

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

The Georgia Commission empowered to name two Georgians to be honored by statues in the Hall of Fame, paid the highest possible compliment to Gen. John B. Gordon, Commander-in-Chief of the United Confederate Veterans. Since the commission could not name a living man, they decided to wait until Gen. Gordon's death and then name him.

It is stated that the failure of the United States to grant reciprocal concessions to Cuba has had the effect of driving from the island many large American business interests that have been established during the period of intervention. The fear of an approaching commercial and financial crash has assumed the proportions of a panic and all who can leave at all are doing so.

The "Triple Alliance" between Germany, Austro-Hungary and Italy has been renewed for a period of ten years. The *Christian Observer* says that this alliance shows that there is no disposition on the part of these Roman Catholic countries to countenance the claims of the Pope to temporal sovereignty. For the kingdom of Italy denies his temporal sovereignty and they countenance Italy.

The condition of King Edward continually improves. He is now pronounced out of danger. It is stated that the coronation will occur between August 11th and 15th, but the pageant on the streets will be much curtailed. The dinner to the poor, which was to have been given in connection with the coronation, was given anyhow last week. There were about half a million people fed.

Official statements issued by the British war office show that the reduction in their military forces in South Africa was 97,477. This embraced killed, wounded, prisoners, death from disease, or returned to their homes for sickness. Though some of these have doubtless recovered, the killed and permanently disabled amount to 28,434. Deaths by disease were 13,250, or nearly twice the number, 7,792, who were killed or died from wounds in battle. President Kruger was right about it. The victory of the British over the Boers was at a cost which "s'aggers humanity."

Congress adjourned on July 31st. At the close of the session the members indulged in speeches and songs and had a jolly time generally. Speaker Henderson came down from his rostrum, his appearance on the floor being greeted with "For He's a Jolly Good Fellow," and a perfect rush of members to grasp his hand. Standing in the aisle in front of the clerk's desk, he, too, joined in the songs, and there was a wild scene when Gen. Hooker, of Mississippi, the one-armed Confederate veteran, took his place by the side of the Speaker and together they sang Dixie.

Pride.

"Of all the causes that conspire to blind
Man's erring judgment, and mislead the mind,
What the weak head with strongest bias rules
Is pride, the never-failing vice of fools.
Where wit fails pride comes to our defense,
And fills up all the mighty void of sense."

Peace.

CHARLOTTE YOUNG.

Psalm 46.

The heathen rage, the kingdoms are moved;
We know not why 'tis so,
But that God careth for his own,
By faith in him, we know.

He breaketh asunder the bow and spear,
He causeth wars to cease;
Though the earth be moved we will not fear—
Our God will establish peace.

The powers that be shall obey his will,
The proud shall press the sod;
And peace shall be when he saith, "Be still,
And know that I am God"

The Books of the Bible.

BY REV. ABNER BOWLING.

The books of the Bible are six times eleven —
The Old, thirty-nine, and the New, twenty-seven.
Truth, like the bud, in the Old is enfolded;
In the New, like the flower, the truth is unfolded.
The first book of the Bible is called Genesis—
The book of germ thought, or beginning, is this.
The second book, Exodus, tells all about
Israel from bondage in Egypt led out.
Then comes Leviticus, book number three—
The law of the offerings herein we may see.
Numbers next follows, with rich truths to bless,
And this is the book of the wilderness.
Deuteronomy speaks in the law's defense—
It's central thought is true obedience.
Joshua's key-word is the one word possession;
Canaan was Israel's, but by dispossession.
We turn now to Judges and anarchy bold
Is seen there to reign 'mid God's people of old.
Redeemer, our "kinsman," is the key-thought of Ruth.
Herein we have opened a rich mine of truth.
Then kingdom, or royalty, among other things,
Is the central thought chiefly of Samuel and Kings,
While Chronicles one and Chronicles two
Give the records of Israel's kings not a few.
Now Ezra appears on the scene to restore
The worship of God and his house as before.
Nehemiah builds again the walls of the city,
For on people and place Nehemiah had pity.
God's secret control of his people is seen
In Esther, the book, through Esther the queen.
Job speaks amid sighs, and David in Psalms
And Proverbs of "wisdom" and scattering alms.
"Vexation," with "vanity" and sad worldly ease
Are chiefly the theme in Ecclesiastes.
The sweet song of Solomon is a bright marriage ode,
Depicting, most charmingly, love's calm abode.

Isaiah now comes, and here Jesus, our Lord,
Is fully set forth in his prophetic word.

A warning, thrice warning, Jeremiah proclaims—
At Israel's "backsliding" in this book he aims.
Lamentations is also from that noble man's pen.
Jeremiah weeps sore o'er the dark sins of men.
In the book of Ezekiel strange visions appear—
Visions from God to Ezekiel the seer.

Read Daniel. Most wonderful things you'll behold—
Secrets revealed and deep mysteries foretold.

"Return" is the key-word of Hosea, they say.
And Joel—he points to the great judgment day.

Then Amos—he tells of a punishment sure;
Obadiah, the doom of the mad evil doer.

"Overthrow" is the key-word of Jonah. Then profit
By that far meaning word of Jonah the prophet.

Scan Micah, lay emphasis on the little word "hear"—
It is put in this book to create wholesome fear.

"Utter end," the key-word of Nahum, you'll find
In chapter the first, verses eight and nine.

"Faith" is the thought which Habakkuk expresses,
And which he in chapter two, verse four, confesses.

A compendium of prophecy Zephaniah contains,
Inspired with the thought that Jehovah still reigns.
Now Haggai, he pleads with the people to build,
That God's house might again with his Spirit be filled.
Zechariah's own book tells us how he was sent
By God as the prophet of the advent.

Robbery—that sin Malachi next exposes,
And "curse" is the thought with which Malachi closes.
In Matthew, Mark, Luke, and John we are told
The story of Christ in the gospel fourfold.

While the book of the Acts has this for its thought:
"Witness," or what, through the Spirit, Christ wrought.
Paul tells us in Romans Christ came to redeem,
And justification is of Romans the theme.

In Corinthians, the first and the second book, too,
Consolation and comfort are brought to view.
Galatians proclaims salvation only by grace,
Yet at the same time it gives the law its right place.

Union with Christ is what Ephesians declares,
So believers are one with his Son, and are "heirs."
In Philippians we read about Paul's gain and loss;
He gladly laid down his all at the cross.

The book of Colossians says: "In Christ we're complete;"
With that most blessed doctrine the book is replete.
Thessalonians, both books, turn there and you'll learn
The key-word is "waiting" our dear Lord's return.
The Epistles to Timothy were addressed by Paul's
hand.

They tell us, like him, for the truth we must stand.
For church order and organization most stable

Read Titus three: eight, the key-word profitable.

The key-word of Philemon is the short word "receive;"
Take unto the fold all who truly believe.

One word marks the Hebrews, it's not the word
crimes,

But the cheering word "better;" it occurs thirteen
times.

James stands for good works, and the question is,
whether

Our works and our faith should not both go together.
The key-word of Peter's two letters is "precious;"

He says much of Christ whose love is so gracious.

First John's central thought, what is it, let's see—

Why it's "fellowship," in chapter one and verse three.

Second John has a key-word in verse six— it is "walk;"

True Christians are known by this and their talk.

The key-word of Third John is in verse number eight;

Look it up, it is "helpers;" be one and don't wait.

Jude tells us how sin from the earth will be swept,

But Christians fear nothing if Jude's key-word's kept

We hold now the last book in brief contemplation,

It's name is its key-word—the word "Revelation."

Cincinnati, Ohio.

Why We Should be for Missions.

BY CHARLES BRANSON.

If there is anything in this world that a Christian should be heartily in favor of I think it is the spread of the Messiah's kingdom. This sentiment should stand uppermost in every Christian heart. Some men do not seem to see any reason why God's people should be in favor of missions, but, ah! me! there are reasons why Jehovah's children should be intensely anxious about this thing of Christian missions. Yes, there are reasons, and, they seem to me, the very strongest of reasons, why we should, with our whole hearts, stand by this heaven-given work.

The first reason why we should stand for missions is that the world needs Christ's religion. When we take a glance at the world, how great that need appears! How much of earth's domain is still under the sway of the paganism Jesus Christ came to destroy. There is China, with a vast population of four hundred millions. About eighty thousand of these are Christians, twenty millions are Mohammedans, and the rest are heathens. They need Christianity. Then there is Japan, close by China, having the same race of people. This country has about forty-two million people. Of these, there are about forty thousand Christians. The rest are pagans. They need the glorious gospel of the Son of God. India has an appeal to us for two hundred and eighty-eight millions. She has about one hundred thousand Christian people. She is blighted by about sixty million Mohammedans, and the rest of her population is pagan. Africa is a vast continent for a long time known as the "Dark Continent." Here Henry M. Stanley made a journey of seven thousand miles without seeing a Christian face, or a man who had ever had an opportunity to become a Christian. About one hundred and seventy-four millions is her population. Of these, three millions are Christians, one million are Jews, forty-five millions are Mohammedans, and the rest are pagans. One hundred and seventy-one millions without Christ! If a people need the saving power of Christ's gospel, it is the duty of Christ's followers to give that needy people the gospel.

These pagan nations, with their many millions of unsaved souls, surely need the transforming gospel. Therefore, it is our duty to give these nations the Christian religion. They do need it. So let us give it to them.

Then comes Arabia and the other countries of Southwestern Asia where Mohammedanism reigns. Palestine, where our glorious Christianity was founded, is at this day under the Mohammedan. These countries need our gospel.

The claims upon us of the false Christian nations are no small thing. Italy, where Paul once preached, has thirty million people. They are mostly Roman Catholics. Spain has eighteen millions; France, thirty-eight millions; South America, forty millions; Central America, four millions; Mexico, twelve millions. Nearly all the inhabitants of these countries are of the Roman Catholic creed. They sorely need the Christian religion. Romanism is scarcely any more Christianity than Mohammedanism is. Then the great Russian empire has one hundred and forty-four millions. Their creed is the Greek Catholic. It is much the same as the Roman Catholic. Neither is Christianity. Both are anti-Christianity. All these pagan, Mohammedan, and Catholic people need our beautiful and sublime Christianity. It is our duty to give our religion to any people that need it. These myriads of pagans, Mohammedans, Roman Catholics, and Greek Catholics have never felt the soul-healing virtue there is in Christ's religion. So then we should give our gospel to these many hundred millions who have it not—these Chinese, Hindus, Africans, and South Americans.

Then we must not forget our home land. The Indian Territory, Oklahoma, and parts of Texas, comprise the most needy part of our own Southland. Here the country is new. The settlers have not been on the ground long. They have not yet built many churches. The settlers are many of them poor men who have spent all their means in starting new homes. They need help from the Boards. In *Our Home Field*, some time ago, I noticed a letter from Dr. McConnell, saying, of the two hundred and fifty Baptist churches in Oklahoma, that one hundred and thirty-three are receiving aid from the Boards. There is not money enough spent on these fields to meet the need. We ought to do far more work on these frontier fields than we are doing.

The second reason why we should be for missions is, that the Lord is willing to save men. Jehovah does not take pleasure in the death of any man. Our Lord is long-suffering toward us, not willing that any

should perish, but that they might come and live. He is willing that all might come to repentance. "And the Spirit and the bride say, come. And he that heareth, let him say, come, and he that is athirst, let him come: let him take the water of life freely" (Rev. 22: 17). (In this article the American Revised Version is also quoted.) The Lord Almighty is willing to save the Chinaman, the Hindu, the Russian, the Italian; so then we should be missionary for this reason. Let us do something; it will not be in vain, for God is willing to save.

Then, we should be for missions because the preaching of the Word is Jehovah's ordained way of saving the nations. You may say, if God is willing to save men, he can save them without preaching. I suppose the Lord could do this, but he will not do it. To say that he will is to talk heresy and nonsense. It is not his appointed way. Men are saved through a knowledge and belief of divine truth; not through ignorance and disbelief of it. Therefore, our hearts should fairly burn for missions.

Another reason why we should be for missions is, that missionary labor has done all the real good in this world that has ever been done. Some will say, "I would be in favor of missions, but I do not think it does any good." Do not say that, my brother. When Jesus Christ came to redeem the nations, all the world, except the Hebrew race, was in gross heathenism. The Jews, themselves, as a rule, had degenerated into dead formalism and glaring traditionalism. Pagan Rome ruled the world. A few weeks after the death of Christ, three thousand persons, in Jerusalem, became Christians. It was not long till the membership of the Jerusalem church numbered five thousand. In spite of all opposition many became Christians. Many votaries of this new faith were soon to be found all over Asia Minor. Notwithstanding the fiercest persecution, during the first three centuries, thousands and thousands became Christians in Greece and in Italy. Then came anti-Christ, and the church had to flee into the wilderness, and there she lay more or less concealed in the valleys of the Alps, in the mountains of Wales, in Germany and in other countries of Europe for centuries. With the march of modern history Great Britain and the United States have become the noblest and greatest powers that ever existed. What made the thousands of Christians in the early ages of our era? Missionary labor. What has made our nation, and the one whence we came, the two most glorious and mighty powers that the map of the world ever showed? Gospel preaching. During the last one hundred years evangelization has been turned toward India, Burmah, China, and other heathen lands. It was all mainly pioneer work. What has been the outcome? Many thousands of native Christians are now in those countries. I think, in all the heathen, Catholic, and Mohammedan countries taken together, there are about one and a half million native Christians. The number doubles every ten years. Of course, missionary work has done this, and is still doing it. So we should be for missions because it does the world good. The argument that modern missions is a failure is itself a failure. Gospel preaching does accomplish good. Missionary effort in non-Christian lands does make Christians. Therefore, let us stand by our foreign missionary enterprises. It is our imperative duty to do so.

