

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS.

Sir Lian Chen has been appointed Chinese Minister to the United States in place of Minister Wu Ting Fang. It is said that Mr. Chen is highly educated, being one of four young men who were sent to this country by the government of China for education about twenty years ago. It is hoped that he will not talk as much as Mr. Wu did.

The Marquis of Salisbury has resigned the Premiership of Great Britain and Hon. A. J. Balfour, the First Lord of the Treasury and Government leader in the House of Commons, has been appointed to succeed him. It was expected that Lord Salisbury's retirement would be coincident with the coronation of King Edward. It was scarcely looked for prior to that event.

Mrs. Nancy Jones, a Revolutionary War pensioner, died recently at her home near Jonesboro, Tenn. Her death leaves only two persons on the pension roll of that war. In 1832, when sixteen years old, she married Darling Jones, then sixty-eight years old, who was a Revolutionary War soldier. He died in 1848. She had two sons in the Civil War on the Union side and a grandson in the Spanish-American War. She, her sons and grandson drew pensions from wars covering a period of 119 years. She was a Baptist.

The Pope has refused to banish the friars from the Philippine Islands, but he will be compelled to consent to their banishment sooner or later. The United States government is certainly not going to pay the friars a large sum of money for their lands so as to get rid of them and then leave them in the Islands to buy the lands back from the poor natives whenever they get ready. The Pope's stubbornness is only adding fuel to the flame of indignation against the friars, and also against Catholics generally. A number of writers, by the way, are saying that Catholicism in the Philippines is very different from what it is in this country. But they are mistaken. It is the same at heart here as it is there. The only difference is that it has had the opportunity of working itself out to its own legitimate and logical conclusion there.

Gen. Fitzhugh Lee, former Consul General to Cuba, said, in a recent interview: "Knowing the Cubans as I do, and being in touch by correspondence with many of them, I firmly believe that, unless confidence is restored in the stability of their government and some relief afforded in the matter of the sale of their products, there is nothing ahead for Cuba except anarchy and annexation; and anarchy means interference by the United States and the hoisting of the American flag over the new republic to stay up. The newspapers report that the largest line of steamers doing business between Cuba and the United States has just placed three of its most commodious steamers out of commission, on the ground that they carry nothing to Cuba and bring nothing away." One of the darkest chapters in our American history is the refusal of Congress to grant reciprocity to Cuba. We hope it may be remedied at the next session, though we fear it may be too late to do much good then.

The Three Graves.

BY MRS. M. J. PHILLIPS.

On Kansas' plains the first was made,
Beneath the prairie-willow tree,
And there my precious babe was laid—
Virginia Lee.

Oh! Monster dea'h, we were bereft
When thou didst make thy cruel claim,
And round our aching hearts was left
Love's broken chain.

Year's passed away, death came again,
And gave the bitter cup to drink;
Then from the broken, severed chain
Took one more link.

Then, far away from home, Dick's grave,
Near the Pacific coast, was made,
And there beside the ocean's wave
My boy was laid.

A decade passed, and death, grim death,
Came again one summer's day,
And with his cold and blighting breath
Took Maud away.

And then another grave was made,
In Forest Hills 'neath sunset dyes,
And Lookout Mountain throws its shade
Where dear Maud lies.

Three graves; but, oh! how far apart
My dear loved ones are lying;
But close together 'round my heart
With love undying.

And when my Savior comes again,
And life o'er death triumphant waves,
He'll give my children to me then
From these three graves.

Ridgedale, Tenn.

The Call to Southern Baptists to Reinforce Theological Education.

BY PRESIDENT E. Y. MULLINS.

(An address delivered at the meeting of the Southern Baptist Convention, Asheville, N. C., May 10, 1902, and published by request of the Convention.)

Before introducing the subject of my address I wish to announce that the Seminary is about closing one of the most prosperous years in its history. The total enrollment of students is 243, an increase of twelve over the attendance of last year. This is an exceedingly gratifying fact in view of the widespread complaint of the falling off in attendance at theological seminaries. The students are an unusually fine set of men, well prepared for the work which they came to us to do. Their health has been excellent, and not a case of discipline has occupied the attention of the faculty during the session, and the spiritual and missionary life of the seminary were never stronger or deeper than they are to-day.

I wish now to speak to you on the subject of the need of reinforcing, in a financial way, theological education in the South, and especially the need of a

large increase to the endowment of the Southern Baptist Theological Seminary. The arguments which I wish to advance will apply to the subject in a somewhat fundamental way, and I trust that their force and application to the immediate point in view will be seen.

1. I call your attention, in the first place, then, to the fact that the central need in all education to-day is that the forces which make for character shall control the forces which make for intelligence.

Dr. Abraham Kuyper, in defining "sin," says: "Sin is not negation nor is it mere privation; sin is power in reversed action." Let us hear this cardinal fact in mind. A splinter in a man's finger will create inflammation in proportion to the amount of nerve and blood, the amount of health which the man enjoys. A splinter in a dead man's finger would cause no inflammation. Such is sin, a power of reversed action. Take a striking illustration of this. A well informed friend of mine one day conducted me through a room in one of the government buildings in Washington, known as the "Rogues' Gallery," on the walls of which were hung photographs of various counterfeiters and other criminals. Standing before one of these photographs, presenting a face of striking intelligence, he said: "Let me give you two chapters in the history of this man. The first chapter tells of his boyhood, of his highly gifted mind, of his thorough education from the lowest to the highest grades of the public schools of his city, and of his going forth into the battle of life, having graduated from the high school. The other chapter tells of his arrest as a counterfeiter, after a long chase by the detectives, and his imprisonment for his crime." Said my friend: "This man was so gifted in intelligence and had such attainments educationally that he could have derived an income of from twenty-five to thirty thousand dollars a year by the use of his talents in a legitimate way in the world of commerce, but, somehow, he preferred the excitement of the life of a counterfeiter, and for fifteen or twenty years he was tracked from one end of the country to the other by the detectives, until his final arrest." Truly, sin is power in reversed action. Such a career is no argument against the public school system, but it does prove the perils of education apart from Christian influences. The penitentiary is the conclusion in a syllogism of which the major premise is a Godless education.

Note another fact which has a bearing on our theme. President Elliott, of Harvard University, at the recent inauguration of President Butler, of Columbia, congratulated the assembled company upon the fact that the presidency of the modern university had passed from the hands of the ministry into the hands of the laity. This may be a wise and wholesome development in the educational world, but it is also an index to the growth of the conception that education and religion belong to separate spheres of life. This conception ought not to remain. I do not mean that ministers ought to be elected to the presidencies of colleges and universities necessarily, but the forces that make for character ought in some way to control the forces that make for intelligence.

The spirit which rules in education to-day is the scientific spirit, one of the noblest spirits of modern times. The truly scientific spirit is in no sense opposed to religion, although it is sometimes supposed to be. There are four things possible in our attitude toward the scientific spirit. One is to combat it. There are those who are doing this to-day, claiming there is nothing good in science. Surely this is a mistaken attitude. Another course is to ignore it. This is as impossible as it would be to stand on yonder elevation and ignore the breezes that blow across those heights, fanning your face with their coolness, in the early morning. Another course toward the scientific

spirit is to adopt it in all its worst, as well as its best, aspects. A fourth course is to Christianize it, to show the scientific man that the spiritual world belongs to the realm of fact as truly as does the physical. The materialistic scientist stands on the earth and looks downward into nature toward the city which is coming up from below, whose foundations are matter, whose walls are natural law, and the principle of whose construction is the transformation of energy. The Christian believer stands on a mountain top, looking upward to the city which comes down from above, whose walls are jasper, whose gates are pearl, whose streets are gold, the light of which is the Lord God omnipotent. True science will recognize both cities, the city of nature and the city of grace, because both belong to the universe of fact. What I am saying reinforces most powerfully the demand for a thoroughly educated ministry. One wing of modern science seeks to discredit all scholarship which recognizes the supernatural in the revelation of God and the deity of Jesus Christ, no matter how accurate or broad or reliable such scholarship. There are those who at once seek to discredit its productions and its claim to genuine scholarship. A thoroughly trained religious leadership and a ministry equipped for the conflict at this point is imperatively demanded by this situation. It is true that the only manner in which the spiritual world can become real to a man is through the regeneration of his heart by the Spirit of God. The minister stands for the supernatural in life, for the regenerated spirit, for God in the world and in a thousand ways and at a thousand points his work is to counteract and defeat the work of unbelieving and materialistic science. It is given to him to make real the eternal world to the hearts and minds of men, and without him the vision of the eternal would by and by fade from men's lives. If we were to look at the great combinations in the business world, or if we were to look at the great movements in the political world, we would be driven to the same conclusion that the supreme need of to-day is that the forces which make for character shall control the forces which make for intelligence.

