slight study of the fields where missionaries are sent shows how great is the disparity between our condition and theirs. Shall we selfishly spread our tables with abundance and deny even a crumb to those famishing for bread?

"We have in our church a Ladies' Aid Society which bears all expenses of the missionary society, such as postage, freight on the frontier box, etc., and also provides many necessities for the church. The ladies have, too, a building fund of nearly \$50 accumulated by small earnings."

The writer of the above adds: "Those of you in churches and Associations where the work is understood and well organized cannot realize how great is our need of your prayers."

Indeed we wish such excellent organization were more frequent. But prayer is needed, else we should not be exhorted to "pray one for another," "always for all saints," Jas. v. 16; Eph. vi. 18.

Why Should We Contribute to Ministerial Relief.

Is it right that we should help to support our aged ministers who are in destitute circumstances? If it is right, then we ought to do it and cease to pretend that we are doing something. If it is not right, let the next State Convention abolish the Board of Ministerial Relief, and give what little funds that come to it to some cause that is right. But I believe it right to aid these brethren.

1. Because it is one of the objects fostered by our denomination. Our denomination does not undertake or give its endorsement to any object until it has been thoroughly discussed, and the majority of the wisest and best of our people think it right and expedient. Ministerial Relief has been undertaken by the denomination and no one has questioned that it is right. Now the denomination should give hearty support to it.

2. Because there should be some spirit

of gratitude in our hearts toward these noble old ministers for the great good which they have done. They have laid foundation work and have made possible our advanced position to-day. How can we leave them to suffer?

3. Because they need it. They received very meager support for their preaching. It took all they received for daily needs. In the past there have been many churches that did not pay their pastors enough to half support them, so they had no chance to provide for a rainy day. It is a sad fact, but I will dare to mention it here, there are many churches yet that do not pay their pastor a decent living.

4. Because it is our duty to do so. They are members of our religious family, and there are duties which members of a family owe to each other. If the Lord has blessed me with abundant means, and I have a brother who is in destitute circumstances, yet he is honorable and industrious, but conditions which he could not control have brought him to penury, then it is my duty to see that he does not suffer for necessities of life. Here are these noble, faithful and honorable brethren, but they are needy. God has blessed us with means. We should not only love them, but provide for them.

C. L. ANDERSON.

Brownsville, Tenn.

Orphans' Home.

Contributions to the Orphans' Home for June, 1901:

Miss Gertrude Hill made seven garments and had others made for the children.

The Ladies' Aid Society of the Centennial Church gave nine hats for girls.

North Edgefield Church gave seven hats for boys and a set of knives and forks.

The Edgefield Church or the Ladies' Society gave Lizzie a hat and two waists.

Mrs. Amy Davis of Gallatin, Tenn., gave five gallons of strawberries and a basket of apples and pears, one jar of pickles and one jar of preserves.

Mr. and Mrs. Thomas Fisher of Carthage sent a large bucket of butter to us, others have sent butter during the month, and we thank them, too, for butter is always a treat in the Home.

Mr. Fuller sent four packages of crackers, one box of cakes, one box of candy, two boxes of crackers, three dozen oranges, one box of figs, one sack of biscuits, and money to give the children an outing.

The ladies of the Third, North Edgefield and Howell Memorial have been coming to the Home sewing, making uniform suits for the girls. How neat they all looked last Sunday all dressed just alike and made alike, no one better dressed than the other. But they will wear these dresses only when they go out, and every one feels that they are repaid for their work.

(MISS) MINNIE DAVIS, Matron.

State Missions.

Home and Foreign Missions have been pushed with much vigor and happy results up to the meeting of the New Orleans Convention. State Missions should now engage the attention of all the churches. The State Board has enlarged its work. There are larger numbers of colporters and efficient missionaries, and more houses of worship being dedicated and building than usual. Brethren, in city, town or country, see to it that our State work is not neglected. Let us meet at Harriman with a grand and glorious work done. To accomplish this, every pastor must lead his people. Here is the secret of the whole matter. Brother, to the work. Send in your money to Bro. W. M. Woodcock, Nashville, Tenn., with a prayer that it may help redeem Tennessee from ruin to life eternal.

J. T. OAKLEY.

That Dairy Farm.

So little attention has been paid to President Savage's appeal for a dairy farm for the benefit of the boys and girls attending the University, I have concluded to give a few facts on the subject.

The Executive Committee, not feeling justified in making such an expenditure, and no one else being willing to assist Dr. Savage in this effort of his to help the students, he last fall bought two fine cows for the University on his own responsibility. He kept these cows on the grounds of the University east of the campus, bought their feed and hired the labor to milk and attend them. By this means he was enabled to furnish nice rich Jersey milk to the students for coffee, and to those who at any time were not well and could not drink coffee, at the same price that they had to pay for ordinary milk from the wagon.

At the end of the past session these cows were paid for out of the profits, the students had better milk than they could buy elsewhere, and the institution now owns these two fine cows.

Don't you think that did well?

Now let us look into this question a little. The institution now owns six acres of land just east of the college campus; three on the north side of College Street and three on the south side. In each of these lots there are perpetual springs of clear running water that will always furnish an abundance of water for these cows the year round, without effort or having to send them to a pasture (quite an item in a city). With these two fine cows from last year's management, and eight more added, we would have enough to furnish an abundance of fresh Jersey milk every day to every one of our boarding students.

What will it take to accomplish this, now? Just enough money to build a barn and sheds, put good fences around these lots and purchase these cows. I should say \$750 will be sufficient to start this at once, and let the students reap the benefit this fall and winter.

What could we do with this accomplished? We could furnish our students with the finest Jersey milk that could be had at from one cent to one cent and a quarter, at most, per pint, and make enough annually to pay all expense of running the establishment and keep it going, and pay a reasonable rental on the investment to perpetually keep it up. This is no vain imagination, it has been closely calculated, and it can be done. The only thing left out of the calculation is the possibility of an epidemic disease getting among the cows.

Now, these lots of land are not being used, and this \$750 will bring them into use with the results I have enumerated. I have given these facts to show that what Dr. Savage has stated is no idle dream, but is true. And also for the further purpose that if any good brother or sister wanted to furnish the institution with this money for this purpose, they could see and know what it would accomplish.

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

Southern Students Conference.

The Southern Students Conference of the Young Men's Christian Association was recently held at Asheville. This conference was attended by 164 Southern students, representing the leading universities and educational institutions of the South. This Conference is part of the Student Christian Association, which now has 577 Student Associations with a membership of over 40,000 students, with 9,639 young men on committees, and last year had 735,564 young men in gospel meetings, and 192,735 young men in Bible classes. At the Asheville Conference there were thirty-three Baptist students, representing some of the leading Baptist institutions of the South. The program for this

Conference provides for ten days of training in definite religious work among students. The field presented is world wide, and definite meetings are held to enable the young men to choose intelligently their life work. Each day Mission Study classes were conducted by Mr. F. W. Johnson, Traveling Secretary of the Student Volunteer Movement. Normal Bible Classes were conducted by Rev. Richard Hodge, F. Boyde Edwards and Dan O. Shelton. The platform addresses were delivered each day by men who have had large experience in the work for students. Among those speakers were Mr. Robt. E. Speer, New York, Mr. J. Campbell White, Calcutta, India, and Rev. Chas. R. Erdman, D. D., Philadelphia.

The Life-Work meetings on the hill side were addressed by men who presented the ministry, missions, home and foreign, and the Young Men's Christian Association secretaryship. During the Conference ten young men declared it to be their purpose, if God permit to be Foreign Missionaries. Among the students present who declared their purpose of giving themselves to a more aggressive Christian life in their colleges were the captains of two leading University football teams and other students prominent in college athletics. Thirty-five Tennessee young men were present and it is expected that a more efficient work than ever will be accomplished by the Student Y. M. C. A., during the coming year.

VISITOR.

Children's Day at Buckeye.

Buckeye Union Sunday-school observed Children's Day last Sunday, June 23rd. There was a large crowd in attendance, and all seemed to enjoy the day very much, and were highly pleased with the earnestness and zeal with which the children performed their duty.

Rev. M. P. Woods delivered a very interesting address to the children in the forenoon, after which dinner was served on the ground in abundance.

The congregation was called together again at 1:30 o'clock, and Rev. L. H. Huff made a short talk on the purposes of Children's Day. The children gave another short program, following which Rev. Baber, pastor of the Cumberland Presbyterian Church at Fayetteville, in his usual earnest and forcible manner, delivered a very strong and interesting address to the young people.

The following was the program: Responsive Reading—23 Psalm. Prayer. By Rev. L. H. Huff. Welcome address, Barbee McKinney. Recitation. "In His name." Rosa Connel.

Address, by Rev. M. P. Woods. Recitation. "I'm so Glad I'm a Missionary Baptist." Irene Johnson. Recitation. "The Little Maid's Sermon." Octa McKinney. Recitation. "The Heathen Woman's Story." Cary Johnson.

Recitation, by Mary Whitaker. Recitation, by Lyda Ruth Evans. Recitation. "Trust in God and do the right." Maud Daves.

Recitation, by four children. Recitation. "The Heathen World." Sussie Connel.

Recitation. "Burial of Moses." Jessie Fleming.

Recitation. "What I'm Good For." Zula May Johnson.

Recitation. "God is Love." Atlee Moore and Mary Fleming.

Recitation. "The Two Pennies." Barbee McKinney.

Recitation. "The Missionary Boy." Roy Connel.

Short talk by Rev. L. H. Huff. Recitation. "Rock of Ages." Vic Whitaker.

Recitation. "Good Bye." Lizzie Curlee.

Address. Rev. Baber. Benediction.

I. G. ALEXANDER, Sec.

Big Emory Association.

The fifth Sunday meeting was held at Antioch, near Gang. The introductory sermon was preached on Friday night by S. Tunnell of Harriman.

On Saturday morning the subject, "The Opportunity of the Big Emory Association to do Mission Work," was ably and interestingly discussed by Z. T. Manish. The discussion was followed with a thoughtful sermon by A. L. Davis.

Saturday afternoon, "The Importance of Establishing an Academy at Crab Orchard, and the Academy as a Factor in Mission Work," was discussed by Asa Butler, Wm. Whitlock and others.

S. Tunnell gave a pointed and thoughtful discussion of the "Obligations of the Baptist Churches to the Rising Generation."

At night a question box discussion was had and many knotty questions, asked mainly by "disciples" present, were answered courteously but plainly and to the point.

Sunday morning was taken up with a Sunday-school mass meeting, followed by a sermon from S. Tunnell, and a collection for missions amounting to \$3.50. A bountiful dinner was spread on the grounds and heartily enjoyed by all.

We hope that much good will result from this meeting. Brethren A. L. Davis and D. W. White were for the first time with us and made favorable impressions. Bro. White disposed of quite a stock of books while at Antioch.

Work on the Academy building here is being pushed as fast as possible under the circumstances. We hope to have it ready for use in a few weeks. We are still on the lookout for a pastor for our church and principal for the Academy.

Big Emory Association meets here this year and we hope for a large and enthusiastic attendance. Brethren Holt and Folk come up, we will be delighted to see you at that time.

ASA BUTLER.

Crab Orchard, Tenn., July 2nd.

Ordination.