Fifth, and lastly, we should be for missions because our Master, in his Book, has commanded it of us. Even if there were no need of this work, if it did no one any good, we should stand for it because it is the command of our Lord. It is our duty to obey the orders of our captain, and to evangelize the world is a part of his orders. He says, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and, lo! I am with you alway, even unto the end of the world," Matt. 28:19-20. The phrase, "even unto the end of the world," shows that the command is still in force. "Go ye into all the world, and preach the gospel to the whole creation," Mark 16:15. "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth," Acts 1:8. If these passages have any meaning at all, they mean that the Lord Messiah commanded his people to give Christianity to the entire world, that Christians are to be witnesses for this King in all parts of the earth. So we should be for the spread of the gospel because our Lord Jesus commands us to spread his gospel.

Now, my brother, does it seem to you that there are sufficient reasons why you should give your heart, your prayers, your money for missions? To me the reasons are as great as the miseries, the moral darkness and spiritual needs of mankind; as great as the

mercies of God; as important as the methods of the Almighty; as potent as the gospel; as urgent as the commands of the heavenly King. So let us obey the marching orders of Prince Immanuel, and thus prepare many precious souls for enjoying the gorgeous palaces of the skies with all their celestial magnificence and dazzling splendor.

Jefferson City, Tenn.

The Atonement.

BY S. W. HAMPTON.

As comments are requested on the article of Dr. S. E. Jones in your issue of June 19th I submit the following:

I.

Dr. Jones says: "All that the law demands of any sinner whomsoever has been fully met by the obedience and death of Christ."

Not met for the sins of every one, but only for those sinners who believe in Christ. (Luke 16:16.)

II.

The great Moral Law of God stands as when first given. Christ is not 'instead of the law to the world.' But for the believing sinner God accepts the payment of the penalty made by Christ instead of exacting it from the sinner himself. Man is not exempt from the law. Christ said: "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil" (Matt. 5: 17); and then he goes on to show more strongly the binding obligations of the great Moral Law. (Sermon on the Mount—Matt. 5: 21-48.)

III.

The law has not been surrendered. It does have claims on all men. The law and Word of God stand forever. (Matt. 5: 18; Isaiah 40: 8; 1 Peter 1: 25.) All sin of man now, heretofore, or hereafter, is, was, and will be transgression of the law. (1 John 3: 4; Romans 4: 15.) The sinner is under the grievous penalty of God's law, being a transgressor of it. God graciously says he will accept this payment of the penalty by Christ for every sinner who will believe in Christ. He will accept their faith in him instead of exacting the penalty, and let the believing sinners go free. And thus we are saved by faith in Christ. The penalty is inflicted, the law vindicated, and we escape by substitution of another in our stead.

IV.

Christ says "he came to save that which was lost" (Luke 19: 10). All mankind was lost. (Isa. 53: 6; Rom. 3: 9, 23.) Therefore, the offer of salvation is to all. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life" (John 3: 16). God gave him as a substitute for for all men, if all men would believe in him. Therefore, he became a man—very man and very God—that, as a man, he might bear all of man's penalty, and that being divine his capacity as substitute for man might be without limit—not for one, only, but for all who would believe. Salvation is open to all men: "Whosoever will, let him take the water of life freely" (Rev. 22: 17). But there is no compulsion in this great salvation. God has given man a wonderful mind and spirit with the power and privilege and duty of choosing. "Choose ye this day whom ye will serve" (Josh. 24: 15). The specified work of Christ was to take sinful man's place, to become a man; as such to keep the law perfectly; then, though innocent, to bear its penalty for lost mankind; and then to offer pardon to anyone who would believe in him, confess themselves sinners, and ask pardon. (Rom. 10: 9-10.)

The doctrines of predestination and election are to be fully accepted as taught in the Bible. "Elect according to the foreknowledge of God" (1 Peter 1: 2). But predestination is God's part with which we can have nothing to do but believe. The duty of choosing whom we will serve is our part, with which we have everything to do. If we choose his service and submit to him, then he will take care of all the rest. Then our penalty is transferred to Christ and we go free. Moreover, Christ's righteousness is transferred to us—we are given new hearts, born anew, and become "dear children" of God. "Beloved, now are we the sons of God" (1 John 3: 2); we who have indeed believed. Atonement is complete.

God lets all men "have their own way" in choosing whether they will serve God or Baal, and when they choose right they are secure.

CONCLUSION.

The only law abrogated or surrendered at the coming of Christ was the ceremonial law, the law of the Temple services. That, to the Jews, was the law. Compliance with it was their religion. We now know that every part of that ceremonial law, every rite, beginning with the rite of circumcision, was typical of the promised Savior and his service—"a schoolmaster to bring them unto Christ" (Gal. 3:24).

When he came the types forecasting him ended, the obligations of the ceremonial law terminated, being all fulfilled in him. (Heb., Chap's. 8-9-10); but it was hard for the Jews, even the Christian Jews, to give it up after being interwoven in their lives for 2,000 years; as, witness, the struggle over circumcision in the church at Antioch (Acts 15:1-35).

Some Bible readers make a serious mistake in confusing the great Moral Law, which never ends, with the ceremonial law which expired at Christ's death.

Saved by grace! Oh, yes. It was infinite grace that led Christ to bear the penalty of man's sins. It is the infinite, immeasurable, unspeakable grace of God which pardons the sinner, makes him a dear child, and clothes him with the righteousness of Christ, just for his poor, simple, feeble faith in that dear Savior. The free grace of God is offered to all, withheld from none who believe. Only believe. Wondrous! wondrous!

Memphis, Tenn.

Exegetical Notes.

REV. R. M. RABB.

(A Blessing and a Curse.)

"Behold I set before you this day a blessing and a curse," Deut. 11:26.

There is depth. There is the divine method. In morals and religion men must choose for themselves. Men have wondered at that. "Why did not God compel the right choice?" Possibly because he would be obliged to compel adherence to a choice made under compulsion. Men would come to say: "If God has done the choosing, let him do the rest."

God invites to the choice; he woos to the choice; he does not compel to the choice. Men want to throw the blame back on God because he does not make the choice for them. Is it a matter of any importance? Then why not make the choice and settle the matter? Sin—is that it? I see. Don't want to make it; you want to sin. The only reason why a man drowning does not take hold of the rope now within his reach is, he wants to commit suicide.

It is no use to say you cannot make the choice. If that were true, God would make it for you, or he would not ask you to make it at all. His commands are all addressed to responsible beings—beings capable of knowing and doing what is right.

1. One trouble about this matter is, the curse does not seem to be a curse, neither does the blessing seem to be a blessing. In other words, the alternatives do not seem to have realities back of them.

2. Another trouble is, it seldom appears hard for a sinner, in the prime and flower of his sins, to become a saint. The transition looks easy to him.

3. Another trouble in making the choice is, delay does not appear to affect the situation very much.

4. A fourth trouble is, the sinner is inclined to think God so interested in the choice that God cannot afford to let him make the wrong one at last. In fact, the sinner regards God as the only party interested in the choice. Strange, isn't it?

5. A fifth trouble is, the sinner's will is perverted, and he takes to the curse rather than to the blessing. Here is life's deepest tragedy: A gift of such freedom of choice, or that heaven and hell are at issue.

Since the day Moses wrote these words, God has set the cross on one side and left the curse on the other, so that he is really saying to men: "Behold, I set before you this day a cross and a curse."

The Atonement.

On Brother Jones' exposition of the atonement, we would like to ask a few questions: Did Christ make atonement for a definite number? If so, then when that number is saved it would be useless to longer invite sinners to Christ. Christ said: "If I be lifted up I will draw all men unto me." God did make him the substitute of all men, or else the divine Son could

not have been satisfied. To illustrate: If one hundred men were condemned by the law and put in prison, and the law demanded one thousand dollars for their release, and some liberty-loving man should come and pay the demands of the law, then the sheriff would unlock the prison doors and tell them the demands of the law had been satisfied and they could go free. But some said they were unjustly condemned and would not accept the terms, nevertheless full provision had been made for the freedom of all. So in the great sacrificial atonement made by Christ for all men, the prison doors have been opened, and all men invited to come from the prison-house of sin and be free.

Therefore, Brother Jones, we must conclude that Christ is the substitute of all men, and has saved and will save all who accept his offered mercy. In your closing remarks you say all sinners have a divine warrant for applying to Jesus Christ for salvation. Then Christ must be the substitute for all sinners, else all could not apply. Truly, the sincerity of their application is a test of their election or reprobation. God does not choose to withhold his regenerating grace from any, but rather all would turn and live. God asks the question, "Why will ye die?" No, Brother Jones, no sinner will ever face God in that great day when the books are opened, and say, "I have no substitute to fill the demands of the law," but every knee shall bow, and every tongue confess that Jesus Christ is Lord of all, to the glory of God the Father. Now, for a few Scripture texts: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him" (Act 10:34-35). "For as in Adam all die, even so in Christ shall all be made alive" (Cor. 15:22). "The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely" (Rev. 22:17).

W. O. NEWSOM.

The Gospel Forever.

The vitality of the gospel of Jesus Christ is indeed marvelous. Without wealth, social influence, or learning it has lived and grown and flourished. It has done this in spite of his friends. Holy writ never spoke truer than when it first said, "A man's foes shall be they of his own house." "The zeal of thine house hath eaten me up." Martyrs' fires have girdled the earth with light by which the gospel has marched on to victory. When an enemy has sought to hinder, his schemes have furthered the tidings of great joy. But when friends have been fired with zeal for the truth, hot with desire for the world to be speedily won to Christ, they have most severely wounded the gospel and hindered the truth. In certain localities, even many localities, the sacredness of the ministerial office is despised. Not hated, to be sure, but lightly esteemed. Instead of seeking, striving persistently, to mould public sentiment, the ministry is moulded by public sentiment. Not consciously, to be sure, in every instance, but nevertheless surely is the moulding done. How do boldly outlined environments and strong and insistent public demand give trend to our thoughts and formulate our doctrines? We so piously condemn the Sunday newspaper, and yet there would be no Sunday newspaper but for the strong public sentiment that demands it. Publishers are not fools. They know what the people (saints as well as sinners) will patronize. We devoutly pray the Lord to down the saloon and yet the good fellowship of the saints makes its existence a possibility.

All our creeds condemn sin of every kind, and our ministers march in the uniform of King Immanuel's army; but too often when certain sins become popular, as gentlemanly drunkenness, dancing, card parties, Sunday excursions, Sunday laziness, non-church-going, faithlessness in church discipline, they either don't fight them at all or they fight with blank cartridges which neither kill nor wound, only fill the air with noise and smoke. While it has pleased God by the foolishness of preaching to save men, the preaching must frequently give place to children's day, Easter services and demonstrations—generally fifteen or thirty minutes of precious preaching time to classical music. In fact, it's minimum preaching and maximum entertainment for the people—a little bit of gospel in a great big sugar-coated capsule.

"The world for Christ," a great motto, conceived in holy desires and brought forth in holy impulses, has produced an innumerable host of nominal Christians, or unregenerate church members. Were it "Christ for

the world," did Christ's friends seek to carry him to the world and let him renew the world, instead of bringing the world to Christ with their botchy renovating touches and throwing it down at his feet, how the Word of God would be glorified! But our follies may be ever so foolish, yet the gospel, the old, old story, will move on conquering and to conquer so long as there is a foe under the sun.

ENOCH WINDES.

Andersonville Institute.

It was my special pleasure to spend Sunday, June 22nd, with the Baptist church of Clinton. The special object of my visit to Clinton was to provide for the payment of the debt on the Institute. At the last meeting of the Association it was decided that the debt of its school should be apportioned among the different churches of the Association and that each church be asked to pay its apportionment.

Clinton church is giving about twice as much as usual to pastor's salary; giving more than usual to missions; is giving liberally to Carson and Newman College. In addition to all of this she was asked to give \$50.00 to Andersonville Institute, and Clinton gives not only \$50.00 but \$80.00. There is something noble in this. In regard to this gift, there is one thing especially worthy of mention—the hearty co-operation of the pastor. Pastor Ferris gave me his positive and unqualified support. Both in public and in private he urged the importance of the work and the duty of supporting it. If only the different pastors of the Clinton Association will do as pastor Ferris has done, when we met at Clinton in September the trustees will be able to report to the Association that its school is out of debt.

I am under many obligations to Brother Ferris for the marked courtesy and respect shown me in his home, and also to Deacon Dew.

Last Sunday, June 29th, I presented the claim of the school to Andersonville church, which had been asked to give \$100. It gave \$121.

I should not fail to mention that while at Clinton I had the rare pleasure of hearing Dr. Holt lecture on the "Holy Land." Not only did he teach us much, but he also inspired us to strive still harder to emulate his life whose pilgrims we are. C. T. CARPENTER.

Andersonville, Tenn.

Meeting of the Alumni Association of the Seminary.

Quite an interesting meeting of the Alumni Association of the Southern Baptist Theological Seminary was held in the Disciples' church at Asheville during the meeting of the Southern Baptist Convention, and as this is by no means a secret organization, it is thought well to let the public into the knowledge of what is being done. In the absence of President I. J. VanNess, of Tennessee, Secretary J. A. French, of Texas, called the meeting to order, and Dr. R. H. Marsh, of North Carolina, one of the students at the first session of the Seminary, was elected president *pro tem*. It was a great pleasure to have with us several of the "old timers," as they called themselves. I call to mind, besides Dr. Marsh, Brethren J. William Jones, one of the first graduates; G. W. Hyde, of Missouri; John Mitchell, of North Carolina; and others of a later generation. May these brethren live long enough to bless our Southern Zion with their genial presence.