2 I remark in the second place that the pulpit is the centre of the forces which make for character.

The question is often raised in our day whether or not the pulpit has lost in power, and really it is a far-reaching question. The position of the preacher in modern civilization is not as fully understood now as it was two hundred and fifty years ago. A few statements may serve to illustrate what I mean. Anglo-Saxon civilization, as it exists to-day, is the result of a conflict with Roman Catholicism. The statement has been made, and the more it is pondered the more it will appear to be true, that all the wars which have been fought since the Reformation have been, in spirit and principle, conflicts between Romanism and Protestantism. This was certainly true of our late Spanish war. Again, Anglo-Saxon civilization, as it exists to-day, is the logical outcome of the Reformation. And, once more, the clew to the power of the Reformation is the rise of the preacher. Martin Luther, before the Diet, with his immortal utterance, "Here stand I. I can do no otherwise; God help me!" is the very embodiment of the spirit of Protestantism, and it was in this spirit that Luther spoke:

"A new word of that grand credo
Which in prophet hearts hath burned
Since the first man stood, God-conquered,
With his face to heaven upturned."

The power of God waned in early Christianity with the decline of the preacher. The voice of the Eternal One ceased to be a voice when divinely-called men ceased to preach the gospel out of full hearts. That voice became an echo in the bishop, an echo of an echo in the ecclesiastical council and an echo of an echo in an infallible Pope. The return of civil and religious liberty, and the ideals of all modern civilization, was when the individual soul of the preacher, conquered by the truth of God under the operation of the divine Spirit, began again to proclaim what God had spoken to his inner soul. It was as when Jesus said to Peter, "Blessed art thou, Simon Bar-Jonah. Flesh and blood hath not revealed it unto thee, but the Spirit of my Father which is in heaven." An able pulpit, a pulpit equipped intellectually and spiritually, a pulpit adapted to the needs of our time, a pulpit loyal to the eternal gospel of Jesus Christ, compromising it not, setting it forth in fullness and proclaiming it with courage—this is the key to all progress in every sphere of life to-day. I think it cannot be gainsaid that the centre of the forces which make for character is the pulpit.

3. The central problem of the ministry is the problem of equipment.

There are three general problems pertaining to the ministry to-day. That of supply, that of distribution and that of equipment. The problem of supply needs attention. The churches need to pray more that the Master will send forth laborers into the vineyard. In some denominations there is a sad falling off in the number of men entering the ministry. There is need that the preachers themselves should bring this subject to the attention of the young men of their charges; there is need that our Christian young men shall consider seriously their duty in this regard. And yet the problem of supply is not the most fundamental one.

Then we have the problem of distribution. How shall we find places for the ministers who are unemployed? Sometimes bureaus of supply have been established—a sort of central agency for supplying churches with pastors. Brethren have looked abroad and seen many pastors without charges on the one side, and many pulpits without occupants on the other, and have said, "Go to, now, let us organize a bureau of supply. Let us tell the churches about these unemployed ministers and these ministers about the churches. Let us act as a go-between and bring these together." But, strangely enough, these bureaus of supply have, so far as I am informed, had but a brief existence and have been accorded respectful burial. It was an artificial method of regulating a fundamentally spiritual relation, and did not succeed. But this attempt and its failure illustrates strikingly my contention that the central problem of the ministry is the problem of equipment. There are exceptions to the rule, of course, but, generally speaking, the thoroughly equipped man, the man who can do the work to which the Christian minister is called, will be likely to find a church needing his services.

When Lord Roberts was appointed to the command of the British army in the Boer war, he remarked: "For nineteen years I have lived an abstemious life for this hour." There was no lack of generals in the English army to command the forces in this war but there did seem to be a lack of fit generals—men qualified to do the work. And even General Roberts did not achieve an ideal success. Gideon and the sifting of his army illustrates the relation which equipment sustains to the general problem. Three hundred fit men can do more than many thousand unfit. The brook of testing at which the minister drinks is practical experience. The projectile force of a consecrated personality is hurled against the obstacle of unbelief and carnality and worldliness in the work of the Christian pastor, and then comes the test. The obstacle gives way before the force of the man, or else the man gives way.

We hear a good deal of evangelizing the world in this generation. Recent statistics have seemed to show that with present standards of equipment for the home pastorate, and for appointment to the foreign mission fields, as required by the Boards, and with the present supply of properly trained men, it will take ten years to supply the men needed on the foreign mission field to-day; and this suggests how fundamental is the relation sustained by our Seminary to the Boards of our denomination. A friend of mine showed me a drawing which he had made for publication in a paper of which he was the editor, representing the working forces of the Southern Baptist Convention in the form of a tree. There were three large branches to the tree, representing the three Boards of the Convention. The trunk of the tree, he said, was the Southern Baptist Theological Seminary, because the efficiency of each of the Boards was largely dependent upon the work being done by the Seminary.

4. I remark in the last place that the central need in ministerial equipment is financial. What is needed is that our Seminary shall be reinforced in its endowment in order that it may do the work which it is called upon to do. We have an admirable plant of buildings, we have a splendid student body, we have an excellent faculty, but our income is not equal to our needs. Some of the reasons for reinforcing the Seminary financially are as follows: First, rates of interest have been decreasing of late years, and our former income has been greatly reduced. All business men know that good investments cannot now be secured for much more than half of what was formerly possible. Another reason is that the Seminary has grown to such proportions that a larger income is required than formerly. Its very success has made imperative the demand for an increased endowment. Another reason is, that the Seminary has no income from tuition fees. All its income must be from invested funds or from direct gifts to the work from friends. This, of course, renders necessary a much larger endowment than is required by institutions which have large incomes from tuition fees. Then, too, other institutions of sim-

ilar character are receiving large gifts and being reinforced in the matter of endowment. If our own institution is to keep pace with the demands of the times and with other similar institutions, we, too, must have a large increase.

A friend of our Seminary recently remarked that we are just now, at the beginning of this new century, at the point where we can almost see with our physical eyes the consummation so earnestly prayed for and sought by the founders of the Seminary, when it should have an attendance of four or five hundred students and a thoroughly adequate equipment in buildings and endowment. Our increasing prosperity as a people ought to make it possible in the not distant future that we should realize this ideal. And, truly, if any institution has memories of sacrifice and toil, of sorrow and trial, to inspire it and its friends towards the highest things in the future, it is ours. When we go back to those early years of its history in Greenville and in Louisville, and remember the names of its faculty, Boyce, Broadus, Manly, Williams, Whitsitt—men who toiled for years and endured many privations that the Seminary might live—we ought to catch inspiration for copying their spirit in our own efforts for the school so dear to their hearts; and especially when we remember that scene, which seems to me as sacred as any in the history of all Southern Baptists. The faculty were consulting one day as to whether or not, in view of financial stringency, the Seminary should be permitted to die, and finally resolved to let it die, but resolved themselves to die first. In such examples do we find inspiration and girding for our task to-day.