On Saturday night, June 29th, Bro. John W. Pruitt was ordained to the full work of the gospel ministry, by Liberty Church. C. M. J. Walker was moderator of the presbytery, and B. F. Stamps, clerk. Examination, which was very satisfactory, was conducted by the writer. C. A. Stewart charged the candidate and Bro. Walker led the ordaining prayer.

Bro. Pruitt was baptized about two years ago by C. E. Perryman, while laboring as missionary pastor, under appointment of the State Board.

Our brother has the confidence of the entire community, and being active and energetic in both mind and body, besides being endowed with that uncommon article called common sense, it is hoped that a career of usefulness awaits him in his Master's service. He is "full of the Holy Ghost and faith," and we expect much people to be added to the Lord through his efforts.

Liberty Church was about dead when

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

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1888.
A. W. GLEASON,
Notary Public.

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when you are well, to rub and scrub, but when the back aches and the head throbs, a woman's work is hourly torment.

No woman can be strong and healthy of body who is the victim of those womanly diseases which are often responsible for feminine sufferings.

Women who have used Dr. Pierce's Favorite Prescription for the cure of diseases of the womanly organs, say that work doesn't tire them any more. "Favorite Prescription" regulates the periods, dries enfeebling drains, heals inflammation and ulceration, and cures female weakness. It makes weak women strong and sick women well.

There is no alcohol in "Favorite Prescription," neither opium, cocaine or any other narcotic.

"I had poor health for nine years (ever since the birth of my child)," writes Mrs. Arminie Watkins, of Acme, Kanawha Co., W. Va. "Had female weakness, was very irregular and would suffer untold misery. Our family doctor did not do me any good and I concluded to write to you. When I wrote I had no idea that I would ever get well, but when your letter reached me I began to have hope. I commenced taking Dr. Pierce's medicines as directed and began to improve in strength. I was soon able to do the work for my family of six. I think there never were such medicines in the world. I took eight bottles, three of 'Favorite Prescription' and five of 'Golden Medical Discovery' and two vials of 'Pellets'."

Dr. Pierce's Pellets cure constipation.

the State Board sent Bro. Perryman there. Several members were added through his efforts, and the church much strengthened. It was with many regrets that the church had to give him up. If his labors had resulted in nothing more than the addition of this young brother, it was a wise investment by the State Board.

"The harvest is great and the laborers are few: Pray ye therefore the Lord of the harvest that he send more laborers into his harvest." B. F. STAMPS.

The Searchlight and Gleaner pithily says: "It's about time for Bro. Shout to come back to meeting, for you remember that big round he took last summer and he hasn't been back since."

Rev. Calder T. Willingham, son of Dr. R. J. Willingham, who is supplying for Grace Street Church, Richmond, Va., during the summer, has received four into the fellowship of the church the last few weeks. His earnest, thoughtful sermons are greatly helpful to the people.

The versatile Rev. W. B. Crompton, Montgomery, Ala., says he has found a peculiar type of Baptists which he decides to denominate "Baptists still." They are those folks who because of martial relationships and other causes have allied themselves with other denominations, but always say, "But I'm a Baptist still." It is gratifying that these Baptists are few and far between.

Rev. W. M. Vines, of the First Church, Asheville, N. C., in whose success Tennesseans are always interested, recently delivered a masterly sermon on missions and at the conclusion of the great sermon secured voluntary pledges amounting to \$1,600 for this cause. It was said to be one of the greatest days in the history of the church. Rev. W. F. Staley has been chosen assistant pastor of the church.

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BAPTIST AND REFLECTOR.

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M. and F. BALL.....Corresponding Editors.

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THE MAN OF FAITH.

It was four centuries after the flood. The world had been repopulated in three lines—the Shemitic, or Jewish race, Hamitic or negro race and Japhetic, or European race. At Babel the people had been dispersed into different nations. The world was again becoming quite wicked. The Lord did not wish to destroy it again. He had promised not to do so. He wanted to save it. But how? The best way was to train some man, and through him some family and nation, to be his witness on the earth, and prepare the world for the reception of its redeemer.

So God chose Abraham, a man of faith and strength of character. His home was in Ur, the political and ecclesiastical capital of the Chaldeans. But he was surrounded by idolatry there. It was best that he should go out into another land where he would be free from such environments. So he was called to go to the land of Canaan. He obeyed the call and went.

The advice of Horace Greeley, "Go west, young man," had a profound philosophical truth in it. It was not simply that the young man would "grow up with the country," but that he would become separated from old associates and surroundings, and would be thrown upon his own responsibility, and so would develop an individuality and a strength of character not likely to be developed in the old home, with all the old environments. It would give him an opportunity of formulating and carrying out new ideals. This was true with Abraham. It was a very remarkable fact that Abraham was 75 years of age when the call came to him—a time when most men are thinking of moving to the other world, rather than to a new country. People lived longer those days than now, but still he was considered an old man. It shows to a greater degree the strength of his faith, that at his age he should be willing to leave home and kindred and go to a foreign land. There were no railroads and telegraphs and telephones in those days. There was very little, if any, communication between the land of Chaldea and the land of Canaan. He did not know the people or the country where he was going. But the Lord had told him to go, and he must obey. Notice that his obedi-

ence was a result of his faith, and was in accordance with his faith. His obedience was beautiful. But behind his beautiful obedience was a beautiful faith.

And does not the Lord call to us now to "come out from among them and be ye separate?" Does he not command us—not, it may be, to leave home and kindred and go to a foreign land, though he may call some to do that, but at least to leave the world in which we have been living, with its worldly pleasures and associations, and go to a better country, free from all idolatry and worldliness, free from entangling alliances, where we shall be able to serve God with a pure and spiritual worship? Shall we not hear, and hearing shall we not obey the call?

Apparently, it was a sacrifice upon Abraham's part to go. But in reality it was his making. It brought him wealth and fame and influence. If he had refused to obey the call and had remained at home, he would never have been heard of again. In the path of obedience lies success and happiness. Abraham went out, not knowing whither he went. But the Lord knew. His hand was leading and guiding Abraham. It led him to prosperity and usefulness.

If we refuse to hear the call of God to us to go to that better land, the land of a more thorough consecration to Him, it means poverty and stagnation. But if we obey and follow his leadings, it will mean a life of happiness and prosperity and usefulness. Have we the faith? Lord, give us a faith like that of faithful Abraham, which will make us willing to go anywhere that thou shalt go and do anything that thou shalt do.

"VITALITY OF MORMONISM."

The following editorial appeared in the *Chattanooga Times*, of recent date. We publish it in full, so that we may not be charged with any misrepresentation. It is headed,

"VITALITY OF MORMONISM."

Under the head of "Strange Vitality of Mormonism," the *Chicago Record-Herald* says "the times abound in strange religious phenomena, and one of the strangest is the reappearance of Mormonism east of the Mississippi. Elders of the church have been seeking proselytes here in Chicago during the last few years. They have canvassed the south pretty thoroughly, have suffered a modified form of martyrdom in Ohio not altogether glorious, and now it seems that they are actually contemplating the erection of a temple in New York City."

Mormonism never entirely abandoned Ohio. There have been a few Mormon congregations in that state ever since the prophet Joseph Smith temporarily resided there. Wilford Woodruff, when he was a young man (1835), came to Tennessee from Missouri as a Mormon missionary, and established several congregations in the western grand division of this state and in Western Kentucky. Those people had pretty well disappeared, or disbanded, long before the civil war began. About 1875 a systematic Mormon propaganda was established in the south, with Chattanooga as headquarters. Now there are in the south east of the Mississippi river, hundreds of congregations and Sunday-schools and missions and about 12,000 enrolled members. They have established a town in Alabama. They conduct a newspaper organ and spend probably \$30,000 a year for supplies, such as printed matter, clothing for workers in the field, etc., and support 500 missionaries.

It is no sudden or late reappearance this sect has made east of the Mississippi river. In the last twenty-five years, they have gradually spread their proselyting labors all over the country, even into New England. Converts are not advised to emigrate westward, but rather are they counseled to stay at home, and they generally do so.

The movement has shown decided vitality in the south. The sect promises to take its place as one among the recognized churches before many years. The conversions are almost entirely confined to the humble, the lowly people of our mountain districts, and the converts are made better citizens through the teachings of the missionaries. They are industrious; they till their lands better, they live more neatly, they are, in all respects, improved, compared to their former status. We now hear seldom or not at all of any persecution of the missionaries and their converts in the south.

We ought to have no objection to these humble, earnest workers. They carry to those they teach the knowledge of a better earthly life, and they insist that the better life shall be lived. Let them alone.

This editorial is very remarkable—remarkable both for its apparent information, and at the same time for its real ignorance of Mormonism and Mormon history. Evidently the editorial was written either by a Mormon, or by some one who had read a book put into his hands by a Mormon. The *Times* has created considerable surprise and comment among its readers by its outspoken favorable attitude toward Mormonism, and it has been suspected

either that it has a Mormon on its staff, or that the paper has been brought under Mormon influence in some way. The above editorial is so full of misleading testaments that it is difficult to notice them all. We will notice a few of them, however.

1. The *Times* says: "There have been a few Mormon congregations in that State [Ohio] ever since the prophet, Joseph Smith, temporarily resided there." "The prophet, Joseph Smith!" This expression confirms our suspicion that the editorial was written by a Mormon. His speech betrays him. No one but a Mormon would speak of Joseph Smith as a prophet. This phrase is continually on Mormon lips. The statement that "the prophet, Joseph Smith, temporarily resided in Ohio" is down-right funny. Here are the circumstances: Joseph Smith went to Kirtland expecting to stay there permanently. He built a temple, which was finished and dedicated. He started a bank, of which he was cashier and Sidney Rigdon president. In the bank he had boxes with glass sides, lined with silver dollars. The body of the boxes, however, was filled with sand. He had beautifully engraved bank notes printed, and put them out into circulation, but when they came back he refused to redeem them. A banker from Pittsburg who had been taking some of his notes came down to see him about the matter. He very coolly told the banker that he did not want to redeem his notes, but intended them as a circulating medium. The Pittsburg bank refused to take the notes, and threw them back on the people. They arose in their wrath and were about to lynch Smith and Rigdon, but they managed to make their escape at night, and were pursued for a distance of 200 miles by their enraged victims. They never returned. "Temporarily resided there!" Well, yes.

2. The figures in regard to the number of Mormons in the South are, we think, exaggerated, as we should expect them to be, coming from a Mormon source. We doubt if there are "about 12,000 enrolled members." Still there are a good many. The statement that there are 500 missionaries at work in the South is correct. These facts should arouse the people of the South.

3. The remark that "converts are not advised to emigrate westward, but rather are they counseled to remain at home, and they generally do," is only a half truth. As a matter of fact, the Mormons used always to advise their converts to emigrate westward—to go to "Zion." And as a rule they do this now whenever they think they can get people to go. But sometimes they do counsel them to stay at home. There are several reasons for this.

1. the poverty of the converts, to which the *Times* refers. Formerly they went on foot or in hand carts, at little expense. But it costs something to travel now.

2. The policy of the Josephites—the sect of Mormons who are followers of Joseph Smith, Jr., and located at Lamoni, Iowa, with about 30,000 members in the United States—is to colonize their converts instead of having them move to Lamoni. The Brighamites—who are known by us preeminently as Mormons, whose headquarters are in Salt Lake City, and who have a membership of 250,000 in the United States—had been accustomed, as we stated, to have their converts move to Salt Lake City, but they are beginning to take some lessons from the Josephites, and are disposed to adopt their policy.