Junius W. Millard, of Maryland, was elected president for the coming year, and J. A. French, of Texas, was re-elected secretary. Vice-presidents were elected for the various States within the bounds of the Convention, and indeed from beyond the Convention, as Brethren H. P. McCormick and H. R. Moseley were elected for Porto Rico and Cuba, respectively. The vice-president for Tennessee is Brother J. Pike Powers, and it is hoped that he will stir things in the old State along lines to be mentioned later. A strong Executive Committee was appointed by the president, to serve with him for the coming year, composed of Weston Bruner and Harry W. Kemp, of Maryland; Carter Helm Jones, of Kentucky; John D. Jordan, of Georgia; and W. R. L. Smith, of Virginia. On motion of J. W. Jones, of North Carolina, and after remarks by various brethren, it was decided to instruct the Executive Committee to provide some sort of entertainment next year during the meeting of the Convention at Savannah. Now, this does not mean that the Committee is to bear all the expense of such entertainment. It rather means that all the Alumni intend to stand solidly behind the members of this Committee

in supporting whatever is projected by them. Nothing at Asheville was worth more to the participants than the Alumni banquet of the Wake Forest men at the Battery Park Hotel. We want something of the same grade next year at Savannah for the Seminary men. It is earnestly hoped that the vice-presidents of the various States will take this matter in hand and try to see how many men in the various States will attend such a gathering next year. The cost will not be very much to each man if each will bear his part.

Brethren E. E. Folk, of Tennessee; J. L. Gross, of Georgia; and I. A. Hailey, of Kentucky, were appointed a committee to draft suitable resolutions on the death of Dr. Kerfoot, and to send a letter of sympathy on behalf of the Association to the wife of Brother C. G. Jones who died in Covington, Ky., during the meeting of the Convention. JUNIUS W. MILLARD.

Baltimore, Md.

Letter From Michigan.

This is not such a far away place when you remember that a goodly number of Tennesseans spend several weeks in Michigan every summer. You often meet them at Bay View, Petoskey, or Macinac, or some other less known, but no less beautiful, of our famous summer resorts. But the rains and continued cold weather have had a very depressing effect upon our summer resorts. It has rained here, I believe, twenty-eight successive days, and continues so cold that our people keep their furnaces going, or else a fire in the stove. We don't use grates at all. Still we are hopeful that July will give us some warmer weather.

[We down here would like to swap weather with you for awhile.—Ed.]

We are in the midst of our Associational meetings. They began in May and will continue till October. From reports of the meetings it appears that there is more general interest, a better progress, and a more hopeful spirit among Michigan Baptists than for several years. This year has been marked by notably successful revivals. There have been many additions to our churches. For several years, in fact, we have been losing in members and churches, but this year the tide has turned, and at our Convention in October large gains will be reported. One of the questions being discussed at nearly all of our Associations is the condition of our country and village churches. What can be done to keep them alive and growing? This question was opened by your correspondent in an article last December in the *Michigan Christian Herald*, on "The Problem of the Country Church." Our's is a State of many small towns, and comparatively small churches. We have out of our 442 churches 171 with less than fifty members each. They all generally insist on having their own pastor, and preaching every Sunday. You can imagine the difficulties. Co-operation of several churches, as you have it in the South, is now being urged. We have about 45,000 Baptists in Michigan, and they are an intelligent and aggressive body. The whole State is wonderfully well organized and the work carried on with business-like promptness and commendable zeal.

We have no revival meetings during the summer. Our people are too busy then with harvesting, gathering in their fruits, or going off to summer resorts, or camping, or are occupied with some work or sport. Religious work is at a stand still during the summer, except an occasional Bible Conference, Institute, Assembly, etc. Our religious harvests come during the winter when people can go to church in their cutters, or trudge through the snow with the thermometer possibly ten degrees or more below zero.

We have one Baptist college, Kalamazoo. It is co-educational, and is in affiliation with Chicago University. Through the heroic leadership of President A. G. Slocum, LL.D., the college has made rapid progress, during recent years, in attendance and in endowment. This last now reaches nearly half a million dollars. More than one hundred thousand was added during the past year. Through the generosity of the late Mr. Bowen, of Detroit, a new building, Bowen Hall, was built and dedicated at the commencement two weeks ago.

Many of the Baptists send their children to the State University at Ann Arbor. We have possibly 300 of them every year. They want the best, and, of course, here they get it in this great university of 4,000 students, and more than 200 professors and instructors.

We have but one State denominational paper, the *Michigan Christian Herald*, of Detroit. It is owned and published by Mr. A. H. Finn, a layman, and he is giving us a paper of which we are justly proud.

Our Baptist Young People's Assembly will meet August 2, at Orchard Lake. This is a quiet country place, surrounded by beautiful small lakes, and is the site of the Michigan Military Academy. In fact, the

attendants at the Assembly will occupy the buildings of the Academy. These are put at our disposal free of charge. It makes a delightful place to spend a week hearing fine speeches and lectures, meeting earnest, intelligent, and warm hearted Christians, boating, fishing, and such like diversions.

Prof. James P. Bird, who for five years has filled the chair of Latin and Greek at Jackson, Tenn., was married the 25th ult. to Miss Nina Wilbur, of Ann Arbor. The wedding was a brilliant occasion for two brilliant young people. Your scribe pronounced the words that made them "inseparable in interests and in reputation as in affection." Prof. Bird has two years' leave of absence from Jackson. He and his young bride will spend next year studying in Germany.

Our pastors are quite generally joining the fugitive crowd for a few weeks' recreation. Some will visit friends and supply churches in the East, others will visit friends in the West, or Northwest, while many will find a comfortable vacation in our own beautiful State. Your correspondent hopes to spend a portion of July at his cottage on Portage lake, and while away the time reading some light fiction, or pulling in blue gills, perch, black bass, and pickerel, and in many ways tormenting the finny tribe. T. W. YOUNG.

Ann Arbor, Mich.

The Nolachucky Association.

It is becoming more and more unpleasant to me to appear in a newspaper discussion, but an article in the BAPTIST AND REFLECTOR of July 3rd appears to require some notice at my hands. It appears that no one can state a fact without somebody construing it into an "attack," and if one happens to differ from another in his statement of facts, he is immediately challenged to a comparison, etc.

The report of the work of churches in Nolachucky Association, as well as the reports of several other Associations, were sent at my individual suggestion. It was an honest effort on our part to get in direct touch with the churches in the hope that collections might be thereby increased. In the report I sent to Brother Early of Nolachucky Association I made a true and correct statement from my books, and my books were correct as far as my information went.

I knew that some of the churches were entitled to larger credits, but I did not know which of them, for the reason that Brother Hale had failed to furnish me with the information and I knew no other source to apply to.

Yes, I did in April receive from him a check for \$147.56, but he did not give me the name of a single church that had contributed the money, or any part of it, but instructed me to credit Nolachucky Association, which I did. Necessarily, this amount could not be included in my report to Brother Early. He says in the BAPTIST AND REFLECTOR that it was given by sixteen churches and still does not say which churches.

Even if he should furnish that information now it is too late to be available for this Convention year. No one but a bookkeeper can understand how much trouble would be involved in attempting to change one entry that had long since been posted to the ledger, into sixteen. When Brother Hale began to send in payments to be credited to the Association I wrote him a request for the names of the churches that furnished the money but he declined to give it, saying he thought it unnecessary for me to have that information.

As late as last October at Harriman, I had a personal interview with him but failed to convince him that I should have the names of the churches giving the money. He contended strongly that his way was right.

I did not then, and do not now, complain at him for so doing.

I have no right to demand these facts from him, and I never have demanded them, but have simply requested them and I state all this in reply to Bro. Hale's statement: "If the brethren had called on me for the facts," and to say I would be glad to get the facts, but he has refused to furnish them so often that I fear to ask for them again.

As to Bro. Tipton's receipt for \$20.76, mentioned by Bro. Hale, I knew nothing of it and of course it could not get into my reports.

As to the box sent to the Orphanage, it has been about eight years since the Orphanage boxes have been included in my reports.

Bro. Hale says he "writes in defense of as noble and as consecrated body of men as meets on Tennessee soil."

The word "defense" shows the mistake of his whole article. No one has attacked them. When we are discussing our Master's work, let us do it in His Spirit, and kindly tell each other his faults.

Now, please understand—the point of this whole discussion is as to Brother Hale furnishing the desired

information. I have asked for it and he has declined to furnish it, and I have never complained at him for it. He had a right to decline, but I think he should not complain at the results of his so declining.

W. M. WOODCOCK.

Carson and Newman College.

It was my privilege to spend yesterday at Jellico, it being my first visit to this border city. The First Baptist church, of which Rev. E. W. Barnett is the efficient pastor, is the leading church at this place. It numbers more than two hundred, and among its membership are the leading citizens of the town. The Sunday school is alive and had 131 present yesterday. The meeting house is a modern brick structure, elegantly finished inside and furnished with first-class pews. While the building is on the Tennessee side, and most of its members are Tennesseans, still the church is a member of the General Association of Kentucky. However, I am gratified with the prospect of a good representation at Carson and Newman next year.

A. Tiller, a thrifty business man of the town, who recited in my classes in 1883, threw his doors wide open to me and arranged to send his son and daughter to our college, this fall, so I am to begin with the second generation.

I am at Jacksboro to-day for the first time since the death of Rev. J. S. Lindsay, the most wealthy and prominent citizen of the town and county. As I called at his old home, I was profoundly impressed with his absence. I am not sure that a better man ever lived in any community. Jacksboro has not been the same to me since he and W. C. Hall were called away. It is another striking illustration of the importance of training young men for leadership.

Alex Lloyd and his noble wife are still here, the same loyal supporters of our cause, to whom I am indebted for special courtesies on this visit.

Rev. J. H. Deere of Lima, Ohio, who was unanimously called to the pastorate of our church, has indicated his acceptance and means to preach his first sermon the third Sunday in August.

J. T. HENDERSON.

Elizabethton Notes.

On last Sunday the Elizabethton Baptist church celebrated its 60th anniversary. Dr. J. T. Kincannon, who re-organized the church some twelve years ago, and superintended the erection of our present building, was present and preached the anniversary sermon.

The church had been prettily decorated with flowers and evergreens, under the direction of Mrs. Waller, for the occasion. Dr. Kincannon took for his subject, "God's Building," and chose for his text, "For see, saith he, that thou build according to the pattern shown thee in the mount." The sermon was an earnest plea for the old fashioned gospel religion as it was delivered by the "old fathers," who laid the foundations so well. He insisted that man should build according to the pattern laid down in God's Word, which is sacred and inviolable, and not follow after the sayings of men, who are imperfect. The sermon was logical and forceful and showed a thorough knowledge of the Scriptures. The church and Sunday school had a picture of Dr. Kincannon enlarged and it hung just back of the pulpit in full view. This picture had been made by Bro. Cargille, of Johnson City, and was very fine indeed.

Our church considered it an honor to have with us again Dr. Kincannon who had come to Elizabethton several years ago and found a small church without any organization, and without hope, and by his energy and zeal gathered the small flock together, and by patient work raised the funds to build a church house. No doubt, but for Dr. Kincannon's work, there would be no church in Elizabethton to-day of the Baptist persuasion.

Brother Kincannon now lives at Lowry, Va., but still preaches to several churches. He has always been noted for his logical and forceful sermons, and as a doctrinal preacher has few equals. He has had several notable debates with Pedobaptists, and among them was one with Rev. Atwater at Elizabethton several years ago. Rev. Atwater was a learned Presbyterian, being a graduate of Princeton Seminary. The debate lasted several days and all concede that Dr. Kincannon came off victorious.

Prof. J. T. Henderson, of Carson and Newman College, was also invited to be present and address the congregation at night, but owing to an important business conference at his church in Jefferson City, he was unable to be present. Dr. Kincannon preached for us again at night on "God's Love," and it was a splendid sermon, showing why we should love God, and what God's love had done for us.

Elizabethton, Tenn.

JAS. D. JENKINS.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Antioch.—Brother Jarmon preached in the morning and Brother Clibourne at night.

A new portable building on the corner of Summer and Coffee Streets will be opened next Sunday afternoon at 3 o'clock.

Dr. Frost was present at conference.

Third.—Pastor preached in the morning on "The Lord as the Soul's Portion," at night on "Man's Hope in the Lord's Mercy," 176 in Sunday school.

Mill Creek.—Pastor Trice preached on "Isaac Rescued," and "Three Forces in Human Existence."

Central.—Brother Folk preached in the morning on "Christ a Personal Savior," two received by letter; observed the Lord's Supper.

Gallatin.—Brother Gupton preached in the morning; took a collection for city missions.

Belmont Mission.—Thirty nine in Sunday school; Brother Gupton preached to the largest congregation since work began.

Murfreesboro.—Brother Van Ness preached on "Resources Within Ourselves," one baptized.

Una.—Pastor Reid preached on "Revival of Religion" and "Rich Man and Lazarus," good congregations.

Seventh.—Pastor Wright preached on "Unity," and "The Effect of One Sin;" also preached in private home in afternoon. One received by letter; one received by baptism.

First.—Pastor Burrows preached on "God in the Flesh," and at night at First Presbyterian church on "Love of a Pure Heart."

Centennial.—Dedicated the new Sunday school rooms free of debt. Dr. A. J. Holt preached the sermon; pastor Stewart preached at night on "The Harvest-time." A very great day.

Pulaski.—Pastor Kendrick preached; baptized five and has three candidates for baptism.

Chattanooga.

First.—Dr. Brougher preached on "Our Father's Forgiveness," continuing the series on the "Model Prayer," at 11 a. m., and in the evening continued the series on the "Ten Commandments," with a sermon on "Purity of Heart and Home," based on the seventh. The church was crowded to overflowing. The first church mission on Chattanooga Avenue in the outskirts of the city has been successfully launched; 279 in the home school and 75 in the mission. The all-day Quarterly Reunion of the Ocoee Missionary Societies, on July 2, was a delightful occasion. Mrs. J. G. Chastain was the guest of honor.

Central.—Pastor Fristoe and Brother Shepherd, of Cleveland, changed pulpits; two professions at night; both received for baptism; considerable revival interest being manifested; Census Station continues to prosper; church sustained great loss in the accidental drowning of Mr. Ralston on last Wednesday.

Second.—The pastor preached at both hours to good congregations. The Lord's Supper was administered at the morning service. Good B. Y. P. U., and a large Sunday school. An interesting part of our service is the splendid music furnished by our choir. Preparations are being made for the East Tennessee Baptist Sunday School Convention, July 30-31. Delegates and friends who are coming will please send in their names to T. G. Davis, 522 Long St.