There is an interesting legend told concerning the battle of San Jacinto which resulted in the winning of liberty of Texas. It is said that the little Texas army, almost starved and exhausted from long marchings and insufficient food, was hemmed in by river and bayou and marsh, confronting the Mexican army under Santa Anna which greatly outnumbered it, and that Gen. Houston sent some trusted men to the rear to cut away the only bridge over which escape was possible for either army, and when the battle had been joined he had word sent along the lines that the bridge was cut and no escape was possible. Then the Texas soldiers fought as they had never fought before. The cry rang out, "Remember Goliath! Remember the Alamo!" Men fighting thus desperately and in such a cause were sure to win. After the battle, when Santa Anna and the Mexicans had surrendered, Gen. Houston approached the Mexican general, holding an ear of corn in his hand, and said to him: "Gen. Santa Anna, did you think that you could conquer men fighting for freedom whose general could live four days on an ear of corn?" The legend goes on to relate that the soldiers requested Gen. Houston to shell the ear of corn and give each of them a grain, and that now San Jacinto corn is growing all over Texas.

When I remember the sacrifices of Boyce and Broadus and those associated with them in the early days of the Seminary, and when I look out over our student body, with its twenty-five volunteers for the foreign mission field, I exclaim, "San Jacinto corn!" And when I look out over the large number of pastors serving churches in the various States in all parts of our country, in the home field, doing city mission work, engaged in preaching the gospel on the plains of the West, traveling hither and thither amid privations or occupying important denominational posts, I exclaim, "San Jacinto corn!"

Let us gather ourselves together about our beloved Seminary; let us unitedly seek to advance its interests and give to it all needed aid for its great work. Let us remember the command of him who enjoined upon us to "go ye into all the world and preach the gospel to every creature," and who is waiting to bless us with all needed blessings; and let us bring all our tasks and all our trials and all our triumphs unto the feet of him who suffered on the cross, ascended on high, and gave gifts unto men.

Protect the Birds.

BY HON. F. T. GLASS.

I have struggled for several years to create a sentiment in our State favorable to the protection and preservation of the rapidly disappearing wild birds. The love and care for our feathered friends ennobles, elevates and expands our natures, teaches us humanity and broadens our aesthetic, as well as our utilitarian, ideas. The Audubon Societies have been established to teach the value of the birds to farmers, gardeners, orchardists. But few birds exist that do not do us

more good than harm. And most of them work assiduously to promote man's interest in the preservation of our fruits and crops. In the proportion that we destroy the woodland songsters, we impair the earth's capacity to yield a full measure of subsistence for man. Were it possible to destroy all the birds, it would be almost impossible to produce an adequate supply of the food products to sustain the population of the globe.

Then it is wanton, if not wicked, to destroy life to gratify our vanity for show and our destructive appetites. God created these beautiful creatures for our good and his glory. Let us foster them, and they will build in the vines about our residences, make sweet music for our enjoyment and prey upon insect life for our benefit and profit. The lives of the birds will teach our children humanity and broaden our love for God's innocent and useful creatures, and teach us tenderness for creature life. As civilization advances, and the lower order of life is more reduced by man, we realize the wrong in destroying any of God's creatures wantonly. It is right to take life to preserve life, but for no other purpose. When we destroy the lives of the innocent and beautiful creatures, that live and flit about us in the air, to adorn our persons we do violence to the laws and purposes of our Creator. Nature loves vanity; our primitive forests were inhabited by more than a thousand species of the feathered tribes, but now they are lessening year by year, to become very scarce at no distant day in the future.

Attention has been drawn to this fact of late years, and the legislatures of more than twenty of the States have enacted protective laws in their interest. Congress has enacted a stringent law to regulate the importation of birds that might be harmful, and to prohibit the importation from one State to another of birds, their skins, or feathers, especially for millinery purposes. This law has already caused a reduction in the number of bird bodies used in millinery and will continue to do so until bird bodies will ultimately disappear, and our refined ladies will cease to furnish on their hats evidences of their cruelty and inhumanity. Public sentiment on this subject appears to be aroused throughout the civilized world. It has been before the British Parliament, and measures have been enacted to protect the remnant of the birds from destruction. This question was also considered a few years since by the European powers, when assembled in convention to form a treaty apportioning geographical divisions between the powers, when it was stipulated that the females of the larger animals and birds should not be killed at all, and the males only at stated seasons.

Ripley, Tenn.

The First Church.

BY REV. MARTIN BALL.

I desire to say a few things in reply to the article of Brother C. C. Brown in the BAPTIST AND REFLECTOR of July 3rd. He seems to think that because our learned and much loved teacher, Dr. William Williams, taught "that the church at Antioch was the first fully organized Christian church," we ought, therefore, to receive and endorse his teaching. Dr. Williams also taught pulpit affiliation, and believed in alien immersion. Surely, Brother Brown would not accept such teachings as these as Scriptural.

I do not hold the position that the church was not constituted on the day of Pentecost, because, to admit such a thing would indicate "a strong leaning towards Campbellism," but for two good and sufficient reasons: To the "them" who had been designated a church prior to this occasion, were added 3,000 souls. They certainly existed in an organized capacity, or these could not have been added to them.

Again, if this had been the occasion for such an important work as constituting an organization, to whose custody should be given the ordinances, one can be sure such a thing would be somewhere hinted at. But the Book is as silent as the grave concerning the organization of anything on the day of Pentecost.

The Master said: "I will build," or "I am in progress of building," my church. He did not propose to leave this work to other hands. The thought presented in the original verb translated "will build," is not simple futurity, but in the "progress of building." Kindly look at your Greek grammar for the future tense of the indicative mood in which the Greek word for "will build" occurs, and you will see that "the future tense expresses future action, either in its progress or in its

mere occurrence. (See Goodwin's Greek Grammar, p. 268.)

Brother Brown seems unwilling to take any position on this important subject, because he cannot place his finger on a passage of Scripture which states, in so many words: "Here Christ constituted his church." I do not believe that the work was begun and finished in one day, but during the entire ministry of Jesus. There was first the calling of the disciples, then the ordination of the apostles, and they were told to "go and make other disciples." "I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22: 29). Up to this time Jesus had administered all the affairs belonging to the church. Now he is going to his Father and turns the whole thing over to them in its completed condition. To these same apostles he gave the great commission (Matt. 28: 16).

Between the ascension of our Lord and Pentecost, when there seems to have been others taken into the compact, this body meets and elects one to take the place of Judas. An important step like that would not have been taken in a haphazard, unorganized way.

In Matt. 18: 17 the church was sufficiently completed for the apostles to distinctly understand what was meant by reporting matters of discipline to it. If not, some of the apostles would have raised the question as to what kind of an institution that was to which they were to report, and what part they were to play in it. But they seemed to understand the whole matter, and asked no questions.

In the light of the real meaning of the word translated "will build," and the tense used, John's work is not "ruled out of date." If Brother Brown is able to tell at what period the progress of building Christ's church was inaugurated he might rule John's work out of date. If the preparation of the material out of which to build a house is "out of date," then John's work is out of date, for it was his God-given work to prepare the material out of which the church was to be constituted.

I will not go back to Old Testament times and make shepherd and flock refer to the church, for, according to Brother Brown's statement, the building of the church was still future in the last year of our Lord's ministry. But it was in existence when Paul gave his instructions to the overseers of the flock at Ephesus.

The Master spoke of his apostles as a flock (Matt. 26: 31, and Luke 12: 32). The apostles Paul and Peter call the flock the church, using the terms as synonymous. It is assumption to say they did not get their idea from this great teacher, Christ, who calls himself the shepherd of his flock or church.

Brother Brown says: "Let us not set up a proposition that can be knocked down." It would be better to "set up a proposition" and run the risk of having it knocked down than to claim to know nothing at all, and take no kind of position, especially when such excellent scholars as Brother Brown make such a signal failure in knocking down a position supported by only three Scriptural arguments when there are ten times as many equally as strong.

Brother Brown's advice to go cautiously is timely, so far as he is concerned, since he seems to be groping in the dark, and will not have the light.

No one has ever claimed to put his finger on the passage of Scripture that states that Christ built his church on any one day, month, or year of his ministry, but that it was accomplished while he was on earth. So the analogy of Brother Brown between this and our crowing over our Pedobaptist friends because of their failure to find one Scripture text, even, hinting at baby sprinkling, is not good.

While they cannot find a verse that even seems to teach their heresy, the foregoing verses show that Christ built his church himself.