3. The Brighamites always have been a political sect, almost purely so, and their favorite policy is to obtain and wield the balance of power in any State. They now control Utah absolutely, and hold the balance of power in Idaho, Wyoming, Nevada, Colorado, Arizona and New Mexico. They are beginning to reach out after the States east of the Mississippi River. This is one special reason why they are adopting the policy of leaving their converts here.

4. The remark of the *Times* that "the sect promises to take its place as one among the recognized churches before many years" not only shows decided sympathy for the Mormons, but at the same time a decided ignorance both of Mormonism and of Christianity. Mormonism is neither the church of Christ nor a church of Christ. It is a very travesty upon the name. It is subversive of Christianity, and any one who says that it will "take its

place among the recognized churches before many years," simply does not know what he is talking about, or he takes Christian people to be fools.

5. Let us grant for the sake of argument that "the converts are made better citizens through the teachings of the missionaries," though we doubt very much the truth of the statement. At the same time it should be known that the missionaries do not at first teach all of Mormonism—not by a great deal. They give the converts at first only the "milk of the gospel," as they say, and reserve the "strong meat" until they become strong in the faith, and the missionaries think they will be able to stand it. If any one thinks that the result of the teachings of Mormonism is to make better citizens, he should go to Utah, as we have done, and see and hear some things for himself. We have told many of these things in our book on Mormonism. We could not tell them all. We may only say here that the results are demoralizing in the extreme. We shall send the editor of the *Times* a copy of our book and only ask that he read it carefully, in order to have his eyes opened to some things of which he is evidently very ignorant.

THE SOUTHWESTERN BAPTIST UNIVERSITY.

This is the Southwestern Baptist University edition of the BAPTIST AND REFLECTOR. We published a similar edition last year. It seemed to give great satisfaction, both to the friends of the paper and of the school. The interests of the school, and the paper are in fact very closely connected, if not identical.

We have had occasion to say so much about the University in the past that we hardly know what to say now. It has been very gratifying to the friends of the institution to see its remarkable growth, both in the number of its students and in its buildings during the past several years. It has a very able faculty, and with the new men who have recently become connected with it the school is prepared to do better work than ever before. We trust that it may have a large patronage next session. There is one thing, however, the school needs, and that is money. It ought to have at least \$100,000 additional endowment, not only to pay its teachers better salaries, as they richly deserve, but also to employ additional teachers, and to give the members of its faculty an opportunity to cultivate themselves more thoroughly in their special branches, as is done by many other schools.

There is one fact which is, perhaps, not generally known to which we wish to call attention. The University gives free tuition to those who are studying for the ministry and to the children of ministers whether living or dead. As a result, there are some sixty-five or seventy students every year in the school receiving all of its benefits, but without paying a dollar of tuition. We do not say that this ought not to be, but we do say that when the faculty of the University are giving their time freely and gladly for the education of the young ministers and children of ministers, the Baptists of the State ought either to share the burden with them, or increase the endowment of the school so as to enable them to carry the burden without so much hardship, as is now necessarily entailed upon them.

PERSONAL AND PRACTICAL.

—We see in one of our exchanges an article recently published in the BAPTIST AND REFLECTOR, and which we paid for, but which is published in the other paper without any credit being given.

—In Spain and Mexico there have been considerable demonstrations against Catholic priests on account both of their oppressions and their immoralities. It is probable that some priests will be compelled to leave Mexico, but it will make very little difference with them if they do. They will simply come over to the United States, where they will be welcomed with open arms.

—It is stated that there is not a New Theology man in the recent graduating class in the Theological Department of Colgate University. This is gratifying. At the same time, however, it was to be expected. They did not teach the New Theology at Colgate University, did they? Why then should there be a New Theology man in the graduating class?

—The *Watchman* well says: "Most of the arguments in favor of the canteen, which are now so industriously propagated by high army officials, rest upon the assumption that the average soldier is so confirmed in his drinking habits that some sort of provision must be made by the Government for gratifying his appetite. That is about the severest reflection on the American soldier that could be made."

—When the Duke of Wellington first went to the court of Louis XVIII, the French marshals whom he had defeated, turned their backs upon him. The king apologized for their rudeness. "Never mind your majesty," replied Wellington; "they have got into the habit, and they can't get out of it." This was a very severe retort, but we do not know that we have ever heard a finer one.

—His many friends in this city were glad to see Brother T. T. Thompson, of Memphis, in the city last week. We regret, however, to learn that his health has not been very good recently. He is off taking a vacation. We hope that he will soon be fully restored to health and strength, and that he may be able to continue the great work he is doing in Memphis. Brother Thompson is one of the strongest preachers we have in the State.

—To the *Journal and Messenger*: We do not object to counting the negroes among Southern Baptists. What we object to is your counting them as constituents of the Southern Baptist Convention, and using the large number thus secured, in an unfavorable comparison of the constituents of the Convention with the constituents of the Anniversaries, when as a matter of fact the negroes are not constituents of the Convention at all, but have a Convention of their own.

—We ran up to Chicago last week for a day on some business. While there we, of course, called at the office of *The Standard*. We found Bro. Dickerson, the Managing Editor, quite busy, having undertaken double work since the retirement of Mr. Edward Goodman from the *Standard*. The Baptists of Chicago are anticipating the meeting of the B. Y. P. U. next week with pleasure. They are expecting a large attendance. We were sorry that we did not have time to call upon Dr. Christian.

—The *Christian Advocate* says that it has "reached the deliberate conclusion that a regular bureau is at work to force the restoration of the whisky canteen. This bureau is supplied with money from some source, and it is using this money to effect its purposes, putting a part of it into the tills of 'the great journals,' where it will do the most good." This is a pretty severe charge. And yet it certainly looks a good deal that way. Where the money comes from we do not know, but everything would seem to indicate that it comes from the liquor dealers.

—Bro. Landrith, editor of the *Cumberland Presbyterian*, recently told us of an airship which has been invented by a Baptist preacher, Rev. Cannon of Pittsburg, Texas. We remarked that one would have thought that a Baptist preacher would have been more at home in the water than in the air. Bro. Landrith now informs us that "Rev. Cannon expects his airship to be equally as effective in the water and in the air. Like everything else emanating from that great church, the Cannon airship will be amphibious, and we hope, that like all good Baptists, when the right time comes it will fly." This is certainly a remarkable airship, which will fly in the air or sail in the water.

—We call special attention to the letter of Bro. M. M. Welch, Secretary pro tem of the Home Mission Board, published on another page. As Bro. Welch says, the Board is now passing through a crisis on account of the change in its plans of work ordered by the Convention, and especially on account of the loss at this time of the strong head and hand which have been the directing force of the Board for the past two years. At the same time the demands upon the Board are greater than ever, while, as Bro. Welch states, its receipts have fallen off. Now more than ever the Baptists of the South need to rally to its support, in order to carry it safely through this crisis.

—The recent death of Joseph Cook is a great loss to the religious world. For several years he has been in very poor health and had retired from active work. But about twenty years ago there was no one in this country whose personality was more distinctly felt than was his. His Boston Monday lectures continued to draw large audiences through a series of years, and attracted wide attention all over the country. He did valiant service in battling for orthodox Christianity as

against the higher critics and the evolutionists. His lectures on Biology were especially interesting, and the preludes to his lectures upon current topics were always juicy and striking. He delivered courses of lectures also in many other cities around the world.

—We enjoyed a visit to Columbia last week to attend a New Century meeting being held there. The following ministers were in attendance: A. S. Pettie, R. K. Dawson, R. Hull, J. E. Hight, W. T. Ussery, D. E. Dortch, R. A. Fitzgerald, W. L. Howse, I. S. Baker. These with Bro. J. P. Brownlow and some other laymen took part in the services and made the meeting quite an interesting one, in spite of the fact that the attendance was not large. Dr. Pettie is doing a fine work at Columbia. During the ten weeks he has been pastor, there have been some 25 additions to the church. He baptized several last week. His people say he is the best preacher in town. We look for large results from his ministry there. It was a pleasure to be again in the hospitable home of Bro. Joe I. Brownlow.

—President G. Stanley Hall, of Clark University, caused a sensation at the meeting of the National Educational Association in Detroit last week, by declaring that higher education unfitted young women for wifehood and motherhood. This doctrine met hot opposition from Col. F. W. Parker of Chicago. Col. Parker said: "The day may come when this idea of education will go into effect. I don't know when, but I do know, thank heaven, that before that day I shall be dead and gone. I have seen something of this foreign idea of the education of women. I have been at an affair in Germany where the men gathered in one part of the room to talk philosophy and the women in another to talk like silly geese. I prefer the American women." Where Professors disagree on such an important matter, who shall decide?

—Some one tells of the advice that President Lincoln once gave to Secretary Stanton. The latter was all out of sorts because some army officer had refused to understand an order, or at least had not obeyed it. "I believe," said Mr. Stanton, "that I will sit down and give that man a piece of my mind." "Do so," said Mr. Lincoln; "write it now while you have it on your mind. Make it sharp; cut him all up." That was advice just to the notion of Secretary Stanton, and so he got up the letter in sulphurous fashion, and proceeded to read it to the president. "That's right," said the president, "that's a good one." "Whom can I get to send it by?" asked the secretary. "Send it!" replied Lincoln—"Send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

—Referring to the new Board, the establishment of which was considered by the Convention at New Orleans, the *Christian Advocate* says: "It would have been rare fun to see any Board trying to force any Baptist Church of the South into co-operative efforts." It certainly would. We should just like to see a Board, or any other set of men, call them what you please, trying to force the Baptists of the South into co-operative efforts, or anything else. They would not only kick out of the traces, but they would kick the spatterboard and the whole wagon to pieces. Baptist Churches can't be forced into anything. We do not suppose, however, that it was contemplated that the new Board would attempt to force the Baptist Churches of the South into co-operative efforts, but to lead them into co-operative efforts, which is very different from forcing them. Dr. Hoss was speaking in Methodist not in Baptist language when he used the term "force."

—The *Religious Herald* endorses the suggestion made by Dr. J. O. Rust in the BAPTIST AND REFLECTOR recently that a new Seminary should be established in connection with Baylor University. The *Herald* claims, however, to have been the inventor of this suggestion. But it says: "Would not such a school, if it became prosperous and influential, bring to an early issue the inevitable question of dividing our Southern Baptist Convention? That question is sure to confront us in a practical way, at no very distant day." So far as the Seminary is concerned, we shall make no objection to it. There are various and manifest reasons for its establishment. We should regret very much, however, if it should result in dividing the Southern Baptist Convention. We are for the Convention—for one Convention. We believe that the Baptists of the South can be thus more efficient than if divided into different bodies, and that they will retain their homogeneity better. The Baptists of the North have three or four Seminaries, and yet they have their Anniversaries in common. Why not we?

THE HOME.

A Child's Song.

God gave me a little light
To carry as I go;
Bade me keep it clean and bright,
Shining high and low;
Bear it steadfast, without fear;
Shed its radiance far and near;
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way,
Rough may be the road, and long,
Dark may be the day,
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little girl can sing,
Make the whole world gay.