Knoxville.

First.—Pastor Egerton preached at both hours. Morning subject: "The Building of a Life;" evening subject: "The Sixth Word from the Cross." Two additions by letter; 343 in Sunday school.

Second.—Pastor Jeffries preached at both hours. Morning subject: "Spiritual Meat;" evening subject: "Imprisoned by Sin;" one baptized; 278 in Sunday school.

Bell Ave.—Pastor Murray preached at both hours. Morning subject: "Imprisoned by Sin;" evening subject: "Daniel, the Model Young Man;" about 155 in Sunday school; two received by letter; one approved for baptism.

Third.—Pastor Murrell preached at both hours. Morning subject: "Christ, a living Savior;" a recitation from the book of Romans by the B. Y. P. U.; at night, three professions, three approved for baptism.

Third Creek.—Pastor Dance preached at both hours. Morning subject: "Some Consequences of Neglecting the Church;" evening subject: "Some Elements of Sorrow;" 103 in Sunday school.

Island Home.—Lord's Supper in the morning; pastor Maples preached at night; subject: "God's Remedy for Trouble;" 100 in Sunday school.

Married on the 25th of June, 1902, the writer officiating, Mr. John L. McMahon and Miss Alice Allen, at the residence of the bride's parents, all of Robertson Fork, Marshall County, Tenn. A handsome, promising couple. S. H. PRICE.

Lewisburg, Tenn.

I have traveled this last week in my own county in the first week of colportage work. I find we need to hustle, for I have already been in homes and found no Bibles, and no kind of literature. Pray for me, brothers, that I may do my whole duty in this work. God bless us all. J. H. OAKLEY.

I have just closed a glorious meeting at Lamasco, Texas, with about seventy-five conversions. Only one of the four churches represented in the meeting received members. This church took in thirty-nine. Many will join elsewhere. On the last day I preached twice to more than 1,000 people, baptized twenty-nine and married two couples. My time is full to October. I want a good singer. Will pay a good salary. Address at once. WILLIAM I. FEAZELL.
Wolfe City, Texas.

Our church work is moving on grandly. At the preaching services the congregations are large and appreciative. Sunday school is good through all the months of the year. The B. Y. P. U. is one of the best in our Association. The W. M. S. is doing some good work and is helpful to the church. The Sunbeam Circle is entering the second year, and numbers thirty-four. We will begin our protracted meeting here the 23rd inst., and at Locust Grove August 23rd. Pray for us. E. LEE SMITH.
Ewing, Ky.

The Fifth Sunday meeting of Ebenezer Association met with Elk Ridge church. The introductory sermon was preached on Friday night by Brother Kendrick. On Saturday the program, as published, was carried out with but few changes. Hon. Joseph H. Fussell was present and gave a valuable discussion of the question: "What is the attitude of the church toward the saloon?" Owing to the absence of Brother Pettie on Sunday the discussion of the "Distinctive doctrines of the Baptists" was conducted by Brothers Hight, Dortch, Patton and Fitzgerald. The singing during the meeting was led by Brother Dortch. We believe much good was accomplished by this meeting together. A. V. PATTON, Clerk.

Good day at Prosperity Saturday and Sunday. Very hot Sunday, but I think my sermon cooled things generally. I will preach the dedication sermon in the new house of worship at Smithville the third Sunday in this month. Come up and be with us, Brother Folk. We anticipate a good time. Brother Ogle was pounded by about seventy-five members of his Auburn church July 4th. Brother Ogle has been unable to preach since January, and his church has done the right thing to fill his home with joy, meat, lard, flour, meal and everything else good and in great abundance. It almost makes me wish I had been sick myself. These poundings are good things in

a preacher's life. Brother Crawford Thompson united with Fall Creek church Saturday by experience and baptism. A valuable addition and a source of joy to us all. J. T. OAKLEY.

I have moved my church membership from Central (Brother Fristoe's church) to the Beech Street church in Highland Park. This church is weak in more senses than one. It has been classed for some time with Brother Oakley's dead churches, but of late there are some gratifying symptoms of life. Last Sunday our school celebrated "Children's Day," and when the penny boxes of the children were opened we had \$5.15 to send to Dr. Frost. Last Thursday, by the united effort of the Ladies' Aid Society, Sunday school and our small building fund we paid \$100 on our church debt, thereby reducing it to \$130. This we propose to pay off by August 1st. Brother D. B. Vance, recently of Woodbury, preaches for us three Sundays in each month. The other Sunday he goes to Middle Tennessee near his old home, where the brethren seem to appreciate his sterling worth as a preacher of the "old time religion." Highland Park, Tenn. W. D. POWELL.

My work is moving along nicely at all of my places of preaching. Last Sunday was our day at Andersonville. Notwithstanding the day was unfavorable to church going, the congregation was fairly good. The pastor preached at both hours. Themes: "What we owe to our Fellow-man;" "Light in the Valley;" text, Psalms 23: 4. After the sermon one was received into the church, also a collection was taken for the Andersonville Institute, which amounted to \$125. Before the collection Prof. C. T. Carpenter, president of the Institute, spoke to the church about what had been accomplished by the Institute and its present needs. He presented the work briefly, yet earnestly, and in five minutes the amount called for was subscribed and \$25 extra. These people are great people. They are always willing to do their duty. The church at Powell's is better organized for work, perhaps, than ever before. The church seems to realize that there are duties binding on them and they hope to meet them. May the Lord bless the editor in all of his work. B. L. STANFIELD.
Knoxville, Tenn.

A Correction.

In sending out the notice of the Committee on Co-operation I omitted to state that Rev. A. V. Rowe, of Mississippi, was the moderator of the meeting. My statement would make it appear that Dr. J. B. Gambrell was the moderator. But Dr. Gambrell was the chairman of the committee appointed by the Southern Baptist convention. A. J. HOLT, Sect'y.

Concord Association.

This Association will meet with the Laguardo church, Wilson County, on Friday August 1st at 10 o'clock a. m. The Tennessee Central railroad has granted a rate of \$1.00 round trip, tickets on sale Friday and Saturday, good to return Monday. Leave Nashville at 8 o'clock a. m., get off cars at Muncie where you will be met by private conveyance provided you send your name to J. W. Davis, Laguardo, Tenn. W. J. STEWART, Clerk.

Big Hatchie Association

This body meets with Ripley church on Wednesday before the fourth Sunday in this month. Delegates and visitors are requested to write Brother R. C. Klutts, chairman of the entertainment committee, so that assignment of homes can be made before their arrival. Ample provision will be made to entertain all, and the editor of the BAPTIST AND REFLECTOR and our Secretaries are cordially invited. W. H. BRUTON, pastor.

East Tennessee Sunday School Convention.

The Baptist Sunday school workers will meet in Convention in the Second Baptist church of Chattanooga, July 30-31. Let those who mean to attend please send their names to T. G. Davis, 522 Long St., before July 25, so that homes may be provided. Don't wait until you arrive to apply for a home if you want the best arrangements made for your comfort. This may not seem important to you but it is important to those who entertain. We hope to have a large attendance and a good meeting. T. G. DAVIS.

Missions.

MISSIONARY DIRECTORY.

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

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

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

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

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

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

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

For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

COLPORTAGE WAGON NO. 1.

A new enterprise has been fairly launched by the State Board. A wagon, especially adapted to the Sunday school, colportage, and evangelistic work has been made to order, and is now in service. The wagon is a large, well made vehicle, drawn by two horses, and is furnished with bins and cases for books, tracts, etc. It has a couch to let down, on which the colporter may sleep, if need be. It is well made, and the colporter and his books can be thoroughly protected from bad weather. Our veteran colporter, Elder B. F. Bartles, has charge of the wagon. The wagon is furnished with about \$300 worth of Bibles and other good books, with a bountiful supply of religious tracts, periodicals, etc. The wagon is also furnished with a small telescope organ, which Brother Bartles plays quite well. To hear him

sing and play, one might think he was a whole camp meeting. A large reflector lantern hangs out on a hook from the rear of the wagon at night and will give light to a whole congregation.

The cost of the outfit is as follows: Colportage wagon, \$165; two stout, good horses, \$120; harness, new and strong, \$21.50; telescope organ, \$25; bucket, lantern, etc., \$5; total, \$336.50.

Provided for as follows: Contributed on wagon, P. B. Jones, \$100; contributed on horses, Eagleville church, \$47; Concord church, \$17; R. C. Fields, \$5.00; Miss Dolson, \$1; contributed on organ, A. J. Holt, \$25; total, \$191; balance paid by Board, \$145.50.

The wagon must necessarily be taken only on pikes or other good roads. The superintending colporter is expected to hold services every day, somewhere. He is expected to be in evidence at cross roads' stores, blacksmith shops, church and school houses, fifth Sunday meetings, Associations, villages, towns, and public gatherings generally. This wagon is intended for Middle Tennessee, wherein lies the greatest destitution of all Tennessee.

If this enterprise proves to be as successful as we hope, we will endeavor to have a colportage gospel wagon for East and another one for West Tennessee. The wagon is beautifully finished, and has painted on either side, "Tennessee Baptist State Board Colportage Wagon No. 1, B. F. Bartles, Superintendent."

We are hoping that through this means we will do a vast amount of good in the distribution of Bibles, tracts, and other good literature, as well as in the earnest preaching of the man of God who has been sent forth on this mission of peace.

Should anyone be moved to contribute something toward the payment of this gospel wagon or its furnishings, we will be glad and grateful. Let such contribution be sent to the secretary. We now have thirty-eight colporters hard at work. This is the largest number we have ever had, and the work is meeting with unparalleled success. But we need funds to carry it forward. Who will help? May God move the hearts of his people to "come up to the help of the Lord against the mighty." A. J. HOLT, Cor. Sec. Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

The July meeting of the Central Committee was attended by thirteen ladies, representing seven of the nine Nashville churches. A returned member, Mrs. J. H. Wright, wife of the pastor of the Seventh church, was cordially welcomed, as also were three new representatives, Mrs. B. S. Milliron, of the Seventh, and Mrs. Ellen Taylor and Miss Myrtle Hazlewood, of the North Edgefield church. All these sisters come from live missionary societies, and show a warm personal interest in the great cause which binds together the hearts of Christ's real followers.

The president called the attention to the relations of believers to the Father and Son, "servants," "friends," heirs," (Jno. 15: 15; Rom. 8: 17) A fine report of work done by Mrs. Jackson and her helpers, during June, deserves special consideration by well wishers everywhere. Will they not pray God's blessing upon the 240 letters, the 2,270 leaflets, the 3,442 mission topic cards, the 244 annual reports, and the 211 blanks, all sent to different parts of Tennessee? These may plant and those may cultivate, but only God can give the increase. May it be an hundred fold!

PROTECT YOUR BOOKS!

They're too valuable to be strewn about the room or house exposed to dust and damage! Of course you can't help it, if your book-case is full and of the old style solid construction. Better get rid of such a case, or start a new one that will always accommodate your books without being either too large or too small—one that grows with your library and always fits it. The

Globe-Wernicke

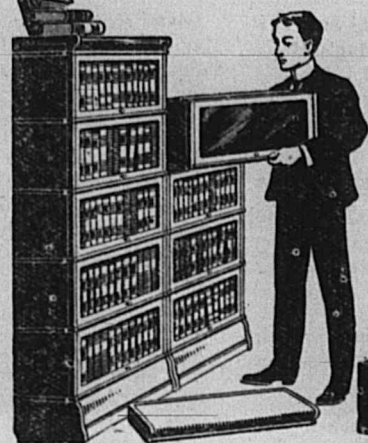
"Elastic" Book-Case

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AGENTS,

Nashville, Tennessee.



Such heavy mailing means heavy postage, and it was with regret that our treasurer, Miss Cunningham, had to state that expenses exceeded receipts. Any society which feels minded to assist in this necessary work cannot help at a better time than now. We hope that a collection for the expense fund will be taken at every Associational woman's meeting.

For June, contributions for expenses were received as follows: Nashville Immanuel, \$1.00; Central, 50 cents; First, 50 cents; Mrs. Ford, Knoxville, 46 cents; Sweetwater, 6 cents; Covington, 5 cents; Maryville, 30 cents.

In the removal of Mrs. L. B. Thomas from Harriman to Victor, Colorado, we lose a bright and energetic co-worker. Her letters of sympathy and her persevering efforts will be missed. Mrs. Robert Brown was elected to fill the office of vice-president for Big Emory Association, left vacant by Mrs. Thomas' resignation.

Mrs. E. L. Ewton, of Dunlap, was made vice-president for Squatchie Valley Association.

Our vice-presidents are to be asked for suggestions in regard to the program for our annual gathering at Humboldt, in October. Give us your best thoughts; let us know what subjects are most needful to be discussed. And plan to be there. Every society is entitled to a delegate. We must have a large attendance and everyone in earnest. Never mind about the new dresses. "The Lord looketh not on the outward appearance." These missionary spirits look into one another's eyes, and it is the soul they seek. Would that there might be an experience meeting, and that every woman could tell of actual missionary work done by herself, some wanderer reclaimed, some child taught to love the name of Jesus!

Mrs. R. Brown, vice-president for Chilhowie Association, reports the organization of a band, "Little Workers," at Island Home church, twenty-five boys and girls. She writes: "I hope to be able to teach them to do something worthy of this name."

Mrs. W. E. Ripe, vice-president for Ocoee Association, reports the reorganization of the Woman's Missionary So-

cietly at New Prospect church at Apison, Mrs. Fannie Ledford, president, Mrs. Phillips, vice-president, Miss Cora Landon, secretary and treasurer. Also the reorganization of St. Elmo Woman's Missionary Society, Mrs. R. S. Smith, president.

The Woman's Missionary Society of Knoxville Second church observed the week of prayer and privilege for State Missions. Others are reporting this observance, but we hope to hear of many more. Do not fail to make use of the literature which was prepared in the interest of our State work. Appoint a convenient place and study the various phases of the subject, deny self and make an offering.