I am quite sure no one is desirous of compelling Brother Brown to believe the Scriptures. He does not "have to know" them, as he says.

Paris, Tenn.

The Atonement.

Bro. S. E. Jones invites criticism of his article on "The Atonement" in your issue of June 19th.

I beg to offer the following: In divisions I and II, his language clearly involves the idea that the substitution of Christ was universal, or for all sinners and all sins. Speaking of Christ's work, with reference to the law, he says: "His death met the penalty of the law irrespective of numbers or transgressions of kind or degree.

In other words, all that the law demands of any sinner whomsoever has been fully met by the obedience and death of Christ. . . . Jesus Christ having thus honored the law, satisfying all its claims, is himself now instead of the law to the world. He himself becomes the only law to sinners."

My criticism is this: This satisfaction of law was rendered by our Lord acting as the sinners' substitute in law. He satisfied the claims of law upon sinners, satisfying them for sinners. On no other ground could he, in virtue of such satisfaction, "become the only law to sinners," as Bro. Jones expresses it. Only by becoming the substitute in law for all sinners could he take up the law in himself and become himself the law to all sinners. Hence, if he satisfied the law for all and became the law to all, he must have been the substitute of all. The satisfaction was the work of the substitute, and if the satisfaction was universal, or, "for any sinner whomsoever," the substitution, also, must have been universal, or for "any sinner whomsoever." By becoming the substitute for all and satisfying the law for all, he vested in himself the authority to dispose of all, either by salvation or by damnation, and this he will do. But Bro. Jones, after admitting that Christ satisfied the law for all and became himself the law to all, affirms, in division IV, No. 3, that "Christ substituted himself for those, only, who will finally be saved." It seems to me that this last statement does not harmonize with what is clearly involved in his other statements noted above.

J. P. KINCAID.

Sulphur Springs, Texas.

From Mexico.

Some of the readers of our paper, the BAPTIST AND REFLECTOR may think strange of my silence. If so, let me assure them that it is not because my interest in denominational education, or energy of determination, is diminishing. I am not becoming weary. I am only resting to take hold anew in a few weeks.

My friends will not deny me the privilege of eating and sleeping, far away from cares, in the mountain air a few weeks, after thirty-one years of incessant teaching and preaching. Though, when the sun is shining at noon, I can hardly tell from my shadow which is North or South, yet snow is in sight. Many times in the last few days I have looked upon the snows of the famous extinct volcanoes of Mexico, Popocatepetl and Ixtaccihuatl and Nevada de Toluca.

Of course I am passing the most of my time with my children at Toluca, a clean and beautiful city in a rich and populous valley elevated 8,600 feet above sea level. But I have spent a few happy days also at the home of Willie and Daisie Powell in Mexico City, and at Brother and Sister J. T. Moore's at Cuernavaca, an attractive city where frost never comes and tropical fruits grow in abundance. In Brother Moore's yard I noticed the following trees blossoming and fruiting: the lemon, the lima, the limon dulce, the aguacate the mango, the guayacana, the banana, the coffee, and the chili. The city and valley of Cuernavaca first came in view when we were over four thousand feet above it. The time was near sunset, and the valley with its golden-tinged clouds, its yellow and green fields, and clumps of trees here and there, was the most glorious sight my eyes ever saw. It made me think of the New Jerusalem let down from the heavens. But how, with mighty wings, to get down from these giddy heights, must have puzzled the original surveyors; to me it appeared impossible.

Up to this writing I have met the following missionary workers: R. P. Mahon and wife, Ben Miller and wife, of Toluca; J. T. Moore and wife, Cuernavaca; W. H. Sloan and wife, Ernesto Barocio, Brother and Sister Green, Miss Lucia Cabaniss, Francisca Solas, Miss Bessie Richards, of City of Mexico; Francisco Uriegas, of Puebla; Brother Cabrerias, from the frontier; and brethren Garcia and Aguilar, colporters. Other denominations: Dr. A. A. John, Adventist, City of Mexico; Mr. and Mrs. Semple, Presbyterian, of Chilpancingo, Capitol of the State of Guerrero; H. P. Hamilton, Presbyterian, general manager of Bible work, City of Mexico; Jenaro Paz, Methodist, Toluca; Mr. Hall, Mormon, at Cuernavaca.

I expect to visit, before returning, R. W. Hooker, Leo; J. S. Chevens, Saltillo; Eorique Westrup, Monterey. I should like to see Brother Chastain and Brother Watkins, but their work is so far away that I shall not be able to visit them.

These missionaries have work where they are located and radiate sometimes great distances in all directions. Though this country is rich in legendary and historic interest, requiring volumes to record it all; and in scenery, valleys, lakes, and mountains, as splendid as any perhaps in the world; in wealth, the fertility of

its valleys and minerals and metals; of its mountains; yet the people, who ought to be as brave as the Romans, as high-souled as the Greeks, as noble in moral character as the best Tennesseans, have not been able to rise under the weight of centuries of idolatry and Roman Catholicism. Yet a few, who had been fortunately educated and were inspired by the examples of the new republic that was rising like a great light on their borders, will go on down in history as among the world's greatest men. Hidalgo, Morelos, Juarez, Porfirio Diaz will be names forever familiar, in all civilizations where the people love liberty and independence.

But the great masses of the people are poor. Here in the beautiful city of Toluca it appears to me that as cold as it is three-fourths of the people on the streets are barefooted and thinly clad, many of them carrying great burdens on their backs. Here comes a man in an easy trot with apparently a cart load of pottery on his back. Near him trots an old woman barefooted, bareheaded and thinly clad, with a bulky charge of fruits or wares on her back. Yet there are some very rich people who ride in splendid carriages.

The civilizing agencies of railroads, manufactories, schools, and Protestant and Baptist churches, have commenced their work of elevating the people. I can see great progress in the last twelve years since I first visited this country, though nearly all the missionaries seem in some degree discouraged. But they ought to be encouraged. The churches in the United States supporting them ought to pray continually for them and the members of their churches, that they may let patience have its perfect work. The victory is sure, if we will persevere. Let Baptist churches for one hundred years rise in cities and villages of Mexico as Catholic churches have done for now four hundred years, and the natural splendors of this country will be surpassed by the greater magnificence of her people.

G. M. SAVAGE.

Toluca, Mexico.

The Mississippi Baptist Convention.

This Convention met in Water Valley on July 11th. Judge H. C. Conn was re-elected president; Stacy Lord and Hon. McCool, vice-presidents. The Mississippi Baptists number something over 100,000. There are no large cities in the State, but a large number of excellent towns throughout the State. The Baptists are united and progressive. Under the leadership of that splendid man and most excellent secretary, Dr. A. V. Rowe, they contributed, last year, for State Missions, \$11,443.55. The Convention decided to lay off the State Mission work for next year on the basis of \$15,000. The total contributions for all benevolent purposes in the State were \$73,073.79.

Dr. W. T. Lowrey, president of Mississippi College, undertook, during the year, to raise \$45,000 as an endowment for the College to meet the offer made by the American Baptist Educational Society, of \$15,000,00, on condition that the Baptists of Mississippi would raise \$45,000. Before he got through he had secured cash and pledges to the amount of \$57,000. Altogether, Baptist affairs in Mississippi seem to be in a most hopeful and prosperous condition. This is due largely not only to the denominational leaders, such as Dr. Lowe and Dr. Lowrey, but also to the State paper, the *Mississippi Baptist*, edited by Dr. T. J. Bailey, assisted by Rev. W. P. Price.

Among the visitors present at the Convention were: Drs. Harvey Hatcher, J. N. Prestidge, A. T. Robertson, E. E. Bomar, and B. W. Spilman. After an excellent speech on the Seminary, Dr. Robertson was given a collection of about \$500. Drs. Bomar and Spilman made fine speeches on Foreign Missions and Sunday schools, respectively. The next meeting of the Convention will be held at Yazoo City, on Wednesday before the 2nd Sunday in July, 1903.