God gave me a little heart
To love whate'er he made;
Gave me strength to bear my part,
Glad and unafraid.
Through thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and thou my light,
So my trust is stayed.

—Laura E. Richards

Deceiving Mother.

"I'm hungry," announced Charlie for the fourth time that afternoon. We children were playing store out behind the house.

"Let's have some more crackers," he continued, "Allie, it's your turn to go in after them."

Father always kept a barrel of crackers in a corner of the pantry to aid in meeting the brisk demands our appetites made upon mother's baking.

"Go in careful, now, so mother won't hear you," admonished Charlie, "'cause when I went in last time she said it seemed as 'o we'd eat her out 'o house and home. She's in the sitting-room sewing, and she won't know anything about it if you don't rattle the door latch. Hurry up, now, slow poke!"

Little Allie hesitated, a troubled look creeping over her sweet, serious face. She loved to do things for people and have everybody happy, but still—

"I'd rather ask mother first," she faltered.

"Yes, and have her say, 'No, you've had crackers enough', I s'pose," retorted Charlie, impatiently.

"But," insisted little Allie, faintly, "if mother don't want us to have 'em, 'twould be wrong to take 'em."

"Hugh!" cried Charlie contemptuously; "I'll go myself, 'fraid-cat!" And off he ran, his curls shaking and shining in the sunny air.

He lifted the door latch lightly, and stole into the kitchen. Mother was singing softly to herself at her sewing in the next room. Charlie tiptoed to the open door and looked in. Pretty, bright, busy little mother! There were the trousers he had torn so dreadfully the other day, when Smith's dog had run at him and he had climbed the fence. How neatly she had mended them, and the stockings, too! And now she was cutting out the girl's new dresses. Mother had lots to do, he reflected, and oughtn't to be—plagued. Just then her singing took words. "Hush, my dear, lie still and slumber," she sang, tenderly. Charlie had often known the comfort of that hymn, with those arms close about him and those lips brushing the curls of his weary little head. He marched boldly into the other room, and stood, smiling but anxious, before his mother.

"We want something 't eat, mother," he ventured. "Can't we have a cracker?"

Mother laughed. "What! Hungry again? Don't seem possible! Well, you may get a couple of crackers apiece; and there's a jar of new cookies on the broad shelf—you may each have one of those. But remember, no more 'till supper time."

A moment later Charlie joined us children behind the house. "Two crackers and a cookie apiece!" he proclaimed, jubilantly.

But little Allie drew back in deep distress. "I don't want any," she said, sadly. Her lips quivered, and tears shone in her eyes.

Charlie could not bear that. "Take 'em, goosie," he said, tolerantly. "Mother said we could have 'em. Spose I'm afraid to ask mother?"

So little Allie took her share with the rest. "Charlie, you nice boy, you!" she exclaimed contentedly. —*Adelaide Davis Reynolds in the Sunday School Times.*

Queen Victoria's Lace.

The queen possessed what is probably the most wonderful collection of lace in existence, and, though the trousseaus of most of her granddaughters, besides those of her daughters and daughters-in-law, have been generously dowered, there are still vast and priceless quantities.

The care of it rested with her majesty's head wardrobe woman. Lists are kept of the lace, and histories attached to many of the pieces which give them great historic value. A good deal belonged to Queen Charlotte, who was a woman of great tastes in all sorts of needle work; but much has either been given to the queen by her relatives, foreign royalties or people interested in the manufacture of certain sorts of lace or purchased by her. Some of the finest specimens of Point d'Alencon, Mechlin, Brussels, Chantilly, Point de Venice and Point d'Espagne are among the royal treasures, besides most exquisite pieces of Honiton, including the queen's marriage veil and flounces.

There are also rolls of old-fashioned embroidered blonde net in silver and gold thread and strips of beautiful lace with raised flowers and fruits. Included in the collection of lace are entire dresses, Brussels, Mechlin and Valenciennes, beautiful shawls, large sleeves and quaint head lappets, as well as a large quantity of the most beautiful Indian embroidered muslins, both made up and in the piece. A few years ago a closet was opened in St. James' palace, and in it, among other things, was a large quantity of lace that had belonged to Queen Katherine of Aragon. This the queen gave to Princess Henry of Battenberg.

POSITIONS FILLED.

The Nashville Business Exchange, 310 1-2 Union Street, Nashville, has been established nine years. It has filled hundreds of positions with bookkeepers, stenographers, clerks, mechanics, servants, and help of all kinds.

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NASHVILLE BUSINESS EXCHANGE,
310 1-2 Union Street,
Nashville, Tennessee.

The Czar's Hand in Washington Society.

The recent granting of the title of Countess to Mlle. Marguerite Cassini, is mistress of the Russian Ambassador's household and is looked upon as one of the most graceful and dignified hostesses in Washington. The title of Countess was given to her a few weeks ago by a special ukase of the Czar of Russia, and the new dignity will add greatly to her social position.

In spite of her tact and her charming manners, some of the wives and daughters in Washington society refused to give her the position that Count Cassini considered to be her due. The trouble was that she was neither the wife nor the daughter of a diplomat; and there have been numerous heart-burnings, discussions and delicate negotiations in regard to questions of precedence. Now her social rank is the same as if she were the wife of the Ambassador.

Countess Cassini is tall and slender, with dark brown hair, fine brown eyes, and a fine complexion. She is highly educated, and speaks several languages with fluency. She is an ardent golf player and also enthusiastic over automobilism, fencing and wheeling. With her love for active sports goes a delightful modesty and womanliness.

Since the age of four years she has been a member of her granduncle's household.

What a Century Has Done.

This century received from its predecessors the horse, said the *Brooklyn Eagle* last week; we bequeath the bicycle and the motor car.

We received the goose-quill and bequeath the typewriter.

We received the scythe and bequeath the mowing machine.

We received the hand-printing press; we bequeath the cylinder press.

We received the painted canvas; we bequeath lithography, photography and color photography.

We received the hand loom; we bequeath the cotton and woolen factory.

We received gunpowder; we bequeath lyddite.

We received the tallow dip; we bequeath the electric lamp.

We received the galvanic battery; we bequeath the dynamo.

We received the sailing ship; we bequeath the steamship.

We received the beacon signal fire; we bequeath the telephone and wireless telegraphy.

We received ordinary light; we bequeath Roentgen rays.

A Little Bird-Mother.

It is very hard to get acquainted with a humming bird. Do you know why? It is because the bird is so shy and can fly so fast.

A humming bird once built her tiny nest where it could be seen from a gentleman's window. One day a heavy shower was coming up, and just as the first big drops began to fall the little mother came flying home. What do you think she did? She took a large leaf from a tree close by, put it over the nest so as to cover it all up, and then flew away. The gentleman wondered why the leaf did not blow away. He found it

Prevent Baldness

And Cleanse the Scalp of Crusts, Scales, and Dandruff by Shampoos with



And light dressings with CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothes irritated, itching surfaces, stimulates the hair follicles, supplies the roots with nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions Use

CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and chafings, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves to women, especially mothers. CUTICURA SOAP combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.

Complete Treatment for Every Humor. CUTICURA SOAP, to cleanse the skin of crusts and scales, and soften the thickened cuticle. CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood.

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was hooked fast to a tiny stick just inside the nest. When the storm was over the little mother came home, unhooked the green umbrella, and found her baby birds all nice and dry.

What You Are.

A little boy on the scales, and being very anxious to outweigh his playmate, he puffed out his cheeks, and swelled up like a little frog. But the playmate was the wiser boy. "Oh!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes—sometimes upon God Almighty, by the virtues we would like to have! It doesn't do any good. You may impose upon your neighbor's judgement, and get him to say you are a fine fellow—noble, generous, brave faithful loving; but if it is now deeply true, if you are not generous, brave, and loving, these fancied qualities are not moving him to be generous, brave and loving. "You can only weigh what you are." —*The Wellspring.*

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,
304 East Second Street, Chattanooga, Tenn.
to whom communications for this depart-
ment should be addressed—Young South
Motto: Nulla Vestigia Retrorsum.

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

Mission topic for July, THE FOREIGN
BOARD.

I wonder if you ever think what an
awful burden of care and responsibility
rests upon the body of good men who
constitute the Foreign Board. Pray for
them!

Young South Bible Learners.

Are you learning the verses these hot,
hot days? Learn Gen. viii. 22.

The Student Band.

I am hoping ever so many of you are
"taking the examination" given in last
week's paper. Let me hear from you
by August 24th. I have sent "Black
Rock" to Reese Puckett and Mary Edna
Everett for the sketches of the life of
Savonarola.

YOUNG SOUTH CORRESPONDENCE

I wish you could have been here yester-
day. We had such a delightful "All-
day Meeting" in the parlors of the First
Church. There were representatives
from eight churches of Ocoee Associa-
tion present. We discussed the lights
and shadows of mission work, taking in
the morning the "Hindrances" and in
afternoon the "Helps." Mrs. Jett of
South Chattanooga, and Mr. Ramsay,
the leader of music in the First Church,
sang beautiful solos—both embodying
the sentiment of complete submission
to the will of the Father. Mrs. W. E.
Rape, Vice-president of the W. M. U. of
Ocoee Association, presided. At noon a
most bountiful basket lunch, with ice-
cream, tea, coffee and melons, was
served, and several of our brethren
came in and enjoyed the social hour with
us. At the end of every hour, the bas-
ket was passed, and over \$5 was gath-
ered in for Ocoee missions and the first
payment on \$50, which the Ocoee Bap-
tist women are to give towards a "schol-
arship" in Carson and Newman Col-
lege. Some forty ladies were present in
spite of the great heat and the absence
of so many from the city. We talked
of many improvements in our "Wo-
man's Work" for next year, and we sold
Dr. Meyer's books for the First Church
ladies, beautiful housekeeping aprons
for the Second, and "Cook Books" just
from the press, for the Central Church
"Dorcas Society." Now, I tell you all
this, not that I expect you to be espe-
cially interested in this particular meet-
ing, but that it may be suggestive to
you. I feel sure that somebody in near-
ly all the Associations in Tennessee will
read this, and if some devoted woman
would thereby be moved to call all the
societies in her Association to quarterly
or even an annual conference, I know
good would be accomplished. We can
see great progress here since we began
to have these quarterly meetings. Each
society makes a three-minute report in
writing, not only of the money collect-
ed, but of the methods of work, etc.,
and we learn much of each other. Try
our "All-day Meeting" once!

Yes, indeed! We have some letters.
July is "picking up," as our old black
mammy used to say.

First of all, let me give you the post-
man's message. He bids me ask you
not to put money in these very thin en-
velopes. He gave me one only this
morning that was torn clear across and
dollar bill could be seen very plain-

ly inside. It was marked "Rec'd. in
bad order," and it is a wonder that it
passed through so many hands intact.
So, won't you remember to use stout
envelopes when you enclose bills or
coin?