Had the sisters generally been privileged to stand with several members of the Central Committee at the side door of our Sunday School Board headquarters and witness the start of Missionary Bartles, with the good team and completely equipped colportage wagon stored with precious messages from heaven to the sin-imprisoned souls along by-ways of Middle Tennessee, they would have felt a joyful sense of partnership in so blessed an undertaking. It is natural to love what is ours. The work of the State Board is our work. Let us watch it, pray for it, help it.

CONCORD ASSOCIATION.

The fifth Sunday meeting of the Concord Association met with the church at Florence, Tenn., June 27, 1902, and was called to order by A. J. Brandon, Jr., chairman of committee. A. J. Brandon, Jr., was made permanent chairman, with J. W. Williams, secretary, and Rev. S. C. Reid, treasurer. Rev. E. S. Bryan conducted devotional exercises, after which came the introductory sermon by Rev. Selgie Ogle, subject, "What good thing can come out of Nazareth?" All present were delighted with his masterly effort and feel he has a bright future before him. At the close of his sermon the night session adjourned to meet at 8 o'clock a. m., Saturday. Promptly at the appointed hour the chairman called the meeting to order and after singing Rev. J. S. Rice read 119th Psalm and

led in prayer. The chairman then appointed the following committee on resolutions: Revs. E. S. Bryan, S. C. Reid, and Esq. W. A. Jones. By this time the people were pouring into the church from all directions, and by 10 o'clock the church was filled with delegates, preachers, and visitors. The regular program was taken up and all subjects discussed in their regular order. The discussions were lively, and it was found necessary to limit speakers in order to get through with the program. At noon we repaired to the grove where a feast for the physical man awaited us. The table groaned beneath a load of good things, and it was not until after all were filled that enough was taken up to have fed as many more. The good people of Florence, regardless of denominations, vied with each other to make glad the hearts of their visitors by preparing this sumptuous feast.

The afternoon session was equally as interesting as the forenoon. So interesting were the discussions that the program could not be completed, and a Sunday session was inevitable. It would take too much time and too great a space in your valuable paper to report the discussions, even briefly. Suffice to say that nearly all speakers were present, and all subjects were thoroughly discussed. Fourteen churches in Concord Association were represented, and the following other Associations represented, viz.: Salem, Duck River, Nashville, and Clear Creek (Ark). Ministers present were: Revs. Ogle, G. A. and S. B. Smith, Bryan, Dillon, Brandon, Rice, Reed, Coles, Oakley, Nevil, Barthe, Stewart, and Midyett. A question box was conducted in an interesting manner by Rev. G. A. Ogle. By request of the meeting, Rev. John T. Oakley, the hero of the "dead church" issue, gave a laughable and interesting talk on "Modern Sanctification." Owing to the heavy rainfall but few attended the Saturday night service. However, those able to attend were doubly rewarded by hearing Rev. J. C. Midyett deliver one of his soul-stirring sermons. The writer, not being present, is unable to give a full report of the night session. The dedicatory sermon was preached on Sunday by Rev. W. J. Stewart, of Nashville, and thus closed one of the best fifth Sunday meetings in the history of Concord Association. I am sorry that time and space forbid my bringing out many of the important details of this meeting, but allow me to add that it was the general expression of those present that the meeting was an entire success. Addressing myself personally to the good people of Florence, I desire to say for this body that you have done nobly your part, and I commend those heroic Christians of Florence church for the great good they have accomplished. I also trust that good may grow out of our being with you, and that the people of the community may see that the Baptist brotherhood is deeply interested in the development of this loyal band,

JOHN W. WILLIAMS, Sec'y.
A. J. BRANDON, Ch'm'n.

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FOLK AND HOLT, Proprietors.

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THE TEN COMMANDMENTS IN MODERN LIFE.

Our Sunday school lessons for two Sundays have
been about the ten commandments. Our readers
are so familiar with them that we hardly need to
attempt an exposition of them. Instead we take
the liberty of copying from the *Baptist Teacher* for
July, an article by the editor of the BAPTIST AND RE-
FLECTOR on "The Ten Commandments in Modern
Life."

5. "Honor thy father and mother." Parental
authority is one of the fundamental principles of
society. To undermine it is to undermine society.
The parents, with their age and experience, are
wiser than the children. Filial respect, filial obedi-
ence, are essential to the government of the home.
Without them the home becomes a state of an-
archy. The children are to honor their parents
only "in the Lord," within the bounds of their
allegiance to the Lord. But within those bounds
they are to honor, reverence and obey them. In
the olden times this was true, and especially in
every Jewish family. But how often do we see it
otherwise now. Some one has said, "Man is the
head of the family and woman the neck to turn
him." And I may add, children are the feet to
run away with both. That was a fine satire by
Frank R. Stockton, "On the training of parents,"
in which he began by saying that it used to be the
case that parents governed the children, but now it
is reversed and the children govern the parents,
and he proceeded to give them some advice as to
how they should do it. The worst part about it
was that there was too much truth in it.

6. "Thou shalt not kill." The sacredness of the
body is a doctrine of the Bible. It is not found

in heathen religions. "The right to life, liberty
and the pursuit of happiness," is not only contained
in the Declaration of Independence, but in the
Word of God. But how cheap is human life often
held, now, even in this Christian land! At our
breakfast tables every morning we are served with
narrations of murders committed the day before.
But very seldom do we read of punishment of the
murderer. Ever since the passage of the habeas
corpus act, some three hundred years ago, the ten-
dency of the jurisprudence of our English speak-
ing world has been in the direction of protecting
the individual, until through technicalities and de-
lays it has become almost impossible to punish the
criminal, especially if he has any money or influ-
ence. We must learn that society needs protec-
tion more than the individual.

But it is not only with the pistol that murder is
committed. Where the pistol has slain its hun-
dreds, this modern institution of the devil, his
greatest, and, it is to be hoped, his last masterpiece,
the saloon, has slain its thousands. Where a few
hundred fall victims to the pistol in this country
every year, about 80,000 fall victims to the saloon.
And yet we license such an institution and send
it forth to do its deadly work with as much the
stamp of State and government approval as the
grocery or the drug store. Shame on us! And
Christian people will vote to license it and vote for
the men who uphold it! When they do so they
become *particeps criminis*, and become themselves
guilty of violating the command, "Thou shalt not
kill."

7. "Thou shalt not commit adultery." Again
the sacredness of the body is taught. The body is
the "temple of the Holy Ghost." It is "a member
of the body of Christ." It ought, therefore, to be
kept pure and holy for the Master's service. The
home is the foundation stone of all good govern-
ment, the rock on which society is based. Destroy
the home, you destroy society. Marriage makes
the home. Without it, home would be a Tartarus.
With it, home may be a paradise. Let it be kept
sacred. These lax divorce laws, these houses of
ill fame in our cities, undermine marriage and so
undermine the home and undermine society.

8. "Thou shalt not steal." Property is sacred
as well as person. No one has a right to take what
belongs to me without my consent. There are
different ways of stealing. The old style of high-
way robbery, or of midnight theft, has given way
to refined fraud. The modern version of this com-
mand seems to be, "Thou shalt not steal—a small
amount. That is petty larceny and is a disgrace.
If thou desirest to steal, steal a large amount—at
least \$100,000; a million is better. And, further-
more, be very sure that thou art not caught in
the act." The unpardonable sin now is not in steal-
ing, but in getting caught. Speculation and pecu-
lation are very close kin. Embezzlement follows
hard upon extravagance. But the greatest and
most heinous robbery of all is to rob God of that
which is his due, in the way of tithes and offer-
ings, and time and talents and service. Alas, how
many of us who would resent an imputation of
dishonesty in our dealings with our fellow-man
are guilty of that kind of robbery!

9. "Thou shalt not bear false witness." Char-
acter is even more sacred than person or property.
Confidence is the foundation of society. The dif-
ference between a black lie and a white lie is the
difference between a black frost and white frost—
one is a little bigger than the other. Ananias and
Sapphira told a white lie, but they got killed for it.
If all the Ananiases and Sapphiras of modern so-
ciety should suffer the same fate, there would be
a mighty thinning out.

10. "Thou shalt not covet." Murder and adul-
tery are not only in act, but in thought. So with
stealing. Not only shalt thou not steal, thou shalt
not desire to have that which belongs to someone
else. To desire it is to steal in the heart. Cove-
tousness is theft in embryo. It is more; it is idol-
atry. It indicates a love for the thing desired and
a worship of it. Alas, how many idolaters there
are in this Christian land, and even in Christian
churches!

And so I end as I began. The Ten Command-
ments are fundamental in their nature and eternal

in their application. In their essence they are as
appropriate now as when first given to the Jews
by the hand of God, through Moses. But in many
subtle and refined ways they are being constantly
violated in our modern life.

CAPITAL PUNISHMENT.

We have been asked for an expression of our
views on this subject. We have given them
before in these columns. But there seems to be
special need for giving them again.

Before the passage of the habeas corpus act,
about 800 years ago, the tendency of the jurispru-
dence of the English speaking world was in the
direction of protecting society at the expense of the
individual. Often the greatest injustice was done
to the individual. He seemed to have no
rights which the law was bound to respect. He
could be thrown into prison upon the slightest pre-
text, and often put to death for the smallest offenses.
But since the passage of the habeas corpus act the
tendency has been in the direction of protecting
the individual at the expense of society. The pen-
dulum began swinging the other way and it has
now swung to the opposite extreme, so that it has
become almost impossible to punish the individual
at all for any offense, and especially for murder.
The law's delays, its technicalities are woven
around the criminal by sharp lawyers. A sickly
sentimentality has sprung up which leads the pub-
lic to expend their sympathy upon the criminal
and not upon the innocent sufferers from his crime.
They seem to argue: "The victim is dead. He
cannot be called back to life. What is the use of
taking another life?" Thus they lose sight of the
interests of society. Sometimes, in their morbid
and misplaced sympathy, they make a hero out of
the criminal. They publish his picture in the
papers. They carry flowers to his cell, and treat
him as if he had done some noble and notable
deed. As a result, we have murders on every
hand. Every daily paper tells us of one or more,
often in our own community. Occasionally, when
some specially atrocious murder is committed, the
people will rise up in their wrath and take the
law in their own hands. This is notably true with
regard to the crime of rape. They put the re-
sponsibility for their lawlessness upon the courts.
A large part of it rests there. But back of the
courts are the people themselves, and upon them
must rest the greatest share of responsibility.
Courts and juries are more or less responsive to
public sentiment.

But the question with which we are particularly
concerned now is, whether punishment should ever
be carried to the extent of taking human life.
Will not such be only legal murder? Should that
be taken which could never be restored? Is capi-
tal punishment justifiable? We think so. Punish-
ment is threefold in its nature: 1. Punitive—to pun-
ish the criminal for his crime. 2. Preventative—
to prevent him from committing similar crimes in
the future. 3. Exemplary—as an example to oth-
ers, to prevent them from committing such crimes.
To be effective the punishment must be adequate
to the crime. If there is no punishment at all, then
people will feel that they can commit crime with
impunity, and we shall have a very carnival of
crime, which will make of earth a hell. Or, if
the punishment is inadequate to the crime, people
will be led to commit the crime because they do
not care for the punishment. They will be willing
to suffer the penalty for the sake of gratifying their
vengeance or their hatred. Or, they will hope
that the punishment will soon cease, and have lit-
tle fear of it.

We do not believe that a criminal should be put
to death for every slight offense, as was formerly
the case. That would be to make the penalty inad-
equately heavy. But for such grave crimes as mur-
der, rape, and, perhaps, arson death in some form
is the only adequate punishment. Prison walls do
not have such a terror to evil doers as the gallows
or the electric chair. In the prison there are life,
food and raiment. Besides, there is the constant
hope of escape, either through his own efforts or
the leniency of a soft-hearted governor. Death is

also the only sure preventative against the commission of similar crimes by the criminal.

Instances are not wanting where a murderer who has been cleared by a jury or pardoned by a governor has committed other murder or murders upon the slightest provocation.

And then death is the only adequate punishment, in case of the crimes mentioned, to prevent others from committing similar crimes. The law must hold terrors for men or no one's life, or home, or property is safe. The saving of one life may mean the loss of a dozen lives. The State must protect its citizens at all hazards, or it might as well not exist, and allow a reign of anarchy, in which every man shall do what is right in his own eyes, and in which the only standard of right is might.

Are these views Scriptural? Certainly. Away back in Genesis God laid down the law, "Whoso sheddeth man's blood, by man shall his blood be shed." It was upon these principles I have enunciated that Moses acted at Sinai in slaying the 3,000, that Joshua acted in destroying the Canaanites, that Elijah acted on Mt. Carmel in putting to death the 850 prophets of Baal and of Ashteroth. Such severe measures were necessary as adequate punishment for their crimes, as a sure preventative against the commission of similar crimes by them, and as examples to the people to keep others from committing similar crimes. Paul recognizes the authority of the powers that be, and he says that they "bear not the sword in vain." The sword is more than a symbol of authority. It is an instrument of punishment.

Let us add, that all punishment should be only by law. Mob law is no law. It is the absence of all law. It is anarchy, barbarism. It lacks the dignity, and so the terror, of legal punishment. It leaves a residuum of hatred and vengeance rankling in the community. It often only aggravates what it was intended to cure. But it is the absence of adequate legal punishment which usually leads to mob law. Let it be understood that every crime will receive its due punishment speedily, and then there would both be less crime and less mob law.

THE DIAZ MATTER ONCE MORE.