An interesting temperance meeting was held Sunday afternoon. In Mississippi seventy-one of the seventy-five counties of the State are dry now and two of the remaining four counties are preparing to hold elections to try to drive saloons out of them. This certainly is a splendid record. Not satisfied with this, however, the Convention decided to send a memorial to the State legislature requesting that it pass a law giving statutory prohibition to the State, which will drive saloons out of every county in the State, henceforth and, we hope, forever. With seventy-one seventy-fifths of the State now committed to the side of temperance it would seem that there would be no trouble about passing such a law. It was defeated, however, in the last legislature by a narrow margin and there will be a tremendous fight to defeat it again.

Water Valley is a town of about 5,000 inhabitants. The Baptist church has nearly 300 members. It has an

elegant new building in the most central and prominent location in the city. Rev. D. D. Shuck is the pastor. He went to Water Valley about a year ago from Whiteville, in this State. He seems to be doing a fine work and is held in high esteem by everybody. His address of welcome to the Convention was quite an excellent one. Together with all the visitors and delegates we were indebted to him for many courtesies. Our home while at the Convention was with Brother B. A. Boydston. It was an elegant and delightful home.

E. E. F.

Dickson Notes.

You have had no report of the work at Dickson since Dr. A. J. Holt's account of the dedication.

The Dickson Normal College closed about two weeks after the new church was dedicated, and as the pupils of that institution living elsewhere went home, it was expected that there would be a falling off in the attendance at all the services, but such has not been the case. The attendance at Sunday school has increased, and will continue. The prayer meetings are much better attended than formerly, although when the Presbyterians met with us, and the interest is increasing, as Brother Gregory predicted that it would, after we were in our new home.

Brother Gregory got Baptists interest on a "boom" while he was with us, and a substantial one, too. He knew how to do such things, and the building of the beautiful house of worship, which would not have been accomplished under the leadership of any other man who would have given his time to us, has inspired us with confidence to do and dare other things. Though he has gone far from us to Seattle, Wash., his influence is felt, and our new pastor, Rev. Milton Hall, is exerting himself that the good influence and interest shall not abate. Brother Gregory desired that Brother Hall succeed him in the work, and the church is pleased with the selection. If Brother Hall had done nothing more, his inducing Dr. Acree to come to us in a protracted effort, would have endeared him to all.

Dr. Acree came and remained with us ten days, closing his work on July 2nd. The meeting resulted in great good under Dr. Acree's effective preaching; the church and Christians of other churches were built up spiritually. Not less than twelve professed faith in Christ, four accessions by baptism and three by letter, and others will come in. The meetings were well attended; frequently there was not room for all who came.

Dr. Acree's presentation of the truth was earnest, powerful, eloquent, and endeared him to the hearts of all who heard him.

CHURCH CLERK.

A Point Personal.

Departing from my usual custom I write to correct an error that pertains to me personally. There has been going the rounds of some papers a statement that I padded my report to the Convention by including in it a report of the number of my family prayers, and the slightly changed statement that I reported the number of family prayers I held at the Orphans' Home. Neither statement is correct. I never made any such mention whatever in my report to the State Board, which the Board ordered to be read before the Convention. I suppose this story got afloat from this circumstance: A well known brother asked me, through the *BAPTIST AND REFLECTOR*, to furnish an itemized report of my daily labors, showing each point visited, and what I did each day throughout the year. Thinking the public would not care to know these particulars, and at the same time wishing to accommodate this individual brother, I took the time and pains to get up such a report for him. This report to him had to include everything I did, so it included the public addresses I gave at the Orphans' Home. Hence, the idea has gotten abroad that I included in my report to the Convention a statement of the number of family prayers I had held.

Nashville, Tenn.

A. J. HOLT.

Fifth Sunday Meeting

Of the Beulah Association met with China Grove Baptist church, Friday night before the fifth Sunday in June. A strong and well directed sermon was delivered by Brother G. L. Ellis. Friday and Saturday nights were busy times discussing program.

1. Needs in church and Association. The church needs members with pure hearts and lives, and a true pastor. All are imperfect.—Ed Watson.

The Association needs to keep a man on the field all the time; needs churches to take collections in Association for this work.—J. W. Williams, colporter.

2. The best method in mission work. I am not much for methods in religious work, except in missions. The Association should do its own mission work through its own Board; must have co-operation in all mission work. (This was a good speech).—L. W. Russell.

3. Responsibility to State Missions. We need to sympathize more with State Missions; more sympathy, less criticism. Christ makes duty plain, and blessings come in doing same.—G. L. Ellis.

4. Preparations for revivals. A live church, a good Sunday school. The church needs to learn the worth of a soul. It needs more fervent prayer and less preaching.—C. H. Bell.

We had a very interesting Sunday school Sunday morning, conducted by the pastor; mission sermon and a small collection for missions. This was a very enjoyable meeting. There were several visitors who added interest to the meeting. The church and pastor are planning a series of meetings to begin the fourth Sunday in July. May God's blessings be with them.

C. H. BELL, Clerk.

A Query.

Purely for information, I desire to ask a question. In the last issue of the *BAPTIST AND REFLECTOR*, Brother S. W. Hampton, commenting upon the articles by Dr. S. E. Jones, on the atonement, says: "The doctrines of predestination and election are to be fully accepted as taught in the Bible." In the next paragraph he says: "God lets all men have their own way in choosing whether they will serve God or Baal." Now, I fully endorse Brother Hampton's views as to the extent of the atonement (John 3: 16), but in what way does Brother Hampton fully harmonize these two statements? What does he mean by "the doctrines of predestination and election . . . as taught in the Bible?"

C. B. WALLER.

Elizabethton, Tenn.

Children's Day Service.

We held Children's Day service Sunday night and had a large crowd and good service; collection for the Bible Fund, \$3.00. May the Lord bless our efforts in his name. Our meeting commences next Saturday. Brother Fleetwood Ball will conduct services. May the Lord bless and give us a bountiful harvest. God bless the *BAPTIST AND REFLECTOR*.

S. G. PARKER.

Very good day at Rocky Hill yesterday; pastor preached at the morning hour, and Brother H. C. Hudson, colporter for the Tennessee Association, preached at night; congregations fairly good at both hours. This is a very busy time of the year for the people of this neighborhood. The majority of them are gardeners. However busy they may be, though, they usually stop long enough to have a revival. We hope to begin a revival soon.

Knoxville, Tenn.

T. A. PAYNE.

I worshiped at Greenville Sunday with Bro. Cal Dillon. He preached a fine sermon to a large audience. In the afternoon I went to Rocky Branch to hear Bro. John Leeman. This was his second sermon. He had a fine crowd and preached a good sermon. Text Rev 5: 5. May God bless Bro. Leeman that he may be the instrument of leading many souls to Christ. I will preach next Sunday in the afternoon at Stony Point.

May God bless old Tennessee.

J. H. OAKLEY,
Colporter.

The fifth Sunday meeting of the Indian Creek Association in the June session met with Macedonia church. The Young People's Union failed in its session Friday but the morning of Saturday was taken up by them. Many nice things were said, and "loyalty to Christ" was emphasized with quickening effect to all hearers. Several questions very important to a Baptist willing to learn more about Jesus and church membership were briefly but prayerfully talked. Members of the Association not present missed some rare thoughts. Visitors left there with the assurance that the welcome extended was both sincere and cordial. The people felt that our presence was a quickening to the Lord's cause, and made plain to visitors that they wanted the fifth Sunday meeting to convene with them again. Your visitor was sorry to see no more ministers present, only five, to carry new inspiration from that meeting, to home people.

A VISITOR.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Murfreesboro.—Brother Van Ness preached on "The Transfiguration" in the morning.

Belmont Mission.—Missionary Gupton preached at night on "Saving Ability of Christ;" 29 in S. S.

Dr. Folk was present and reported a delightful meeting of the Mississippi Baptist Convention; work doing well in that State.

Centennial.—Pastor Stewart preached at both hours on "Rendering Service to God," and "Purpose in Serving God;" good audiences.

First.—Pastor Burrows preached on "Overcoming Faith," in the morning; union service at night; Dr. Ingram preached; good house.