I know that you will smile and feel
like clapping your hands, when I tell
you I have a private letter from our
own dear missionary and that you may
read part of it. It is dated New London,
Md., and that will be her address for
some weeks, I suppose. She says:

"I am so grieved to hear of your ac-
cident. I hope the arm will heal rapid-
ly and you will soon be able to use it
again. What a mercy it was not the
right hand! I passed through Chatta-
nooga on the morning of the 18th of
June, and was tempted to look you up,
as we had some time there, but it was
so early. We had a most delightful
stay in Tennessee, and a lovely recep-
tion in Memphis, but Salem, my old
home, gave me an ovation. The excite-
ment of it almost put me in bed. I am
sending you a program, but that does
not tell half the story. Two solos were
sung by former music pupils of mine,
one of whom is now the mother of three
children. The addresses were so touch-
ing, but too full of pain. I felt so over-
come with a sense of my unworthiness.
But the biggest thing was the hand-
shaking, and the distribution of some
300 kisses, and yet many went un-
kissed! My old infant class are now great big
boys and grown up young ladies, and
some of them had to be introduced to
me! Oh! I wish you could have seen
the reunion. It was surely a foretaste
of heaven.

"I made only a short stay in Salem.
I had too many friends there to rest.
We are now in Maryland in a lovely
quiet farm house, and I am so much
enjoying the rest, and feeling strength-
ened each day. We will return to
Salem in August and in October to
Tennessee, and I shall be with you in
Chattanooga on my way to the Con-
vention at Harriman.

"My husband joins in love and hopes
for your speedy recovery."

BESSIE HARLOWE MAYNARD.

Now, I know you will be grateful as
can be to me for sharing my letter with
you. Continue to pray earnestly that
Mrs. Maynard's health may be given
back to her. The physicians encourage
her to hope much from complete rest
and quiet.

I wish I could show you the pretty
little Japanese picture frame she has
sent me, with the promise of a new
picture later.

I am so glad to tell her and all of you
that my arm is much improved, and I
can use it a good deal now. I feel that
God has been most kind to me.

It goes without telling how charmed
we will be to see Mr. and Mrs. Maynard
next fall in Tennessee. We are anti-
cipating their coming with infinite pleas-
ure. The Harriman people will appre-
ciate the presence of such honored
guests, I know. Having tested Harri-
man's hospitality once, makes me long
for more of it. I am giving up every
other trip, looking forward to that one
in October.

But "there are others," you'll be tel-
ling me soon, if I do not pass on.

No. 1 is from Harriman:

"I have just returned from my vaca-
tion, and I find our money for June has
not been sent you. Enclosed you will
find \$2, our usual amount for Japan.
May God bless our editor and restore
her to perfect health."

MRS. SUBLETTE.

Many thanks! We always know we
can count on these "Juniors." Mrs.
Maynard must meet them in a body
during her stay in Harriman. Will they
wear the brown and yellow badge of the
Young South? Perhaps, though, they
have adopted the colors of the Tennes-
see B. Y. P. U. Mrs. Sublette will see

to it that we know them some way.
They have been so faithful that it will
be a delight to all friends of the Young
South to meet them and clasp hands. I
know they will be anxious to be used
in the work of the Convention.

Sevierville sends No. 2:

"Enclosed find \$2.15, receipts of the
Sevierville Sunbeams and Infant Class
for the last quarter. Give \$1 to Mrs.
Maynard and the rest to our Orphans'
Home. We hope soon to have the stars
in another card pierced."

MRS. H. B. CLAPP.

They don't mind the weather in
Sevierville, do they? We are so much
obliged.

Dodoburg is here in No. 3:

"Enclosed find \$2.93. Give \$1 to our
missionary and \$1 to China from Mrs.
Wright, my 'missionary neighbor,' and
divide the rest between China and the
Orphans' Home." R. H. MARTIN.

We are most grateful. The little
book ordered has been sent.

Now, hear from McKenzie in No. 4:

"Dr. Holt's 'open secret' has reached
the ears of the Infant Class of McKen-
zie S. S., and with hearts full of love and
sympathy they send their birthday of-
ferings, \$2, for the Orphans' Home.
May God bless the Young South and
crown their efforts with success!"

MRS. M. E. JONES, Teacher.

Now, what could be sweeter than
this? These dear tiny ones gratefully
give their birthday pennies to the or-
phaned ones in charge of Tennessee
Baptists. If everyone who reads this
would do as much! Who will send a
penny for each year you have lived, or
that God has spared your children in
your own happy home? Send them on
before you forget it. Dr. Holt wants to
get the inside of the Home in perfect
shape by fall. Won't you help just this
little bit? Pile in the birthday pennies
and let us thank McKenzie for the ex-
ample set by Mrs. Jones' class.

No. 5 asks for literature for Elizabeth-
ton and it has been sent.

No. 6 comes from Hillville:

"Find enclosed 80 cents for the
Orphans' Home. I wish it were 'dollars'
instead of 'cents.' If each member
would determine that these summer
months should not drag, the 'dollars'
would be plentiful. The Journal comes
all right and it is needless to say how
pleased I am with it. Our church is
without a pastor at present. Pray that
one may be sent us speedily. I am so
glad Mrs. Maynard's work continues
while she is here. May her health im-
prove rapidly. Those contributing are
Mrs. A. L. Powell, Pattie, Nettie Lee,
Flossie and Earl Powell, Horace Brown
and Estelle Richardson."

PATTIE POWELL.

Just see what one girl can do when
she has a willing mind! We thank
each one, and we hope the Lord will
soon give you a faithful pastor.

No. 7 comes from Trenton:

"The book, 'Black Rock,' came yester-
day, and I am glad you thought my
sketch of 'Savonarola' good enough to
deserve it. We will send you some
money soon for Japan."

MARY EDNA EVERETT.

We are so glad we may hope to hear
soon again from these faithful little sis-
ters in Trenton.

Hickman sends No. 8:

"I hope you will pardon our long de-
lay. We are so glad our dear mission-
ary has reached her native land and
dear friends. How glad we would be to
meet her and clasp hands with her and
hear her talk of Japan. Would it not
be nice if some arrangement could be
made for her to meet the Young South?
Has she seen the pictures sent you yet?
We send \$1. Please divide between the
Orphans' Home and Japan. We send
love to both Mrs. Maynard and Mrs.
Eakin." LENA AND GRACE SMITH.

Thank you very much for your con-

tinued remembrance of our work. No.
Mr. Maynard will get the pictures
when she visits Mrs. Eakin in October.
"A Young South Convention!" That
would be lovely. Maybe we'll be equal
to that some day. At present we'll
have to be content with the brown and
yellow badges, wherever Mrs. Maynard
goes. You will see in the paper where
she will be from time to time, and of
course every member of our Band will
go to hear her.

No. 9 is also from Hickman:

"Here I am again with my little of-
fering, 15 cents. I am nearly two years
old now. I meant to send Mrs. Maynard
my picture, but the ones I had taken
were not good. May the Lord bless all
the sweet babies in our Babies' Branch.
I talk to my mamma all the time and I
can help her milk a little."

RUBY IRENE ASHLEY.

We are so much obliged. May you
grow up with the Young South, a great-
er comfort every year of your life.

Now No. 10 from Paris, the last, and
the "banner" letter so far for July:

"It was such a great pleasure for me
to attend the 'General Association' in
Murray, Ky., where I heard Mrs.
Whayne, of Louisville, make such an
earnest appeal to mothers in the inter-
est of Sunbeam work. It was such a
treat, and I did wish for all the children
to hear what was said. We have warm
weather, but I'm glad to tell you that
the Paris Sunbeams can send

SIX DOLLARS AND FIFTY-SEVEN CENTS

for dear Mrs. Maynard. We all join in
giving her a warm welcome to her home
and to Tennessee. We will be so glad
to have her in Paris during her vacation.
Little William Lasater sends 25 cents for
the Babies' Branch. He is very weak,
but we are praying God to spare him
for the Master's work."

MRS. L. BALL.

Ah! but these Parisians do things
well. Think of such an offering these
hot days! We are so deeply grateful to
each little giver. We hope to hear the
dear baby is better. In the "Band
Leaders' Conference" they promise us
at Harriman, we hope to hear Mrs. Ball
tell of her methods of work that lead to
such wonderful success.

That is all! Go on improving! Let
the next week bring in a score of letters.
Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First quarter's offerings \$228 62
First week in July 1 52
Second week in July 14 79

FOR JAPAN.

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

FOR ORPHANAGE (SUPPORT).

Sevierville Sunbeams and Infant Class. 1 15
Mrs. R. H. Martin 47
McKenzie Infant Class, by Mrs. Jones. 2 00
"Powell Band," Hillville, by F. P. 30
L. and J. Smith 50

FOR BABIES' BRANCH.

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

FOR CHINA.

Mrs. R. H. Martin 46
Mrs. Wright, Dodoburg, by Mrs. Martin. 1 00

Total \$262 48
Star card receipts 67 30

Received since April 1, 1901:

For Japan \$ 169 58
" Orphanage (support) 20 92
" Pictures 30
" For Home Board 30 63
" State Board 9 34
" China 7 77
" Babies Branch 11 51
" For Mexico 8 00
" Brazil 2 50
" Foreign Journal subscriptions 1 75
" Prize books 4 07
" Postage 1 41

Total \$ 262 48

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CURES WHERE ALL ELSE FAILS.
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in time. Sold by druggists.
CONSUMPTION

Home Mission Board.

The Home Mission Board is passing through a crisis in its history. Just at a time when somewhat changed plans of work are being inaugurated by direction of the Southern Baptist Convention; when urgent appeals are coming to the Board for enlarged appropriations, and when contributions are far less than usual, the Board is deprived of the strong hand of one who has earnestly pressed its claims upon the denomination, and urged the importance of the work to be done.

Conscious of the important issues involved in the conditions confronting the Board, we appeal to all who love the cause for which it stands, to consider its needs. It needs that Southern Baptists shall hold up its hands now as never before. It needs the prayers of God's children for Divine guidance. It needs Christian sympathy, moral support and kindly co-operation. It needs special promptness and enlarged liberality in contributions for the support of its work.

Brethren, we turn to you with this appeal. May we not expect that response will be prompt, and general and generous? A word of sympathy and encouragement will help the temporary secretary at this time. But far more he needs and desires in this hour of responsibility, the support and guidance of the Holy Spirit. He asks that Christian people will earnestly supplicate the throne of grace in behalf of the work thus temporarily committed to his hands.

Atlanta, Ga.

M. M. WELCH,
Secretary pro tem.**Big Hathhie Association.**

This Association will meet this year with Woodland Church, Haywood County, and the sessions will begin at 10 o'clock a.m., Wednesday July 25. Rev. O. P. Miles is appointed to preach the introductory sermon, with Rev. W. R. Farrow, alternate. Denmark, on the N., C. & St. L. Ry., is the station at which delegates and vis-

itors will leave the railroad. On the 23d, the day before, conveyances will be in waiting to convey them to the church. The clerks of the churches and the pastors are earnestly requested to send up full and complete statistics in their Associational letters, and also more liberal remittances for printing the minutes.

Memphis, July 12.