The *Christian Index* of last week says: "Ah! now we have it. We have been diligently trying to find out what it is disturbing Dr. Folk's mind about that Diaz matter, and what it was he wanted. Here it is: 'But we supposed that the matter has assumed new phases, now, from what it did then, and that Dr. Diaz has made new claims and presented new proofs of his innocence from those which he had previously made. Was the Home Board in possession of all the facts published by Dr. Diaz in the *Havana Post* and which we copied from that paper? All we ask is that Dr. Diaz shall have a fair and full opportunity for self-defense. If he is innocent, let him be so declared, and reinstated in his work, and in the confidence of Southern Baptists. If he is guilty, let the full facts be known and shown to the public. That is what we ask, and what the denomination generally is asking.' But Dr. Folk's supposition is not correct. There are no new phases. It is the old thing all the way through. The Board had all the facts in the case before it, i. e., all that are facts, and had heard about a great many things claimed as facts, which are not. Dr. Diaz has had every chance possible for 'self-defense,' and each time the Board has sent a committee down there, he has acknowledged everything the Board claimed, confessed his faults, and then when the committee came away, played the sow that returned to her wallow and the dog that returned to his vomit. As to that financial statement from Havana, will Dr. Folk examine it carefully and see if he can make any sense out of it, and especially whether he can find in it any place for the 'legal expenses, etc.,' which he states that Dr. Diaz claimed to have incurred, and paid with \$2,000 otherwise unaccounted for, of that borrowed \$12,000? Besides, we can tell Dr. Folk that the account given by Dr. Diaz in that financial statement varies greatly and sadly from

the one he gave the Board. But shall we wash all this dirty linen in public?"

No, we do not believe in washing dirty linen in public, as a rule. But the linen is being washed, and publicly, and we may as well get all the dirt out of it while we are at it. These are quite serious charges the *Index* makes against Dr. Diaz. Is Dr. Bell sure of his statements? If they are true, then no Southern Baptist could afford to uphold Dr. Diaz. But he claims that they are not true. What we want is that the matter shall be settled after a full and thorough investigation into all the facts, old and new, so that justice may be done Dr. Diaz, if innocent, or so that there may be no occasion to claim unfairness if he is not innocent. At the Convention only one side was heard.

HEREDITY.

Do you believe in heredity? Read the following brief history, in contrast, of two large New England families—one famous and the other infamous—the Jukes and the Jonathan Edwards families:

THE JUKE:

Of the descendants of this degenerate, Jukes, 310 of them spent their days in the poor house, or like refuges; 140, through the coarse forms of vice, had wrecked themselves physically and morally; 60 were professional thieves, and 50 were prostitutes; only 20 ever learned a trade, and ten of these learned it in prison. Besides all this, they had cost the State the enormous sum of \$1,250,000 as criminals and paupers. Of the original family, half of them died in infancy, else the black record might have been much longer, not to say blacker.

THE EDWARDS:

Of the descendants of the great theologian, Jonathan Edwards, 285 were college graduates, of whom 65 were college professors and 13 college presidents, such as Yale, Princeton and other famous institutions; more than 100 had become lawyers, 30 of whom had won distinction as judges. Of this original family of 11 children, none died in childhood, only one remained unmarried, and four had reached their "three score and ten" before they were called home. Instead of costing the State anything, one member of the family alone had given a quarter of a million dollars to education and benevolence—making a long and honorable record, worthy of any family in the world.

Do you remember the 2nd commandment. The latter part of it reads thus: "Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

PERSONAL AND PRACTICAL.

A number of our exchanges took holiday last week. The BAPTIST AND REFLECTOR comes fifty-two times each year.

Will the *Religious Herald* kindly tell us when and where the first Christian church was established? We presume, of course, the editor of the *Herald* knows and will not have to "think" about the matter.

The *Watchman*, of Boston, has received the diploma of the grand prize of the Universal Exposition at Paris in 1900 in the department of Journals and Publications. We congratulate the *Watchman*. It should be stated, however, that we failed to send a copy of the BAPTIST AND REFLECTOR to the Exposition.

We should have extended our congratulations to Prof. H. C. Irby, LL.D., before this. We have been so accustomed to calling him Prof. Irby that it will come a little awkward at first to say Dr. Irby. But this is the title by which he should be addressed, by authority of the trustees of S. W. B. University.

We stated last week that our new business manager, Bro. P. G. Terry, was Circuit Court Clerk of Trousdale County for four years. As a matter of fact he was clerk for eight years, deputy clerk for four years, and was practically elected as clerk for four years more. He has taken hold of the business of the paper with a vigorous hand.

Dr. Brown, a secretary of the Presbyterian Board of Foreign Missions, who has been investigating religious conditions in the Philippines, thinks that the American government's doctrines of religious liberty, and of the separation of Church and State, and the American public school system are doing ten times more to disturb the Roman Catholic Church than all the Protestant missionaries combined.

The *News and Observer* of Raleigh said recently, of State Liquor Dealers' Association of North Carolina: "It is said that the organization expects to act independently in politics, and will support at the polls men who are not hostile to the license system." They have always done this, not only in North Carolina but in Tennessee and everywhere else. It is in this way that they succeed in keeping the balance of power.

A summer school for Sunday school workers will be held in Fountain City, Tenn., July 21-27, conducted by Dr. B. W. Spilman, field secretary of the Sunday School Board. A very interesting program has been prepared which is most too long for publication. It is hoped that there will be a large attendance. We are sure that those who attend will be helped both in their Sunday school work and in their Christian life.

We hear of a number of ladies who are working to secure that dinner set which we offer in return for four new subscribers to the BAPTIST AND REFLECTOR. This, we believe, is the cheapest offer we have ever made. We hope that a large number of our subscribers will take advantage of it, while they have the opportunity. Read our advertisement from time to time. Would you not like to have one of the sets? If so send us four new subscribers and \$8.00 and we will send it to you.

The *Western Recorder* states that Dr. J. B. Cranfill has made a good deal of money out of his oil investments, and that he is very generous with it. This is gratifying to the many friends of Dr. Cranfill. In this connection we may state that the San Jacinto Oil Co., of which Dr. Cranfill is president, paid to its stockholders a dividend on July 1st. It is expected that this dividend will be paid quarterly. The company seems to have succeeded beyond expectation. We congratulate our readers who are stockholders in it.

The plan of co-education in the University of Chicago is not satisfactory, so president Harper thinks. He says there is too much "woolng" for the good of the educational work. Many of the men students want a change. Many of the women students want it to stay like it is and openly say so. President Harper will leave it to a vote of the men to say which plan they prefer. With the men on one side and the women on the other we imagine there is likely to be lively fight on the matter. We shall watch the outcome with interest.

The *Nashville American* said, recently: "The bayonet paves the way for the Bible. History shows this. The Bible makes little headway when the bayonet does not blaze the path. The bayonet, or the rifle, is civilization's pioneer. It opens the way and civilization and Christianity follow. They never precede. The history of our own country furnishes an illustration of this historical fact. The American bayonet has opened the way in the Philippines for the American Bible and school-book and law-book." We were quite surprised at the *American*. Has the editor never read the history of Carey, of Judson, of Livingstone, of Mackay and of many another missionary? Does he not know that in the case of those whose names are mentioned, and of others, the Bible preceded the bayonet? These missionaries did not rely upon the bayonet, but upon the sword of the Spirit. Some of them went to their work in defiance of the bayonets not only of the heathen, but of their own governments. The *American* has got it exactly wrong. The Bible and not the bayonet or rifle is "civilization's pioneer," as a rule. It opens the way and civilization and the bayonet follow. This has been the history of the world.

The Home.

THE WORD OF A BOY.

"What do you know about him, anyway?" asked Alfred Grierson, sharply.

"Not much; only he thinks a lot of his word," answered Charley, timidly.

"What do you mean?"

"Why, if he says he'll do a thing, he'll stick to it. His word is enough?"

The questioner turned aside with a profound whistle.

The boy who had won the approval of Charley Grierson was a newcomer in the school they attended, and more than a year older than Alfred. George Sanborn soon became popular, and Alfred was secretly jealous of his influence. The old Romans were not the only ones who admired great physical strength, and Sanborn was tall for his age, well built, and with muscles finely developed. His widowed mother was too poor, and too prudent to pamper him, but plenty of open-air exercise on hillside and river, frequent plunges, and good, wholesome food, were combining to build up an early, vigorous manhood, which was good to behold. Almost immediately on entering the school Charley Grierson's somewhat diminutive figure and delicate appearance had appealed to him as weakness always should appeal to strength.

"Hello," he said one day during play hour, passing a corner where he had seen Charley a short time before poring over a volume profusely illustrated. The little fellow was now sitting with hands idly folded and a drooping lip, but no book. "Have you finished reading?"

"I had to give up my book," was the spiritless answer.

"Were you reading it?"

"Of course I was, and just in the finest part, where the bear"—

"Who's got it?"

"Murry."

"Never mind, old chap," said Sanborn, heartily; "another bear has got into the school; he must be tamed a bit. You shall have your book."

Charley never inquired by what means this desirable end was attained. He only knew that in ten minutes the book lay in his lap, and he was pursuing the bear through its pages. It was this incident which made the new boy a hero in Charley Grierson's eyes.

There are heroes in humdrum, everyday life, in humble homes, performing common tasks faithfully and unselfishly. They are in training, and perhaps some day hearts will be stirred by the account of some brave deed which brings one after another to the world's notice.

"What would I do without him?" said Mrs. Sanborn, stopping one moment in the porch to watch the active figure of her lad as he sped to the village on an errand. "He promised his father he'd be a help to me, and he never once broke his word."

The next morning, as the gate to the school yard was about to open, a

group of boys were seen talking excitedly.

"My father says I may bring three of you fellows along," exclaimed one, in a high tone. "You, Grierson, and Murry and Sanborn. We have a two-seat sleigh and a pair of horses."

Sanborn caught his cap and tossed it into the air with a wild "Hoorah!" but as it descended his face clouded.

"It is too bad," he said. "I hate myself for saying that, but it is too bad. I must go home directly after school this afternoon."

"Who said so?" asked the others.

"I did."

"Pshaw!" exclaimed Alfred Grierson.

A flush rose to young Sanborn's face, but he answered steadily.

"I promised mother before I came away. I gave my word and I'll stick to it. It is something that can't be put off, or you know I would try all I could; I'm up to fun as well as any of you. Now, don't let it be harder, but do something for me, to make up. Will you take young Charley Grierson in my place? I can't tell how obliged I am to you and your father for asking me," he concluded, turning to the lad who had invited him. "It was real good of you."

There was a straightforward manliness in this that was catching, and the boy he addressed cried out: "Charley shall go," and Murry echoed: "Charley shall go," and even Alfred struck in.

So Charley went, and rubbed his little hands in glee, and laughed and shouted, while George Sanborn was ten times more his hero than ever before.

But previous to this, just as the gate swung open, George almost knocked against a gentleman who had come up unperceived, and overheard the conversation. With a friendly nod, he said in passing: "That's right, my boy; stick to your mother. You never had, never will have a better friend."

Mrs. Sanborn had business in a town about five miles distant that afternoon, and her son was to drive her in a sleigh, a very shabby affair, borrowed from a neighboring farmer. At first the idea was agreeable, and he thought little of the turnout. Now, however, as he contrasted it in his mind with a certain double sleigh he had seen, with a fur rug thrown over the back and another drawn up in front to keep the feet warm, while a pair of dashing horses proudly tossed their necks and set the bells a jingling, he was conscious of a glow of shame. He hated himself for the poor pride, but it had been there, and left a sore spot, as if scorched by fire.

But this was only the beginning of the humiliation. Returning home, some hours later, a sleigh swept past, going in the same direction, the bells and glad young voices mingling in merry music. Sanborn's schoolmates shouted their recognition; only one failed in a fraternal greeting. As the gentleman in charge of the party turned to look at the object of their salutation, his eyes roamed over the homely figure of the mother, the poor, shabby vehicle and the heavy horse, with a sort of

Mrs. Fred Unrath,

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"I am pleased to give my experience with Wine of Cardui as I am very grateful for its help. After my first baby was born I could not seem to regain my strength, although the doctor gave me a tonic which he considered very superior, but instead of getting better I grew weaker every day. My husband came home one evening with some Wine of Cardui and insisted that I take it for a week and see what it would do for me. As he seemed to have so much faith in it I did take the medicine and was very grateful to find my strength slowly returning. In two weeks I was out of bed and in a month I was able to take up my usual duties. I am very enthusiastic in its praise."



Mrs. Fred Unrath.

hers, as are their ambitions, triumphs and defeats. Healthy women do not suffer miscarriage nor does a woman who is healthy suffer tortures at childbirth. It is the woman who is ailing—who has female weakness—who fears the ordeal of becoming a mother. Wine of Cardui builds up the woman in a woman. It stops all unnatural drains and

strains—irregularities which are responsible for barrenness and miscarriage. It makes a woman strong and healthy and able to pass through pregnancy and childbirth with little suffering. After the ordeal is passed the Wine prepares a woman for a speedy recovery to health and activity.

Wine of Cardui, in re-inforcing the organs of generation, has made mothers of women who had given up hope of ever becoming mothers. Wine of Cardui will cure almost any case of barrenness except cases of organic trouble. How can you refuse to take such a remedy that promises such relief from suffering? Wine of Cardui simply makes you a strong woman, and strong, healthy women do not suffer. They look forward to motherhood with joy.

MOTHERHOOD is the noblest duty and highest privilege women can achieve or aspire to. Without this privilege women do not get all there is in life—too often they go through the world discontented, wrapped up in their own selfish cares and troubles. How different is the happy mother, watching her children grow into manhood and womanhood. A mother lives as many lives as she has children—their joys and sorrows are

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui.

comprehensive pity. Alfred Grierson, catching that look, was ashamed to shout.

"Never mind, there will come a time—a time when they won't be ashamed to know me," George muttered to himself. "Money means influence, and influence and money mean labor. The road doesn't lie before me as clear as this I'm driving on now, but I'll learn all I can, and it will come to me or I shall come to it."

And it did, sooner than he thought. Mr. Grierson kept his eye on the lad, and at the close of the school term offered young Sanborn a place in his office.

"I want him there," he explained to his mother, "because I can depend on his word, and if he is what I think, he will get on. He shall have leisure and advantages for evening study. And now my wife is coming to see you. If there is anything you would like to have done, let her know."