Central.—Brother Gupton preached in the morning on "The Excellencies of the Priesthood of Christ;" fine congregation; no service at night; 189 in S. S.

Summer Street Mission.—New building dedicated; Brethren Sherman and Stewart delivered the addresses; building turned over to the Third church and Sunday school.

Third.—Pastor preached in the morning on "Retirement for Prayer," and at night on "The Crown of Thorns;" 183 in S. S.; fine opening of the S. S. at the Summer Street mission; 92 present.

Seventh.—Pastor Wright preached at both hours on "Discussion at Jerusalem," and "What Must I Do to be Saved?" In afternoon, "The Lord Fulfill all thy Petitions;" one baptized; fine audiences.

Secretary Holt reported that he had just returned from Charleston, Tenn., where he preached twice Sunday; reports our work there doing well; house nearing completion built by pastor's own hand.

Mill Creek.—Pastor Trice preached in the morning at Baker's Grove on "Our Brother's Claim;" \$15.50 collected for missions; preached in the afternoon at New Hope on "Being Ready."

North Edgefield.—Pastor Sherman preached at both hours on "The First Commandment," and "The Church at Philippi;" two professions; two received for baptism, three by letter last week's report; one received by letter, one baptized, and two professions of faith.

Knoxville.

Bro. T. R. Waggener was present at the conference.

Pleasant Grove.—Pastor Cate preached at both hours on "Discipleship Involves Divine Keeping;" good S. S.

Island Home.—Pastor Maples preached at both hours on "Love," and "The Measure of Our Responsibility;" 110 in S. S.

Bell Avenue.—Pastor Murray preached at both hours on "A Vacant Heart," and "Daniel's Promotion;" one baptized; 163 in S. S.

Second.—Pastor preached at both hours on "The Power of Religion," and "Appreciation of the Gospel;" one addition by letter; 351 in S. S.

First.—Pastor Egerton preached at both hours on "Christ and the individual," and "The Seventh Utterance From the Cross;" one addition by letter; 427 in S. S.

Third.—Pastor Murrell preached at both hours on "Paul's Thorn in the Flesh," and "Some Causes and Consequences of Moral Cowardice;" one baptized; 184 in S. S.; good interest in Bible school.

Memphis.

Central.—Pastor Potts preached; good congregations; two additions by letter; fine S. S.

Seventh.—Bro. Ira F. Crumpton preached in the morning, pastor Thompson at night; good congregations.

Old Union.—Pastor Whitten being in Florida, Bro. E. A. Roper, of Seventh Street church preached; fine congregations.

First.—Dr. W. D. Powell preached; fine congregations; three additions by letter since last report; several in the S. S. asked for prayer.

Chattanooga.

First church.—The pastor preached to excellent congregations, using the petition, "Lead us not into temptation," in the morning, and "Thou shalt not steal," at night as texts. The presence of Dr. A. J. Holt at the evening service gave great pleasure. The innovation of young lady ushers is very satisfactory. Dr. Brougner leaves for Northfield, Mass., about July 28, where he will deliver several addresses. 244 in main Sunday school, 66 in Chattanooga, Ave. Mission.

Let all those who subscribed to the Concord Association Tent Fund please send their subscription to Mr. R. E. Jarmon, Murfreesboro, Tenn., rural delivery. No. 3.

Your book on Mormonism is just the thing needed. They cannot stand the truth it contains. It is like fire upon their heads. I am much pleased with it.

Louisville, Ky.

U. S. THOMAS.

I was at Grant last Sunday. Had a delightful audience. Have accepted a call to this church. This is the church of my childhood. Here I was ordained and here was my first pastorate; here my people live; what a joy mingled with sadness to preach here when recollections of the sweet long ago constantly flood the soul.

J. T. OAKLEY.

I am a member of the Southside Baptist church; Dr. Davidson is our beloved pastor, and he speaks out from the shoulder against the saloon and the proper observance of the Sabbath day. We have the largest Sunday school, we think, in the city. It takes the whole church to hold us. With many kind wishes for the BAPTIST AND REFLECTOR.

W. L. GARNER.

Birmingham, Ala.

The Woman's Missionary Union of Central Association will have an all-day meeting on the 31st of July at the First Baptist church, Jackson. The purpose is to create a greater interest in the work of the Union. We want all the churches represented well, even though they have no society. We would request those who come to send names so we can assign them homes.

MRS. A. H. FLY.

Jackson, Tenn.

Buckeye Union Sunday school observed June 15th as Children's Day. After an interesting program by the children, Rev. L. H. Huff, pastor, delivered a brief, forceful and interesting address. Dinner was served on the ground, and at 2 o'clock another short program was rendered by the children, and Rev. W. M. Morgan, pastor of the Methodist church at Fayetteville, delivered an excellent address. We always welcome such men as Revs. Huff and Morgan.

I. G. ALEXANDER.

Fayetteville, Tenn.

We were pleasantly surprised to have our much beloved pastor with us the 1st Sunday. His failing health has prohibited him from doing very much work since March, but he has been with us at every service. The church granted Brother Hale a vacation through the summer months. We trust his health will be restored soon. Brother Hale gave us a beautiful lesson in a short discourse from Matthew 1: 1-15. He emphasized that part of the lesson that says "Blessed are the pure in heart, for they shall see God." He also gave us beautiful thoughts on the peace makers. Our series of meetings will begin the first Sunday in August. We hope to have Brother Alexander with us during the meeting. May the Lord bless us.

A MEMBER.

Mt. Lebanon, Tenn.

Some two years ago I preached the funeral sermon of Rev. Asa Routh. He was seventy-nine years of age, had preached fifty-three years, baptized about three thousand people, never owned a gun nor dog, and was the father of twenty-nine children. Last Monday I was called upon to preach the funeral of Rev. John L. Bowers, of Siam, Tenn.; who was seventy-two years old, had preached about forty years, and was the father of twenty-five children, eighteen of whom are living. Brother Bowers was a man of clean character and was enthusiastic in the ministry as long as he was able to go. He was an excellent parliamentarian and an uncompromising champion of the temperance cause.

Many good things might be said of him, but I close by saying, "Lord, send someone to carry the mantle now fallen from his shoulders."

E. H. HICKS.

Pandora, Tenn.

Will not my friends in dear old Tennessee rejoice with me and praise God for his wonderful blessings in our recent meeting at Hico? The meeting continued two weeks, resulting in fifty-two additions to our church, among them our own little Hattie, aged eleven years. Brother J. M. Gaddy, one of our general missionaries, did most of the preaching, which was plain, Scriptural and spiritual, and, hence, powerful. Our people contributed over \$600 to different objects during the meeting. This, too, in the face of the second drouth. Last year it was distressingly dry here. Now the corn crop is burned up from top to bottom, caused by hot winds, dry weather, and chinch bugs. The last night of the meeting we had a fine rain, which is in time to save the immense cotton crop and help ranchmen. I recently assisted Brother J. B. Fletcher in a two weeks' meeting at Tyler, Texas, resulting in twenty-four additions to the church. Brother Fletcher's many friends in Tennessee will be glad to learn that he is held in high esteem by Texas Baptists. He has a splendid church at Tyler, to which he gives his whole time. His flock is devoted to him, and the co-operation between pastor and church is beautiful and effectual. No wonder Brother Fletcher is happy, and is doing the best preaching of his life. With lots of love for Tennessee friends, I am, as ever,

J. P. GILLIAM.

Hico, Texas.

Since the close of school I have been visiting some among my churches. I went to Germantown, Tenn., on the fourth Sunday in June and received a unanimous call to the church for half my time. After examining the field and praying over the matter I accepted the work and will begin my pastorate on the second Sunday in the month. The field is in excellent condition for plenty of work, as the church has had no pastor in six months, or more. By God's help, and an earnest, consecrated effort on the part of pastor and people, we hope to make some rapid strides forward during the next six months. I am expecting great things of God in our meeting which is to begin with Eudora church the third Sunday in this month. Brother G. H. Crutcher will do the preaching, and, if there is any power in a pure gospel, I'm confident we will see the result of it there, for, to my mind, Brother Crutcher is one of the strongest preachers in Tennessee. Pray for us, brethren, that we may have a great awakening, and let the burden of all our petitions be that during the revival season, which is now on, we may have glorious gatherings of souls, that God's name may be glorified, and that the cause may be strengthened. Let us make this a glorious harvest time, and fill the storehouse of the King with material, genuine, and thereby lay up for ourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Jackson, Tenn.