S. W. HAMPTON,
Clerk Big Hatchie Ass'n.**Elizabethton.**

The last Sunday in June closed Bro. C. B. Waller's first year as pastor of our church. It has been a good year for our church. We have gone from two Sundays a month to preaching every Sunday, and much enthusiasm prevails in the church. Bro. Waller has earned a place in the affections of our church and the whole town that few people can boast of. He came to us a young man with but very little experience in pastoral work, but from the first has shown tact and ability, and you hear it often remarked that Bro. Waller seems to know just what to do, let the circumstances be what they may. The mission spirit is increasing in the church. Last year we gave \$26, this year it was between \$75 and \$80. There have been 40 additions to the church by baptism (besides several approved for baptism), six by letter, and one by restoration. By unanimous vote we, on last Sunday, agreed to increase Bro. Waller's salary \$100, and also to increase along all lines. On Sunday morning Bro. Waller's subject was "Go Forward," and he delivered a masterly sermon urging the members of the church to be more enthusiastic and to resolve to do more for our Master the next year than we had in the past. All around, Sunday was a good day for the Elizabethton church. Although we were badly hurt by the recent flood, as several of our members were damaged, we mean to forget that and push forward. May God bless the BAPTIST AND REFLECTOR in its grand effort for our organized work.

JAS. D. JENKINS.

Chicago Notes.

My six weeks' vacation will soon be out and I shall return to my work.

I preached last Sunday evening for Dr. Christian, at La Salle Avenue Church. I had a fine and appreciative congregation. Christian has a splendid church.

I supplied at Batavia, Ill., the Sunday before. R. B. Marshall, a Tennessee boy, is pastor there, and his people are delighted with him.

Last Monday morning at the Pastors' Conference, I conducted the devotional exercises. Ben Cox, of the First Baptist Church, Little Rock, Ark, led the music. Dr. Mullins, of Louisville, Ky., made the address of the morning, and Dr. Christian, late from Ky., was Chairman of Arrangements. So I suggest that the conference looked like a Southern affair and that I thought we might sing "Dixie."

Dr. Franklin Johnson, Professor of Homiletics in the University, has invited me to lecture to his class in 'Christian Art,' July 22nd, on the "Life and Works of Guido Reni," whom Lubke calls one of the most brilliant masters and fertile painters of his period (1575-1642). I have also been asked to address the "International B. Y. P. U. of America," which meets here July 25 to 28 inclusive. I have found the Chicago pastors very pleasant brethren.

My family are having a delightful time boarding out in the country in a nice large blue grass farm.

I left my work in splendid condition.

I am always glad to hear from the brethren through your paper.

WM. D. NOWLIN.

Chicago, Ill., July 13, 1901.

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R. A. HATTON, A. M. Ph. D. President.

Brownsville, Tenn.

**SAVES LIFE**

Willard, Ill., August 1, 1900.
I was in bad health this spring and could not sit up in bed for four weeks. When I was confined my child died. When I began to sit up I felt so weak and had such terrible pains in my back and hips. I had kidney trouble and falling of the womb. I also had hysterical spells. I was in a bad condition when I received your "Ladies' Birthday Almanac" and read the advertisement of Wine of Cardui and Thedford's Black-Draught. Since April 20th, I have taken four bottles of Wine of Cardui and three packages of Thedford's Black-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had it not been for Wine of Cardui. IT SAVED MY LIFE.
Mrs. ALICE DAVIS.

It is well that women are more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

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now renders unnecessary. Women need no longer suffer for modesty's sake. Wine of Cardui brings relief to modest women in the privacy of their homes. Many of the best homes in this city are never without this great medicine. It cures whites and falling of the womb and completely eradicates these dragging periodical pains. Mrs. Davis' cure shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Thedford's Black-Draught aids Wine of Cardui by regulating the stomach and bowels. When you ask your druggist for these medicines, be sure you get them. It was Wine of Cardui and Thedford's Black-Draught that saved Mrs. Davis' life. Never take a substitute.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

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C. A. FOLK, President, Nashville, Tenn.

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Situation beautiful. Climate delightful and invigorating. Health record unparalleled. Home comforts, careful supervision. Young girls received. All live with the faculty in the college. Buildings worth \$150,000. Equipment excellent, well appointed laboratories, good gymnasium, etc. Faculty, large, and composed of able and experienced professors. Courses extensive and thorough, in line with those given in the leading universities. A large Endowment, ensuring students superlative advantages at moderate cost. The Trustees grant a number of scholarships to deserving young ladies. Art and Elocution departments ably conducted. Music Faculty unsurpassed in America; musical equipment excellent. A PRIZE PIANO (gift of a generous friend of education), to be awarded for the best work. This is a two-thousand-dollar Hallet & Davis Piano—perhaps the grandest musical prize ever offered in any college in the world. During the past term all space was filled. Young ladies would do well to make early application for admission in September. Write President Simmons for a catalogue, which will be sent free, postpaid.

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RECENT EVENTS.

—Gospel singer, H. A. Wolfsöhn, has just closed a very successful engagement at West Point, Ga., and is now at Tifton, Ga.

—Rev. W. J. Williams, recently pastor at Ocala, Fla., will supply the First Baptist Church in Kansas City for three months during the summer.

—Dr. D. B. Purinton has resigned the presidency of Denison College, Ohio, to accept the same position at the University of West Virginia. He is a strong man, and a brother of the late lamented Dr. A. L. Purinton, of this city.

—Says the *Baptist Standard*: "Brownsville Female College, Brownsville, Tenn., is to be congratulated on the addition to its faculty of Prof. W. H. Foster of Texas. Prof. Foster will reflect credit on the institution and on himself."

—At the last meeting of the Southern Baptist Convention in New Orleans, Dr. George Cooper of Richmond, Va., and Rev. Oscar Haywood, of Jackson, Tenn., were appointed as fraternal messengers to the meeting of English speaking Baptists to be held in Edinburgh in October next.

—Prof. D. B. Purinton has resigned the presidency of Denison University, and Rev. Emory W. Hunt, D.D., formerly of Toledo, now pastor of Clarendon Street Church, Boston, was elected to the presidency and urged to assume the position at an early date as practicable. His decision is not known.

—Rev. W. T. Amis of Arkansas, who has been a student at the Southern Baptist Theological Seminary for the last two years, will supply the pulpit at Hot Springs, Arkansas during the absence of Dr. J. B. Moody in California.

—Mr. Ernest W. Provence, son of Rev. S. M. Provence, Tallahassee, Fla., and brother of Rev. H. W. Provence of Montgomery, who graduated at Richmond last month, has accepted a position in the office of the *Baptist Standard*. Mr. Provence is a young man of fine talents.

—We see it announced that Prof. S. C. Parish has been elected Principal of the Union Academy at Murfreesboro. Prof. Parish has been teaching at the Southern Normal University at Huntingdon. He is a Baptist and a most excellent man. We hope that he may have large success in the academy. A fine school ought to be built up there.

—At a general meeting of various ministers in England, one speaker said that we are all aiming to reach the same place, though we are going by different routes. Most of us, he said, cross the river on a bridge, while the Baptists persist in going through the water. In reply the Baptist Pastor accepted the illustration, but added that man made the bridge while God made the river.

—We are very sorry to learn of the death on July 11th of Bro. W. H. Scallorn of Atwood, Tenn. Bro. Scallorn had been in ill health for several years, but he was so patient and uncomplaining and even smiling that it was always a pleasure to meet him. We shall feel his loss as that of a personal friend. We extend our deep sympathy to his family. We shall publish an obituary of him next week.

—Brethren J. A. McCluskey, of Liberty, Tenn., and W. J. Shipman of Auld, Tenn., passed through the city last week on their way to Texas. Bro. McCluskey is thinking of making his home out West. Bro. Shipman is going out to visit his son and expects to return. Both of these are good brethren. We commend them to the brotherhood where their lots may be cast, either permanently or temporarily.

—We take the liberty of publishing the following private note from Rev. I. P. Trotter of Bardstown, Ky.: "I leave (D. V.) July 8th for trip to the Pacific Slope, Yosemite Valley and Yellowstone Park. I feel tired and need the rest. I trust I will be much benefitted by the trip." We trust that Bro. Trotter may find both rest and health on the trip and come back better prepared for the important work which lies before him.

—The death by drowning on July 3rd of Mr. F. G. Flourney, of Reidsville, N. C., was quite sad. The *Biblical Recorder* says of him: "He graduated at Wake Forest in June. There was no more promising man in the college. He had wisdom and character beyond his years. As a speaker the college was proud of him. The fact that he was President of the college Christian Association is sufficient testimony to his influence and position as a student."

—We enjoyed a visit to Una near this city last week. The church there was organized only a few years ago. It had fine prospects, but has had some trouble recently. They have no pastor at present. The congregations, both morning and night, were quite good. They were especially notable for their marked attention. It was a pleasure to spend a while in the hospitable homes of Brethren J. S. Rice, C. B. Harwood and Cephas Harwood.

—Pastor W. T. Hudson of West Point, Miss., writes to the *Baptist*: "Thus far we are doing well at West Point. More than a dozen have united with the church since I came. The prayer meeting has increased from 15 to 75. Congregations good. Will send in to-day a good collection for State Missions. Have spent \$60 on walks for church. Pastor paid up to date and will be sent to the State Convention." His many friends in this State will be glad to hear of Bro. Hudson's success in Mississippi.

—We were glad to see our friend, Prof. J. A. Baber, former President of the Southern Normal University at Huntingdon, Tenn., in our office last Tuesday. He was on his way to Bowling Green, Ky., to begin his new work there, where he and his wife are to have charge of the Literary department of the Southern Normal School of that place. We commend them to the people of Bowling Green as efficient teachers, and to the Baptists as faithful Christian workers.

—The death by drowning last week of Mr. Paul D. Cunningham was peculiarly sad. He was the only son of Mr. S. A. Cunningham, editor of the *Confederate Veteran* of this city. He was a Civil Engineer, and for some time had been in the employ of the United States government. He had already gained considerable distinction in his chosen profession. At the time of his death he was engaged in resurveying the boundary line between the United States and Mexico. He was in a boat on the Rio Grande River, which struck a rock and precipitated him into the river. We extend our deep sympathy to the sorely bereaved father.



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FORGERIES.

A Handwriting Expert Called on in Five Different Cases Within Three Days.

Prof. R. W. Jennings tells us that during three days of last week he was called on in not less than five different cases of disputed hand-writing. One of these was a case in the Federal Court vs. a young man in Giles County, where he was accused of writing an obscene letter and sending the same through the mails. Both sides in this case submitted the papers to Mr. Jennings and his decision that the young man was not guilty resulted in stopping the prosecution. Another case was where one party charged that four words interlined in a deed were fraudulently placed there. Mr. Jennings decided that the same was correctly placed and no suit was brought.—*Banner*.

BIG SUCCESS.

Jennings' College has 20 of its Graduates Employed

As Book-Keepers by the Cumberland Telephone Co.—No Other Similar Case in History of World.

The Cumberland Telephone Company of this city, with its various branches throughout the South, is one of the largest corporations in the country, and its counting-room in Nashville is one of the largest to be found anywhere, occupying the greater part of two floors of its building. Here and at other branch offices are employed not less than twenty of the graduates of Jennings' Business College, as shown by the following list.

H. Blair Smith, auditor.
John T. Haden, general book-keeper.
Jo. L. Percy, auditing department.
P. Lesneur, asst. mngr. Memphis office.
L. D. Kirby, traveling auditor.
L. T. Merritt, toll department.
A. C. Fisher, traffic department.
Tilden Proctor, chief clerk.
W. R. King, cashier Knoxville office.
W. M. Duncan, book-keeper.
Jno. H. Carter, cshr. New Orleans office.
Horace Chambers, supply department.
Harrison Shull, toll department.
F. A. Shell, supply department.
Beatey Matthews, toll department.
T. C. Dobbins, toll department.
C. W. Baker, traveling auditor.
Robt. Eastes, cshr. Chattanooga office.
Frank Loftin, city collector.
G. L. Pickard, construction department.