Mrs. Grierson was a kind-hearted, Christian woman, with tact and judgment. She avoided wounding the widow's feelings and her son's boyish pride, but their home had more refining influences, and Mrs. Sanborn added comforts for that time.

And in after years, when people commented on the prosperity of a certain man of business, he was wont to say:

"It all came of my keeping my word to my mother."—*New York Observer.*

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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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

Young South Motto: Qui non prodest, deficit.

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

Mission topic for July—THE HOME BOARD.

BIBLE LEARNERS.

Learn Luke 10:27. Do you do it? If not, why not begin now?

YOUNG SOUTH CORRESPONDENCE.

We are having a rare pleasure here at 304, East Second Street. Mrs. J. G. Chastain and Effie are our honored guests. They came from Whitewell this morning, and will be with us at the quarterly "all-day meeting" of the Ocoee Missionary Union to-morrow. I am so pleased to see Mrs. Chastain looking better than she did when I saw her at Norfolk four years ago. She is improving since she sought a lower altitude than her Mexican home affords, and hopes to improve still faster as the months go by. She will take her children to Franklin, Va., in the fall and put them in school there. We are hoping much from her visit here. There's nothing stimulates mission zeal like coming in touch with "a real live missionary," just from the field, and we are so grateful to Mrs. Chastain for giving us this great privilege.

Oh! yes; we have a number of sweet letters for this second week in July. Here is No. 1 from Martin:

"I was eight years old on June 15, and I received many nice presents. I have been out of school for a few days and feel quite rested. To-day I thought I would write you and send you 50 cents for my birthday offering."

"RUTH NOWLIN."

We appreciate it very much. And will you give our love to the older sisters who used to come to our help so often? Have they outgrown the Young South? You write a very nice letter for such a wee girl.

No. 2 brings an order for twenty-five coin-takers with 50 cents postage, to be used by a Band in Island Home church. We welcome Mrs. R. A. Brown's circle of workers most cordially. May she find them great aids in the work she wishes to do. I remember of meeting the vice-president of Chilhowie Association at Harriman, well. May we hope to meet again at Humboldt.

In No. 3 Mrs. Emily Watson sends 25 cents to pay for Mary Algee's fourth year in our Babies' Branch, and, besides that, an ark filled with a dollar for

our missionary. We are so grateful for both. Our friends at Rldgely are never long away. We are always sure of them.

Del Rio sends us No. 4:

Enclosed find \$1.47 for Japan from our Sunday school.

"SARAH RUBLE, Treas."

Many thanks to each one who gave. Will you tell the school how much we appreciate their kind thought of our work?

No. 5 comes from our devoted workers at Humboldt:

"I enclose you a coin-taker, filled by one of my little sunbeams, Louise Sharp.

"This makes eight out of the 20 I ordered from you which have been filled by members of my Band, and I am asking the Lord to give us the remaining 12 before the year is out.

"I trust nothing will happen to prevent your coming to us in the fall. I am looking forward to the time with much pleasure.

"MRS. J. R. JARRELL."

What a noble little Band there is at Humboldt. I feel sure they will have \$20.00 by 1903. Will not Mrs. Jarrell arrange for me to see them all, face to face, in October? I am looking forward, too, to the visit to that West Tennessee town and the home with Mrs. Jarrell; and, do you, know I have another much-prized invitation for 1903, if the Convention goes to Watertown, as we hope it will. Am I not well provided for?

"The Land of Flowers" sends us No. 6:

"I filled my coin-taker in less than a week. I send a dollar bill, and will keep the coin-taker to fill again. I enjoyed the leaflets and will pass them on to other little girls. I earned 20 cents working for father and mother, and my friends gave me the rest."

"LUCY GREER"

They don't mind hot weather in Florida, you see. Thank you, so much, Miss Lucy. You shall have the button. We hope to hear from you often in the future.

Henning sends us No. 7:

"Please send me 6 arks and tell me about the 'Band of Fishers.'

"MRS. A. F. POSEY."

I will write Mrs. Posey privately about that "fishing" scheme. It is a good one. What other Band leader would like to investigate? Just drop me a line at once.

I stopped just here to go to our "all-day meeting." We had a very charming time. Mrs. Chastain of Mexico was the guest of honor and she gave us such an earnest, helpful talk about the work in Mexico, and she allowed us to ask all the questions we wanted to, and we learned so much. Miss Effie, our own little "Mexican," sang "Jesus, Savior, Pilot Me," in Spanish.

Mrs. Reynolds, of Corinth, Miss., a sister of Dr. Chastain, was also a guest. We discussed the present aspects of the work in the West Indies, Brazil, Italy, and Mexico, and the work in our own city. At 12 o'clock a bountiful lunch was served, and a number of the brethren came to meet Mrs. Chastain and take their mid-day meal with us. These quarterly reunions draw us so close together, and rouse the enthusiasm of all the city and suburban churches.

At nightfall our hearts were greatly saddened by the overwhelming sorrow that had come to one of the most interesting ladies in attendance. She had plead for Diaz and the Board, too, in the morning, urging constant prayer that all bitter feeling be removed, and the "Apostle of the Cubans" be



Family cares and duties do not weigh down the well woman, and the children are never in her way. But when the womanly health fails, and there is a constant struggle with weakness and pain, household duties are a burden almost past bearing, and children are a ceaseless annoyance and worry.

Weak women are made strong and sick women are made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularity, dries disagreeable drains, heals inflammation and ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"I had been ailing some time, troubled with female weakness," writes Mrs. Wm. H. Johnson, of Avondale, Chester Co., Pa. "Every month I would have to lie on my back. I tried many different medicines and nothing gave me relief until I began Dr. Pierce's medicines, using two bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery.' These medicines have cured me. When I began your treatment I was not able to do very much, but now I do the work for my family of nine, and feel better to-day than I have for a year. I thank you, doctor, from the bottom of my heart, for well do I know that you are the one who cured me."

"Favorite Prescription" has the testimony of thousands of women to its complete cure of womanly diseases. Do not accept an unknown and unproved substitute in its place.

Dr. Pierce's Pleasant Pellets are the best laxative for family use.

led to see what was right, with tears in her voice, urging our own frailty.

In the twilight her youngest boy, Charlie Ralston, a bright lad of 17, went to his death in the treacherous Tennessee River. He and two companions were bathing, and he dived from a raft where the current was strong, and sank from their sight. They are still searching for his body this morning. It may be days before they find it. My heart bleeds so for his widowed mother. Do pray for her.

There are four more letters:

No. 8 was handed me at the meeting: "Again we press to the front with an offering for our beloved missionary. We send \$1.50, wishing it was more.

"Since we last wrote the death angel has swept through our number and borne away on rapid wings darling little Ruth Little, one of the brightest and sweetest of our Band. May our loss draw us nearer to Christ."

THE LITTLE GIVERS,
Second church Chattanooga.

These are noble little workers. They remember Mrs. Maynard's visit with so much pleasure. Many thanks to each one. May our father comfort them.

And No. 9 brings another offering from our little workers at Hickman:

"You will find enclosed \$1.00 as a thank offering to God for giving us such a good leader for the Young South. Please give it to Japan. We received our buttons and the literature, and we greatly appreciate your kindness, and we send you love and good wishes.

"GRACE AND LENA SMITH."

This letter makes the editor feel very humble, and she sent up a prayer that she might be a better leader henceforth. We are so grateful for the constant devotion of these friends.

No. 10 comes from our dear Nashville friend's summer home at Springfield:

"Please find enclosed \$3.15 for Japan.

This includes what Diaz Roth has collected in his ark, and the proceeds of his missionary chickens.

"MRS. L. L. ROTH."

Many thanks. Diaz is one of our best little boy workers. May he have a happy summer.

No. 11 is from Sevierville:

Enclosed find \$2.06 from the mission class at Sevierville Sunday school for Japan. Last week we sent 350 cards to Mrs. Chastain of Mexico.

"MRS. H. B. CLAPP."

Mrs. Chastain told us yesterday how very useful the cards had proved. She will prize these highly, as we do the generous offering. Mrs. Clapp will please thank each giver.

And we round the dozen with a grand offering from the Sunday school at Halls, collected on "Children's Day," and amounting to \$6.35. That makes a fine closing to our second week in July.

Little Francis Chastain, too, sent me a nickel by his mama for Japan.

Fondly Yours,

LAURA DAYTON EAKIN.

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

AMONG THE BRETHREN.

Rev. W. A. Hamlet, of Texas, formerly of Grenada, Miss., has been called to the care of the First church, Huntsville, Ala.

Rev. J. M. Walker, pastor of the church at Harrison, Ark., and a graduate of S. W. B. University at Jackson, was happily married June 26th in Memphis to Miss Lizzie Norwood.

Rev. Geo. B. Butler, of Natchez, Miss., assisted Rev. E. F. Lyon in a revival at Norwood, La., which resulted in ten accessions, all grown men and women.

Sunday, June 29th, Rev. J. T. Sparks, of Bristol, Tenn., preached the funeral of Rev. Willoughby Pugh at Hollo Rock, Tenn., in the presence of an immense audience. Bro. Pugh died last January at eighty-six years of age. He had been a minister fifty years.

Rev. J. N. Hall, of Fulton Ky., happened to a painful accident lately. Leaving Cottonwood Point, Mo., he stepped on a nail on the depot platform. The nail penetrated deep into his foot and serious complications were feared before medical aid could be secured.

State evangelist H. D. Hunt has just closed a meeting at Bevier, Mo., which resulted in 105 additions, seventy-eight by baptism. Twenty-three united with the church at one time.

The *Word and Way* thinks the church at Russellville, Ark., acted hastily, unwisely and in flagrant violation of the laws of church comity, when it received Gov. Jeff Davis into its fellowship after he had been excluded by the Second church, Little Rock.

The church at Tallahoma, Tenn., has called Rev. Raleigh Wright of Fairfield, Ill., and he has accepted. He will speedily take up the work. We welcome him.

The church at Anna, Ill., has called Rev. J. S. Johnson, a former pastor, and is delighted that he has decided to accept.

Glad tidings come from the labors of Rev. L. W. Sloan, a former Tennessean, now pastor at Carmi, Ill. All departments of church work are in a flourishing condition.

Rev. W. D. Gay, formerly pastor of Adams Street church, Montgomery, Ala., has announced himself as Prohibition Candidate for Governor of Alabama.

Rev. J. H. Spurlin has resigned the care of the church at Sturgis, Ky. This is a source of tearful regret to the church.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

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

READ THIS

Martin, Tenn., June 3, 1901.

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

REV. R. C. WHITNELL

It is announced that Dr. John H. Eager of Baltimore, on his return from the Orient will lead a movement to raise an endowment of \$500,000 for the Southern Baptist Theological Seminary at Louisville.

We are pleased to learn that the illness of Dr. A. A. Marshall of Raleigh, N. C., has been greatly exaggerated. At no time has he been in bed more than two days and now he has almost entirely recovered.

Grand River College in Missouri tendered its Presidency to Dr. M. P. Hunt of Patee Park church, St. Joseph, Mo., but he declined, though he was much inclined to take up the work.

Dr. Fred D. Hale, of Kansas City, Mo., is in a precarious condition. He has had a relapse from nervous prostration. Thousands of friends deeply sympathize with him.

A new corporation of Baptists has been formed and has purchased the Southwest Virginia Institute of Bristol, Tenn.-Va., for \$36,000. There was a debt on the Institution of \$25,000. The school is on a firmer basis than ever before.

Dr. H. W. Tribble, of Charlottesville, Va., dearly beloved in Tennessee, has just closed a meeting at Gordonsville, Va., in which he assisted Rev. W. T. Wingfield. It was a meeting of unusually gracious results.

Rev. Selsus E. Tull of Jackson, Tenn., has been assisting his brother, Rev. J. F. Tull in a revival at Durant, Miss. There were eight accessions, six by baptism.

Dr. T. J. Bailey, of the Baptist has joined Dr. J. B. Cranfill of *The Baptist Standard* in the fight against the cigar-smoking preacher. Look out, ye devotees of the filthy weed.

Rev. O. D. Brown is in a great meeting at Ellisville, Miss., in which he has the assistance of Rev. W. A. McComb of Crystal Springs, Miss. There have been forty accessions to date. Ninety stood for prayer at one service.

President W. T. Lowrey, of Mississippi College, Clifton, Miss., rejoices that he has secured the large endowment for which he has been so ardently working. The church at Water Valley of which Rev. David D. Shuck is pastor contributed \$5,213 of the amount.

John D. Rockefeller, Jr., who lately was married to Miss Abbe Greene Aldrich, refused to allow wine served at his wedding feast though there were nearly 1,000 guests present. This is truly refreshing.

The Central Baptist aptly says: "Our people are about to start off to their summer outings. If their religion is like their characters, and not like their clothes, which can be put on and off, they will be as religious at watering places as at home."

Rev. T. N. Compton, of Madisonville, Ky., lately assisted Rev. F. G. Jones in a revival at Drakesboro, Ky., which resulted in thirty-two conversions and renewals. There were twenty-two accessions to the church.

The Twelfth Annual General Conference for Christian workers will be held at East Northfield, Mass., August 1-17. A large number of speakers have been named. Among them we notice the following Baptists: Rev. J. Whitcomb Brougher, D.D., Chattanooga, Tenn.; Rev. H. C. Mable, D.D., Boston, Mass.; Rev. A. C. Dixon, D.D., Boston, Mass.; Rev. L. G. Broughton, Atlanta, Ga.; Rev. Henry G. Weston, D.D., Chester, Pa.

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Therefore, it is written: "By the grace of God he tasted death for every man" (Heb. 2: 9).

Now, it is quite evident to every thinking man, except Universalists, that he did not make the vicarious offering for every man, or become his substitute, to remove its penal sanctions from him. Then, if not for the whole race of mankind, for whom was it made? For those given to him in the covenant of redemption.