E. W. REESE.

From Missouri.

The marked copy of your most excellent paper of July 3rd came to me at Unionville, Missouri, yesterday. Let me give you another news item about that meeting at Unionville. One month ago there was no Baptist church in Unionville, a county seat town of over two thousand people. To-day there is a Baptist church there with 75 members. The meeting was one of the most remarkable I have ever known. It is simply wonderful how God blessed the work. The new church has called a pastor for full time. He is on the field and has \$800 subscribed for a building. The State Board of Missions will foster the work. My best wishes for your continued success. Only one thing keeps me from reading your paper constantly, viz: I have no permanent address. I am always on the go. No editor in the Southern Baptist Convention is giving the people a better paper. The Baptists of Missouri are proud of your brother in his bold and vigorous fight to unearth and eradicate political corruption from the St. Louis city government. He is bringing things to pass, and is recognized throughout the State as a power for righteousness. But as yet we Baptists speak of him as the brother of E. E. Folk, editor of the BAPTIST AND REFLECTOR. We need more such lawyers to-day, who will do for other cities what Mr. Folk is doing for St. Louis: "Men whom the lust of office cannot buy; tall men, sun crowned, who live above the fog in public duty and in private thinking."

I am now enroute for Grant City, Mo., where I shall spend eighteen days in a meeting with pastor W. M. Martin. At some future time I may give your readers Missouri's plan for State evangelistic work.

J. H. DEW.

Grant City, Missouri.

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. 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.

UNTO WHOM SHALL WE GO?

BY A. J. HOLT, COR. SEC.

The third quarter of our State missionary operations is rapidly drawing to a close. Our large force of missionaries and colporters are succeeding splendidly. Our present quarter's work it is expected will exceed any other work for a similar period in our history. On August 1st there will be due these missionaries and colporters fully \$1,800. Of this amount the Home Board will pay \$625.00, leaving \$1,175.00 to be paid by the State Board. There is now less than \$400.00 in the treasury, and only twenty days until pay-day. Should the Board be forced to go to the banks to borrow this money, and thereby entail a heavy interest, which, added to the principle, will form an embarrassing debt at the next Convention? An

earnest and a timely effort by our churches, pastors, Sunday schools, Woman's Missionary Societies, Young People's Societies, etc., would easily lift this burden. Shall it not be done?

I greatly fear that many of our good friends have forgotten to pray for this great work. A few weeks ago the Secretary, with a burden on his heart, asked through the BAPTIST AND REFLECTOR that we observe a day of prayer for State Missions. But not one line has been received showing that anyone has heard or heeded the request. Do not construe this as a complaint. But how I wish and yearn for the prayers of the friends of missions.

The Lord would be enquired of. And "to whom can we go?" Shall we not go to God in all humility and ask of him, "who giveth to all men liberally, and upbraideth not?" \$1,175.00 in twenty days will be a light thing for 200 churches to raise. But it will be a fearful amount to have to borrow. May God put it into the hearts of his people to bravely and generously bear the burden of his work.

Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

MOUNTAIN PEOPLE.

Home mission work in our mountain regions consists mainly in the establishment and maintenance of schools in charge of preachers, for the most part, and teachers, who preach in the country adjacent and exert what good influence they may on all the community for many miles around. This work is done in co-operation with the State Mission Boards in the respective States, encouraging the development of self-support as rapidly as possible. We have two schools in Georgia, one in Alabama, eight in North Carolina, and two in Kentucky. We will have one in Tennessee next year, and others in all of the mountain sections needing them, as rapidly as our means and circumstances will allow. Series of meetings held from year to year in the schools have resulted in scores of conversions, from which have come some of the most promising of our rising ministry. God has greatly blessed this department of our work, and thus signified his approval of such effort.

CUBA.

Our stations on the island of Cuba, outside Havana, are in a prosperous and hopeful condition, and those in charge of them are diligent and faithful in their work, thoroughly and cordially in harmony with our Board, and worthy of all confidence and support.

THE COUNTRY CHURCH.

One of the most urgent needs of the country church is a movement in the colleges in favor of country evangelization. A student volunteer movement, pledging college men to begin their ministry in some country or village field, is as urgent and imperative as that which was started in behalf of preaching the gospel in heathen lands. There are exceptions, but in most cases, for their own intellectual development and to secure knowledge of and sympathy with the people, our ministerial graduates should determine to spend a term of years in the country or on the frontier, before even considering a call to the big towns and crowded cities. College faculties may do much toward solving the problem of the country church, from which they draw the majority of their students, especially those who, in the years to come, are to reflect honor upon their alma mater. If the world is to be evangelized through America, then

more attention must be paid to the preaching of the gospel and the nurture of the churches in the country districts.—*Literary Digest.*

A GOOD DOCTOR.

A physician, of Reading, Pa., Dr. Isaac C. Detweiler, has just finished a decade, during which he has given every dollar received from his practice to religious and philanthropic causes. For thirty-six years he gave a tithe of his income. Ten years ago, the Lord having prospered him, he decided to give all his income. His last contribution was \$225, with which to buy New Testaments to be distributed among the soldiers in Cuba and Puerto Rico.—*Missionary Review.*

THE GUEST.

BY MABEL EARLE.

One answered, on the day when Christ went by,
"Lord, I am rich; pause not for such as I.
My work, my home, my strength,
my frugal store,
The sun and rain—what need have I of more?
Go to the sinful who have need of thee,
Go to the poor, but tarry not for me.
What is there thou shouldst do for such as I?"
And he went by.

Long years thereafter, by a palace door,
The footsteps of the Master paused once more,
From whence the old voice answered piteously,
"Lord, I am poor, my house unfit for thee;
Nor peace nor pleasures bless my board,
Nor love nor health; what could I give thee, Lord?
Lord, I am poor, unworthy, stained with sin."
Yet he went in.

—*Outlook.*

"CAN'T HELP-ITS," ETC.

I have despaired of getting the BAPTIST AND REFLECTOR editor, foreman, printer, or devil to report me correctly when using the local names applied by our anti-mission Baptist brethren to the two factions into which they are divided. I suppose they "can't help-it."

In the early part of the nineteenth century there came a Baptist preacher named Parker from Georgia to Middle Tennessee and taught the peculiar doctrine known as "Parkerism," or "Two-seedism," that the devil is an eternally self-existing being, equal with God; that each one has a seed in the world; that God cannot get those who belong to the devil, and that the devil cannot get those who belong to God. He established the Red River Association, North of Nashville. Here the first real division on the mission question occurred when Reuben Ross and others met and organized Bethel Association, which is now a Kentucky body, out of which came the Cumberland Association, in Tennessee. As nearly all the Associations in Middle Tennessee went anti missionary in the split which came fifteen or twenty years later, Parkerism naturally went with that party. It was disclaimed by a majority of the brethren, though a great many members and a few preachers held it in one form or another as a "private opinion," like some Campbellites hold Universalism, Unitarianism, etc. But this slumbering Mt. Pelee was bound to burst after awhile. While it remained as a "private opinion," it worked like

leaven till most of the anti-missionaries had quit holding protracted meetings or ceased to preach to sinners at all.

This effort to purge the body of this Parkerite element is a long move toward the truth. I mentioned Dr. J. B. Stevens, of Nashville, thinking the editor was well acquainted with him. I notice that Dr. G. A. Lofton has had him to fill his pulpit at the Central Baptist church, thus regarding him as sound in the faith. Dr. Stevens represents the views of so-called Hardshells in Middle Tennessee. They are no insignificant, ignorant set of people. My private opinion is that they possess nearly as much wealth in Middle Tennessee as the Missionary Baptists. My public opinion is that instead of denouncing them on every stump and in every sermon, it would be far better to do as Dr. Lofton has done, cultivate a more friendly relation with them, and try to teach them the way of the Lord more perfectly.