All these young men got their business training at Jennings' College, and could not hold these positions if they had not been well qualified. This school has no vacation and no classes. Every pupil gets individual instruction.—*Banner*.

—I was with Liberty Church yesterday. The congregations morning and evening were good considering the amount of sickness in the community. The Sunday-school observed Children's day on the fifth Sunday, and they report a profitable meeting and \$5 collected for Bible work. The church and Sunday-school have contributed for the various missions and Bible work, nearly \$25 since Jan 1st. The church numbers all told, only 60 members, but they have a mind to work. I go to Harmony Church near Templeton, Tenn., next Sunday. They have been without a pastor for several months.

F. M. BLALOCK, Missionary.
Halls, Tenn., July 8th.

Do you want a free Scholarship in a first class college? If so, address O. E. Baker, Martin, Tenn., for particulars.

A Good Complexion

Depends on Good Digestion.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets for securing a clear complexion. But all of these are simply superficial assistants.



It is impossible to have a good complexion unless the digestive organs perform their work properly, unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble and they have found out that perfect digestion means a perfect complexion, and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear. When Stuart's Dyspepsia Tablets are used no such dieting is necessary, take these tablets and eat all the good wholesome food you want and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man and woman to give this splendid remedy a trial.

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The N. C. & St. L., and I. C. Railroads have been adopted as the official route to the meeting of the B. Y. P. U., to be held in Chicago July 25-28. This is a very interesting route. It is proposed that the delegates to the Convention will leave here in a body on July 24th, reaching Chicago next morning. Tickets will be on sale July 23-24th, and by depositing with Joint Agent at Chicago, between July 25th and 30th, and payment of 50 cents, extension can be had until August 24th. For further information, call on City Ticket Agent, W. M. HUNT, Maxwell House, and Union Depot Ticket Agt., W. W. KNOX, or address

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Or Justification by Faith without Water Baptism.

By Rev. Fount Smith, Editor The Christian Home.

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"Is a strong presentation of the question a timely book. Every home should have it."—Rev. W. T. Haggard, Presiding Elder in M. E. Church S.

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This book contains 81 pages (5½ x 7½). Price bound 25 cents. Sample copy by mail only 15 cents. \$1.00 per dozen. Address

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Attention Delegates B. Y. P. U. Chicago.

The Illinois Central, in connection with the N. C. & St. L. Ry., has been adopted as the official route to Chicago for delegates and friends attending this meeting.

The fare is only \$13.50 for the round trip. Nashville to Chicago tickets good until August 24th.

Every one going will please send me their names at once that accommodations made be made for them.

L. A. GUPION,
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GOING TO BUFFALO		
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Lv. Louisville.....	1.00 am	3.15 am
Lv. Cincinnati.....Penna.	4.30 pm	8.30 am
Lv. Cleveland.....	5.16 pm	9. 8 am
Lv. Morrow.....	5.38 pm	9.30 am
Lv. Xenia.....	6.30 pm	10.17 am
Lv. London.....	7.21 pm	11.00 am
Ar. Columbus.....	8.00 pm	11.35 am
Lv. Columbus.....C. & C.	8.30 pm	12.05 pm
Lv. Akron.....	1.08 am	4.30 pm
Ar. Lakewood (Chautauq.)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
Ar. Buffalo.....Erie	8.15 am	12.50 pm

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OBITUARY

MERRITT.—God, in his infinite wisdom, has seen fit to remove from our midst, Jasper Merritt, who was born Aug. 22, 1880, died Feb. 17, 1901. He was affectionate to all whom he might meet, was an obedient child, a loving brother, and was liked by all who knew him. He leaves a mother, father, brothers, sisters, relatives and many friends to mourn his death.

Yet still in memory his form we see,
His sparkling eyes, his smiling face;
A vision sweet, now left to me,
And one that time cannot erase.
We will not call him back again,
To walk the path that our feet have trod,
But bid him rest, sweetly rest
In the glorious Paradise of God.

May the Lord, who tempers the wind to the shorn lamb, bless and comfort the bereaved family is my sincere prayer.
A FRIEND.

Couchville, Tenn.

COLE.—Death has robbed our church, (Poplar Grove), of one of the most Christ-like members we had, Thomas Cole. Brother Cole was one of the charter members in the organization of this church, and was an humble, consecrated Christian, full of good works, ever ready to honor his profession, and was so much like Christ that the worst sinner would say, we believe T. L. Cole to be the best man in your church. His home was the preacher's home. How much we miss him in our church and community. But while our hearts are sad, he is basking in the smiles and sunlight of heaven—that sweeter home that he used to talk so much about has opened up to him, and while we are wearing our garments of mourning, he is wearing a crown of never-fading glory. Oh! the joy that God's children receive Heaven itself can't express its fullness.

REV. J. W. RICHARDSON.

RICHARDSON.—Death has again visited our church, and has taken one of our sisters, Sister Nan Richardson, wife of Rev. J. M. Richardson. Nan was known as one of the best and most consecrated Christians in our church, (Poplar Grove), ever ready in every good word and work, in the sick room administering to their wants, and was ever ready to speak a word of comfort to the sick and dying. But she is no more here, she has fallen asleep in Jesus, blessed sleep, but she has gone where the sunlight of heaven has burst on her never dying soul—to bathe her soul in the great sea of God's love, and to wear a crown of never fading glory; and to walk the golden streets of that sweet home where Jesus said, "I go to prepare a place for you, and if I go, I will come and take you where I am, that you may ever behold my glory and wear never fading crowns of glory." And while we pen these lines, her voice is going up to God in everlasting praise. Ah! how much we miss her. Dear husband and children, look up on high and believe that Nan is there, resting in the shade of the tree of life. Ah! Sister Nan, when we all meet to part no more, won't that be a happy meeting where we will part no more?

REV. J. W. RICHARDSON.

Pan American! Niagara Falls!

When you reach Buffalo come straight to "The Oxford Inn." It is a choice residence place, run by Baptists who will take care of you. Lodging \$1 a person a night. Everything sweet and clean. Close to Exposition; easy of access to trains, centre of Buffalo. Take Main Street car, ride to Ferry Street, walk one block west, one-half block north to 39 Oxford Avenue.

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Rev. T. E. Pinegar of River Hill, Tenn., says: "I would not be without a copy for 25 times its cost."

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Tennessee Associations, 1901.

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

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

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

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

Chilhowee—Pleasant Grove Church, Thursday, August 22.

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

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

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

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

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

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

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

Central—Trezvant, Wednesday September 11.

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

Salem—Mt. Zion Church, DeKalb Co., Thursday, September 12.

Stockton's Valley—Beech Grove Church, Monroe County, Ky., Saturday, September 14.

Mulberry Gap—Sneedville Church, Hancock County, Tuesday, September 17.

Friendship—Fellowship Church, Stokes, Wednesday, September 18.

Wiseman—Rocky Mound Church, Macon County, 5 miles northwest of Epsom Springs, Wednesday, September 18.

East Tennessee—Point Pleasant Church, Thursday, September 19.

Holston Valley—Shady Grove Church, Thursday, September 19.

Sweetwater—Christiansburg Church, Monroe County, Thursday, September 19.

Beech River—Bible Hill Church, Decatur County, Friday, September 20.

Weakley County—Bethel Church, 3 miles east of Greenfield, Friday, September 20.

Wm. Carey—Union Hill Church, Elkmont Springs, Giles County, Friday, September 20th.

Indian Creek—Union Hill Church, Hardin County, Saturday, September 21.

Union—Philadelphia Church, Grundy County, Saturday, September 21.

Clinton—Robertsville, Thursday, September 26.

Beulah—New Liberty Church, Lake County, (Uronanville), date not given in minutes; presumably first week in October, (October 1?) Tuesday.

Cumberland Gap—Blair's Creek Church, Tuesday, October 1.

Tennessee—Smithwood Church in auditorium of Holbrook College, Fountain City, Tuesday, October 1.

New Salem—Hickman Creek Church, Smith County, Wednesday, October 2.

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

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

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

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

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

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

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

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

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

Sevier—Bethel Church, Eldee, Sevier County, Thursday, October 10.

Harmony—Harmony Church, Friday, October 11.

Southwestern—Chalk Hill Church, Benton County, 3 miles east of Camden, Friday, October 11.

West Union—Paint Rock Church, near Almy, Scott County, Friday, October 11.

Dover Furnace—Dissolved, but a call is made to form a new Association at some unexpressed time.

Midland—Mount Harmony Church, Knox County, Wednesday, October 16.

New River—Macedonia Church, Scott County, Thursday, October 17.

CONVENTIONS, 1901.

East Tennessee Sunday school Convention, Clinton, Wednesday, July 31.

Baptist State Convention—Harriman, Wednesday, October 16.

The above list is made out from the minutes of the various Associations. Read it over and if there are any mistakes in it we shall be glad to correct them. If any Associations are omitted let us know.

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AMONG THE BRETHREN.

Rev. M. L. Lawson resigns charge of the church at Ocilla, Ga., to become pastor at Waterboro, S. C. Georgia's loss is South Carolina's gain.

Rev. I. P. Trotter, of Bardstown, Ky., dearly beloved by Tennesseans, will spend his vacation in California. His pastorate at Bardstown is eminently successful.

Dr. H. R. Moseley, the missionary of the Home Mission Society in Cuba, is in America at present, and will supply for the summer for Rev. W. B. Oliver, at Florence, S. C.

The leading editorial in the *Biblical Recorder* of last week, under the caption, "The Status of Foreign Missions since the Readjustment in China," is a splendid production.

The *Word and Way* strongly advocates the idea of a new theological seminary in connection with Baylor University, Waco, Texas. The *Western Recorder* also takes kindly to the idea.

The completion of the parsonage, which cost \$2,000, at Union City, Tenn., is a source of great gratification to Rev. J. H. Wright, the tireless pastor, who has moved into it.

Rev. W. F. Yarborough, of Jackson, Miss., recently assisted Rev. J. F. Tull in a meeting at Lexington, Miss. One was added by letter. The preaching is said to have been greatly enjoyed by all.

Rev. L. R. Burress, of Geesville, Miss., has been assisted in a revival at Iuka, Miss., by Rev. Austin Crouch, of Corinth, Miss., in which there were several conversions and a general spiritual awakening.

It is announced that Rev. H. T. Musselman, of Richmond, Va., field agent for the *Religious Herald*, has decided to accept the care of the church at Cynthiana, Ky., and will begin work August 1.

Rev. J. R. Johnston, of Cato, Miss., recently assisted Rev. W. B. Holcomb in a revival at McHenry, Miss., which resulted in 52 accessions. When the meeting began the church numbered but 11 members.

Revs. J. E. Skinner and W. J. Beale of Murray, Ky., are holding a meeting this week at Puryear, Tenn., where Bro. Skinner is the popular pastor. It is hoped that great good will result from their labors.