John 17: 6: "Thine they were and thou gavest them me;" also John 6: 64: "For Jesus knew from the beginning who they were that believed not." John 6: 37: "All that the Father giveth me, shall come to me: and he that cometh, I will in no wise cast out." Verse 44: "No man can come to me, except the Father which hath sent me draw him." Acts 13: 48: "As many as were ordained to eternal life believed." Ephesians 1: 4: "According as he hath chosen us in him before the foundation of the world." Romans 8: 29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

From the foregoing Scriptures we understand that the Father did know by his own determinate council who they were; and the Son, being in the council, and being infinite in wisdom, too, knew who they were, and, according to Rev. 17: 8, their names were recorded in the Lamb's book of life. For these he made the vicarious offering, met the final sanctions of the law, and God, by his Spirit and Word, quickens them and draws them unto the Law.

T. L. CATE.

Oak Grove, Tenn.

MEMPHIS ASSOCIATION.

The Fifth Sunday meeting of Memphis Association which met with Cordova church was a very interesting one from start to finish.

Friday night when we met, the Lord met with us, and his presence was felt throughout the meeting. The visiting brethren and sisters present were: Mrs. Rebecca Norris Swain and daughter,

Miss Josephine, from Oakland; Miss Roy Prescott and Rev. R. E. Pettigrew, from Central Avenue; Brother R. G. Craig, from Trinity; Dr. W. G. Inman, from Whiteville; Frank M. Wells, ex-chaplain of the First Tennessee regiment, and W. C. Sale, missionary colporter in Memphis Association. Dr. Inman preached Sunday and took a nice collection for missions. Brother Wells preached Saturday night, and delivered a soul-stirring lecture Sunday night on "Jerusalem under the Turks." The writer preached Saturday at noon. The different questions were discussed with great interest by the speakers above mentioned.

Brother Swain, the beloved pastor, seems to have a splendid following, and the church is at work in a live Sunday school. W. C. SALE.

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RECENT EVENTS.

Referring to the fact that Rev. C. S. Cummins, pastor of the M. E. church in Auburn, Me., was recently elected sheriff of that county, the *Cumberland Presbyterian* says: "Like Parson Pearson, he was elected to enforce prohibition, and, like Parson Pearson, he will do it, for prohibition prohibits when the officers of the law want it to prohibit."

+++

It was with regret that we learned of the recent death of Mrs. Wm. H. Sloan, of this city, wife of Bro. W. H. Sloan and mother of Mrs. A. C. S. Jackson. She was a member of the Third Baptist church and was a consecrated Christian. She was especially active in the home department of the Sunday school in which she took great interest.

+++

Bro. R. P. McPherson, of Fayetteville, has been spending a week or two with his relatives in Nashville. He is looking well. He has a fine field of work around Fayetteville.

+++

Prof. J. F. Parker, of Clarksville, passed through the city last week with his son, on his way to Danville, Va., where they will make their future home. We are very sorry to lose them. We commend them to the Baptists of Virginia and wish them the success they so richly deserve.

+++

Rev. J. W. Dickens, of Bolivar, has been spending a few days in Middle Tenn., with relatives. He gave us a pleasant call last week. He graduated at the S. W. B. University this session. He has a delightful field around Bolivar.

+++

It will be gratifying to the friends of the S. S. Board through the South to know that the month of July brought the largest month and the largest week and the largest day in the way of receipts, in the history of the Board. The Board is continually growing stronger in the affections of Southern Baptists.

+++

The First Baptist church, Chattanooga, Tenn., at the close of prayer meeting last week, adopted an elaborate testimonial expressing their appreciation of their pastor, Dr. J. W. Brougher, and added \$500.00 to his present salary. Several members of the church spoke in appreciation of his services. Dr. Brougher's pastorate in Chattanooga has been signally and abundantly successful.

+++

"Rev. H. B. Folk preached a sermon of great power last Sunday morning at the Baptist church. Although yet a student, he, like other members of his distinguished family, displayed marked ability and oratorical finesse."—*Brownsville Tribune*.

+++

Mrs. J. A. Cathey, of Brownsville, Tenn., has recently composed a mass which it is said is the first mass ever written by a native American woman.

+++

Dr. A. B. Vaughan has moved from Canton, Ga., to LaGrange, Ga. Dr. Vaughan has been pastor at Canton for a good many years and has done a fine work there. LaGrange is the seat of the Southern Female College, of which Dr. G. A. Nunnally is president. It is an important field.

+++

We learn with much regret of the recent death of Mr. B. F. Jacobs, of Chicago. Mr. Jacobs was the first one to

suggest the International Sunday School Lesson system. This was done in a speech at a Sunday school Convention held in Indianapolis in 1872. Mr. Jacobs had been chairman of the Executive Committee ever since.

+++

We have received a copy of the proceedings of the W. T. B. Convention held at Covington, April, 18-19. They are neatly printed containing much practical information, especially to Baptist S. S. workers in West Tennessee.

+++

Rev. F. M. Wells, of Memphis, former chaplain of the First Tennessee Regiment in the Philippine Islands, passed through the city on his way to New York. He expects to remain there until Oct. holding meetings and lecturing.

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Dr. O. F. Gregory, of Baltimore, Md., accepts the call recently extended to him by the Adams Street church, Montgomery, Ala.

+++

Rev. W. H. Brnton, of Ripley, has been assisting pastor G. L. Boles in a meeting at Wartrace. They had a good meeting. We have not learned definite results.

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The new Baptist church at Liberty, Ky., of which Dr. J. B. Ferrell is pastor, was dedicated on June 29.

+++

Dr. Chas. W. Needham, who has been dean of the law school of Columbian University, Washington, D. C., has been elected president of the University. Dr. S. H. Greene, pastor of Calvary Baptist church, that city, has been acting president since the resignation of Pres. B. L. Whitman.

+++

The church at Antioch has called to its pastorate Dr. W. O. Bailey, of this city. Dr. Bailey is an unusually fine preacher. About two years ago he held a remarkable revival at Antioch.

+++

Rev. R. M. Faubion has been elected missionary of the Cumberland Association. He has resigned the pastorate of the church at Lawrenceburg. The church has called Rev. J. T. Mann, formerly of Texas. Brother Mann went to Columbia and raised over \$50 in a few minutes to pay off a pressing debt upon the church.

+++

Dr. and Mrs. T. P. Bell, of the *Christian Index*, will spend the months of July and August at Mrs. Bell's old home at Society Hill, South Carolina.

+++

The church at Chester, S. C., has extended a hearty and unanimous call to Rev. John Bass Shelton, of Montgomery, Ala. The call was made upon the recommendation of Dr. Stakely. Brother Bass is a fine preacher and pastor. For several years he engaged in evangelistic work in which he was quite successful. He is now pastor of some churches near Montgomery.



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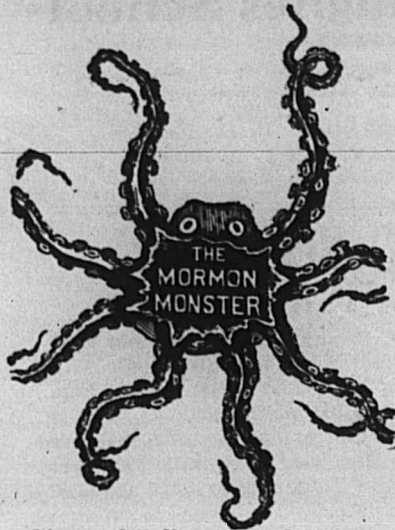
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OBITUARY.

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REEVES.—Sister Presby Reeves, of Oakwood Baptist church, Tenn., passed out of time into eternity on June 20th. It would not be justice to this noble woman of God to pass her death unnoticed. When some noted society woman of the world dies the papers are filled with words of praise and flattery, but as we write we feel that earth has not held any who was more faithful than this dear sister. The live and active church of Oakwood is perhaps indebted to her more than to any other for its existence. How she did pray that the Lord would give his Spirit to fill the hearts of the people to undertake the noble task; and, more, how she worked to see it finished, and when it was finished none rejoiced more than she. When Dr. Holt and I left her sick room the day before the church was to be dedicated, her eyes filled with tears as she said, "I shall not be able to be present with you tomorrow, but may the Spirit of the Lord be upon you."

She was not rich in this world's goods, but her soul was rich with the grace of God. So patient and silent she had borne a breaking heart, yet with an undaunted faith in her Savior. Many sacrifices she made that the Lord's cause might go forward. This is the first time the little flock has been afflicted by death, but they will miss her much. Do not mourn or weep, for she has gone to her reward which awaits her beyond the skies. She is with the Lord whom she loved so much. She may not have a shaft to mark her resting place, but the church of Oakwood is her monument. May the Lord bless her bereaved family and cause them to follow her as she followed Christ.

Helena, Ark.

W. H. SLEDGE.

RESOLUTIONS.

Following are the resolutions passed by the Baptist church and Sunday school at Smithville, Tenn.

Whereas, In the providence of God he has seen fit to remove from our midst Brother Wm. R. Smith who, but a few short months ago, was apparently enjoying good health and all the blessings incident to the prime of life; and,

Whereas, We feel most deeply our loss to the community at large, the Sunday school, and the church where he had been a faithful, consecrated worker for more than thirty years, and, realizing that on earth he shall counsel, advise, and comfort us no more, that in the home there must forever be a vacant chair, in the church an empty pew, and in the golden chain of friendship a missing link; yet we bow submissively to the will of "him who doeth all things well," and look beyond this vale of tears, suffering, and death, for understanding, consolation, and hope, to that habitation of the immortal, "not made with hands eternal in the skies;" therefore be it

Resolved, That the Baptist church and Sunday school at Smithville, Tenn., in which he labored so faithfully, most deeply mourn their loss in this sad breaking asunder of earthly

ties, and take consolation in the happy thought that earth's loss is heaven's gain; and, be it further

Resolved, That we very feelingly sympathize with his bereaved family in this sad hour of gloom, and bid them look beyond this vale of tears to that clime where we shall rest, we shall sing, we shall reign, in a land where the blessed never die, free from sickness and pain, safe at home in the sweet by-and-by.

James D. Rives, Jr.,
J. B. Moore,
S. J. Evans,
Fanny Terry,
Mrs. M. L. Wilson,
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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

JULY.

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

AUGUST.

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

SEPTEMBER.

Mulberry Gap.—Pleasant Hill church, Hawkins county, Tuesday, September 2.
Big Emory.—Wheat, Roane county, Thursday, September 4.
Walnut Grove.—Tennessee Chapel, Roane county, Thursday, September 4.
Unity.—Clover Creek church, near Medon, I. C. R. R., Saturday, September 6.
Watauga.—Elk River church, Carter county, Tuesday, September 9.
Ebenezer.—New Hope church, six miles west of Wales Station, near Weakley, Wednesday, September 10.
Tennessee Valley.—Wolf Creek church, three miles from Spring City, Rhea county, Thursday, September 11.
Stockton's Valley.—Eagle Creek church, Overton county, Saturday, September 13.
Nolachucky.—French Broad church, at Oak Grove, Tuesday, September 16.
Central.—Antioch church, near Medina, Wednesday, September 17.
Eastanallee.—Rogers Creek church, McMinn county, Thursday, September 18.

Midland.—Bryans Fork church, Union county, Thursday, September 18.
Salem.—Fall Creek church, twelve miles south of Lebanon, Wilson county, Thursday, September 18.
Friendship.—Trimble, Wednesday, September 24.
Wiseman.—Shady Grove church, Trousdale county, Wednesday, September 24.
Clinton.—Clinton, Thursday, September 25.

East Tennessee.—Liberty Hill church, Thursday, September 25.
Holston Valley.—Fisher's Creek church, Thursday, September 25.
Sweetwater.—Loudon church, Thursday, September 25.
Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.

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

William Carey.—Minor Hill church, Giles county, Friday, September 26.
Indian Creek.—Waynesboro, Saturday, September 27.

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

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

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

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

OCTOBER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

East Tennessee Sunday School Convention.—Second Church, Chattanooga, July 30, 31.

State Convention, Humboldt.—October 15-17.

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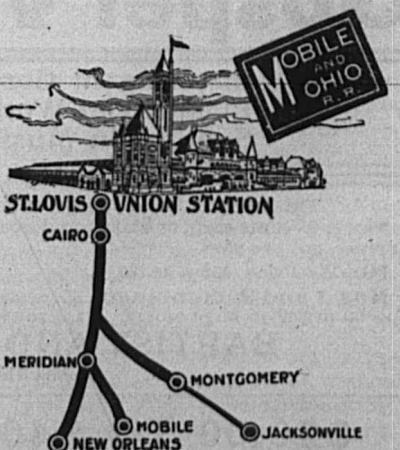
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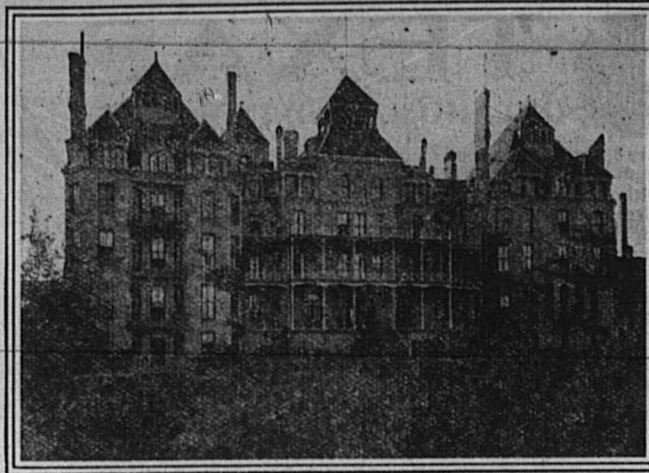
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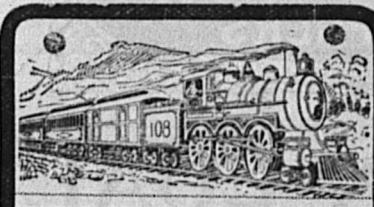
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