We regret the illness of Rev. W. C. Greer, at his home near Paris, Tenn., which prevents his participation in regular church work for a time. His churches will sadly miss him and wish for his speedy recovery.

The revival at Patee Park Church, St. Joseph, Mo., in which Rev. Geo. C. Cates assisted Dr. M. P. Hunt, resulted in over 30 accessions by baptism. The intensity of the heat interfered greatly with the meeting.

Vallie C. Hart, of Waco, Texas, the noted gospel singer, who has thrilled thousands of people with his marvelous voice, resigns as singer with the chapel car, to take effect July 15. He will enter the mercantile business.

Rev. J. E. Barnard, of Anniston, Ala., who is assisting Rev. H. C. Round, in a revival at Winona, Miss., seems to be stirring the town. There have already been 15 accessions and 20 conversions, all occurring in one night.

Since Rev. T. L. Fulbright took charge of the church at Farmersville, Texas, three years ago, it has increased in its contributions to missions from \$85 a year to \$1400. This is a splendid record. Bro. Fulbright resigned lately.

Evangelist W. E. Neill, of Texarkana, Ark., recently assisted Rev. C. W. Strickland in a revival at Nash-

ville, Ark., which resulted in 22 additions to the church. The church now numbers 220 and continues to increase.

Dr. A. J. Holt preached a strong and stirring sermon at Friendship church near Paris, Tenn., last Sunday. Mr. W. D. Upchurch, a consecrated layman, was ordained to the deaconship of the church. He is an excellent man.

Rev. T. F. Moore, of Lexington, Tenn., in the *Baptist Reeper*, of last week, gives succinctly and clearly his reasons for not participating in a so-called union meeting recently held in the town. His reasons are scriptural and good.

Rev. Chas. W. Daniel, of the First Church, Pine Bluff, Ark., has been granted a two months' vacation by his church, which he will spend in Kentucky and New York. His people recently went into their \$22,000 house of worship.

We condole with Rev. S. M. Brown, of the *Word and Way*, over the death of his father, which occurred in North Carolina, July 3. Bro. Brown's father had preached for over 60 years, and was one of the truest and best of God's servants.

Dr. Chas. S. Gardner, of the First Church, Greenville, S. C., decides to accept the care of Grace St. Church, Richmond, Va., and accordingly resigns at Greenville. The prayers and best wishes of Tennesseans will ever go with him.

It gives us positive pleasure to commend the leading editorial of Dr. T. P. Bell in the *Christian Index*, entitled, "Rivalry and Friction." He says some things that deserve to be said anent the recent charge of rivalry between the boards.

Hon. Dudley G. Wooten, of Dallas, Texas, who formerly wrote articles of brilliant literary merit for the *Baptist Standard*, has been nominated for a seat in Congress from the Sixth Congressional District of Texas. He is a worthy man.

Rev. R. D. Haymore and his excellent flock at Mt. Airy, N. C., suffered a great misfortune recently in having their house of worship struck by lightning. The spire and front of the building is a total wreck, though the loss is covered by insurance.

Rev. L. D. Bass, D.D., who formerly figured extensively in Alabama and Virginia, and is a graduate of the Southern Baptist Theological Seminary, has been sent to the penitentiary for three years by the Federal Court in Washington, D. C.

We rejoice with Rev. W. S. Roney, of Hickman, Ky., that he has so far recovered from the smallpox as to be able to minister to his flock again. The contract will be let soon for the construction of the new church, which will be built of pressed brick.

Rev. Oscar Haywood, of the First Church, Jackson, Tenn., has been granted a vacation that he may make a trip to Europe, and he will sail for Liverpool August 5. He will not return before October, though his salary will continue all the while.

Rev. Martin Ball, of Paris, Tenn., will assist Rev. L. R. Burress, of Geesville, Miss., in revivals at Camp Creek and Mt. Olive churches, near Geesville, during the month of August. These brethren anticipate great moral upheavals and the conversion of many.

Rev. H. B. Taylor, of Murray, Ky., is holding a revival at Dexter, Ky., a point occupied heretofore almost altogether by the Pedo-baptists. Bro. Taylor hopes to organize a church before his labors have been concluded. He usually accomplishes what he purposes.

A meeting of great success was closed at Maples, Tex., in which Rev. R. W. Merrill, of Sulphur Springs, Tex., assisted Rev. J. H. Floyd. There were 65 additions to the church, 59 by baptism. Bro. Merrill's preaching is said to have been pungent and powerful.

Rev. R. VanDeventer, of Duffy St. Church, Savannah, Ga., writes concerning Sam Jones' recent meetings in that city: "His style was coarse, offensive to good taste, and his manner repulsive and in keeping with his style. His discourses could not be called sermons."

Evangelist Sid Williams has lately been assisting Rev. G. S. Tumlin in a revival at Broadway Church, Fort Worth, Texas, which resulted in over 70 conversions and more than 50 accessions. At the close of the meeting over \$1,200 was raised to defray the expense of the meeting.

On Sunday, June 30, Dr. R. B. Garrett, and the congregation of Court St. Church, of Portsmouth, Va., held the closing services in the old church, which had been standing 63 years. Six were present who were members when it was built. The old structure is to be replaced by a beautiful \$35,000 granite building.

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Statement from J. A. Baber, former President of the Southern Normal College.

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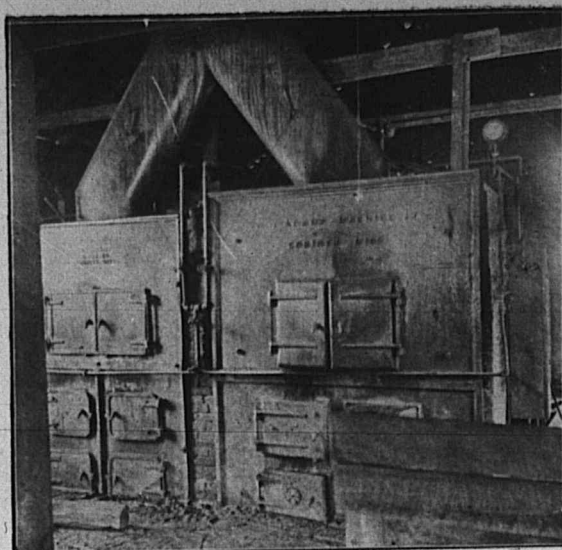
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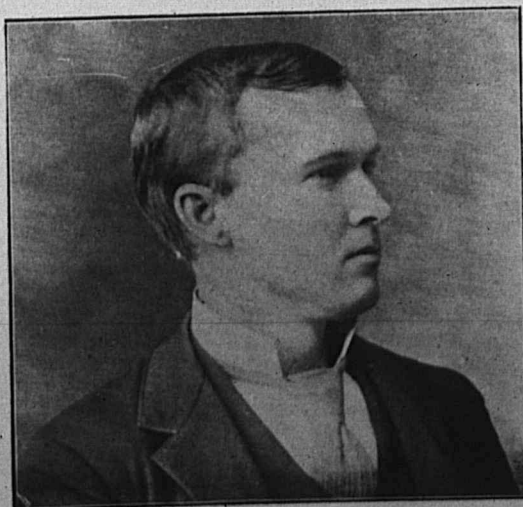
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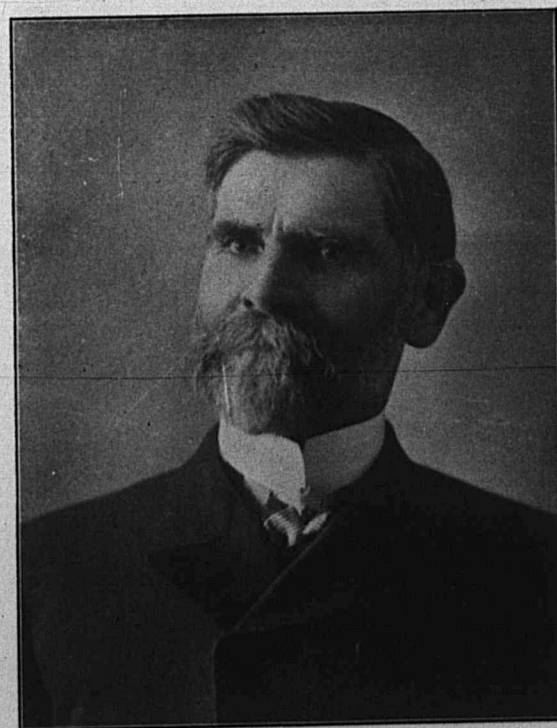
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Resides at Jackson, Tenn., and for many years has been Secretary of Board of Trustees and active member of the Executive Committee. Few men have ever shown the devotion to any institution that he has shown to the S. W. B. U. He is well known also as physician and surgeon.

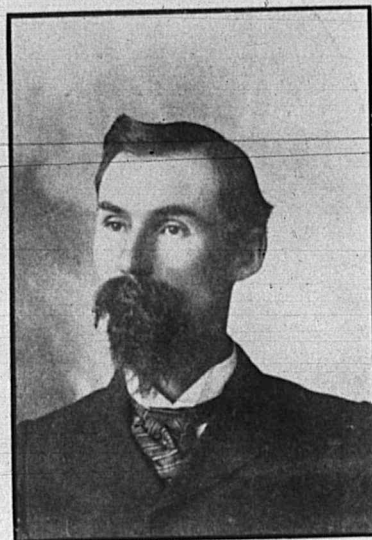


MOOT-COURT IN SESSION.—One of the student attorneys objecting to a question asked the witness.



STUDY HOUR WITH LAW STUDENTS.—Preparing for Moot-court.

Prof. Jameson is well and favorably known in Tennessee and throughout the South as an expert accountant and thorough business man. He has been long connected with the business world, and for years has found time apart from his work as expert accountant and other business interests to devote a portion of his time to teaching classes in book-keeping in the S. W. B. U. Commercial Department. This department has been merged into the present School of Business, which has had such a very large attendance and has been placed upon such a sound financial basis that we are now able to employ Prof. Jameson for his entire time, and have so entered into a contract.



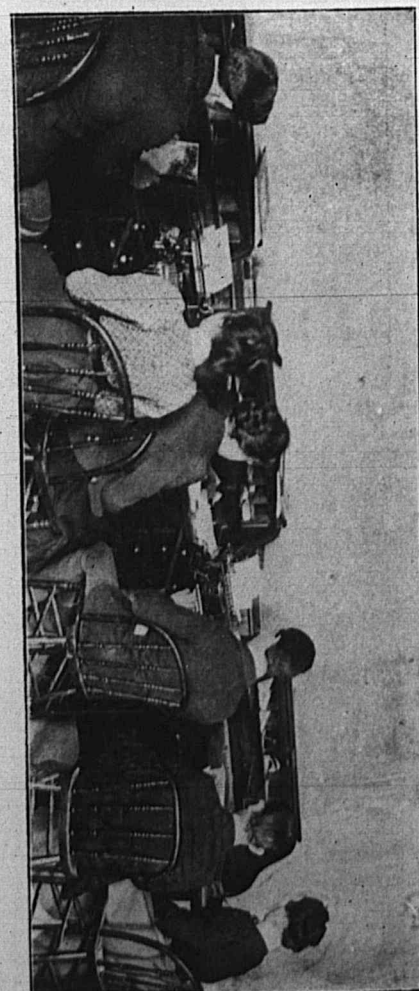
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