In the eastern part of Middle Tennessee I am told the Hardshell brethren had a split some years ago, and what is called the "Separate" Baptists, who are mild Armenians, split off and formed several Associations, the most prominent of which is Duck River Association, covering the ground of the missionary body of the same name. Some of its churches and several of its preachers have joined the Missionary Baptists. Among the preachers who have joined us by letter from this dissenting, so-called Hardshell Armenian body, I am told are such prominent men as J. H. Grime, J. P. Gilliam, G. A. Ogle, and others.

Query: If we can take ministers from a seceding faction of Hardshells on their letters, accepting their baptism and ordination as valid, why not cultivate a more friendly relation with the main body, since it has purged itself of the leaven of Parkerism and is making rapid strides toward our position?

I may have gotten some things wrong in this article, but Middle Tennessee Baptist history is such an unknown quantity that it is hard to get at it. Will some of our strong men turn on the light? Information is what is needed more than denunciation. The Baptists in other parts of the State cannot realize the Baptist situation in Middle Tennessee. Brethren, give them the information.

B. F. STAMPS.

Centerville, Tenn.

A PICNIC POUNDING.

Scarcely had the hour hand of the old family time-piece pointed to 9 a.m. on that eventful day, the fourth of July, 1902, when a rumbling of bugles, surries, and two-horse vehicles of all sizes was heard approaching the house of the writer. Soon the much-loved little home was filled with members of Auburn Baptist church, accompanied by several families from Sycamore church, with one sister from Prosperity church and one from Bradley's Creek church, about twenty-five in all. It seemed that the lawn and house were full of men, women and children. I was soon informed that myself and family were in the hands of our friends, and so we submitted to the inevitable.

I said: "What does this mean? What have I done?" They answered: "It means a spread dinner at your house, and a general 'pounding.'" And, sure enough, at 12 o'clock a bountiful dinner was spread and myself and family invited to dine, and so we did. Although I was just up from a four months' spell of sickness, yet I partook of eighteen different tables.

I suppose there were enough provisions to have fed 300 or 400 people.

It was a great day for myself and family, but the best is yet to come. After dinner the hall was vacated and they began to unload from their vehicles provisions and nice presents. When they got through it looked like I had put up a dry goods and grocery store: Hame, sldes, flour, lard, corn, wheat, sugar, coffee, sorghum, canned fruits, napkins, towels, dress goods, childrens' wear, a nice shirt for myself, collars and cuffs, five dresses for my wife, wash bowls, vinegar, and most everything that a family uses. On finding that I was using a hand-bucket in my well (the best water in the State) soon the money was raised to put a force pump in it. After the presents were distributed we all gathered under the old family oak, where my son read the 103 Psalm and the writer led in prayer and made a talk.

I mention, also, a good Presbyterian sister who was heart and soul in this move.

It was a great day with me. Friends are worth more than money. Give me strong faith in God, good health, and many friends, and all the rest will be right. More than \$50.00 was left me that day, which will assist me greatly through the summer.

I should be glad to give the names of all contributors, but space will not allow. Thanks, a thousand times, for this expression of kindness. Come again.

G. A. OGLE.

Milton, Tenn.

ENDOWED CHURCHES.

I was very much interested in an article in the BAPTIST AND REFLECTOR of June 5th, under the heading, "Dead Churches," and bearing the signature of Bro. L. D. Rutledge, in which he says: "The way to kill a church and bury it face foremost is to give it a pastor supported by the State Board, or an endowment fund."

Having been pastor of the "endowment church," to which Bro. Rutledge refers, for a period of three years, ending June 1, 1901, I feel moved to say that I do not think the church suffered by reason of a gift of \$2,200 as an "endowment," since it was given by the same good sister who, during her life time, paid one-half the expenses of the church, besides having practically builded their house for them, to begin with.

The fact is, this church never saw the day when it supported itself. Its poor location—being at the foot of Walden's Ridge—very inconvenient of access, and the building up of other churches more convenient and the removal of its principal members to other localities, account for the conditions now existing at Little Hopewell church. Another reason, and the principal reason for their present inactivity, (not death) is a long-standing disturbance they sustained by the calling of a bad man as pastor, viz: one Mr. "Picklesimer," who proved to be an imposter, and was driven from the country, leaving the church in a badly divided condition.

Let us not abuse our blessings because we fail to rightly appreciate and use them.

I was the "missionary pastor" for a period of three years of the other churches to which Bro. Rutledge refers, namely: Dunlap and Pikeville churches. These are both country towns, and at the time I was employed by the State Board, at the request of these churches as their missionary pastor, neither of these places had a single dollar's worth of property and were having services in school houses when they could secure them. By the assistance of brethren and sisters all over the State, and under the direc-

tion of their Baptist State Board, I went into the town of Pikeville and rented a hall in the garret story of a store building, which we had to provide with seats by stretching planks on goods boxes until we could do better. Other denominations were well established in the town, having good houses and regular services. We began work with eighteen or twenty discouraged Baptists, whose hope and faith were increased by the assistance of the Board. We gathered up forty-five children who attended no other school, and without a vacation for the past three years, this church and Sunday school have labored faithfully and harmoniously, increasing in knowledge and in faith and numbers and liberality. As a fruit of their labors, there stands on a beautiful hill on Main Street, midway between the public square and the depot, the most beautiful church house in the town, without a dollar's debt remaining. Here this church and Sunday school meet every Sunday in comfort and delight, to study and teach the Word of God. True, they have no pastor at present, but they are praying and laboring to secure one of efficiency. "Dead?" No. A more consecrated, wide-awake church, though few in numbers, does not exist anywhere.

Dunlap church, during my labors as a "missionary pastor," besides contributing back through the Board more than one-half of the entire amount paid to their pastor by the Board, also paid for brick with a view to building, to the amount of \$400; and for a lot on which to build, \$300; for a foundation on lot, \$25.00; besides paying their pastor, and doing it well, and maintaining regular services twice a month and regular prayer meeting and Sunday school.

The record for it, these churches did, under the assistance of the State Board, give more to missions, and spend more money for home improvement, and pay their pastor more, and hold more services, than they had ever done in all their history before. These churches are not "dead," but alive to their work, and are pastorless only because an efficient pastor as they think suited to their work is not at present available.

The shortest road to death for a church, if, indeed, it is possible to kill one, is to refuse to sympathize with and contribute to and support and co-operate with the various Boards appointed by the various churches composing the great Baptist brotherhood of the South, and of the world.

I stand not only for the Boards as such, but for their wise and judicious methods as well.

Christian living depend upon Christian giving, whether it be in large sums called an "endowment," or whether it be the widow's mite.

I have given these facts that all may see that the Board's work at these points has been a glorious success.

J. B. ALEXANDER.

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THE GOLDEN CALF.

Our readers are familiar with the story. The
people of Israel were encamped on the plain at the
base of Mt. Sinai. Moses made three trips up in-
to the mountain, first by himself, afterwards with
Aaron and his two sons, when God's glory was re-
vealed to them, and again alone, when he received
the tables of the law. On the third trip he re-
mained for forty days. The children of Israel
grew impatient. They had never seen God. Moses
was literally "the man of God," the represent-
ative of God to them. They had been accustomed
to seeing the Egyptians worship idols. When
Moses did not return they felt like they must have
something to worship. And so they proposed to
Aaron to make them a god. Aaron weakly yielded
to their importunities and manufactured a golden
calf for them out of their jewelry. They bowed
down before it and cried: "These be thy gods. . .
which brought thee up out of the land of Egypt."
The Lord told Moses about it, and, in his indigna-
tion, he broke the tables of stone and afterwards
slew 3,000 of the ring leaders with the sword.
There are so many points in the lesson that we
can touch each one only briefly. 1. Man is a relig-
ious animal. He must worship something. He
realizes, to a greater or less extent, his own sinfulness
and his own impotency. He feels the need of
someone or something outside of himself to wor-
ship. If the true God is not presented to him he
will find some other god, such as the sun, or the
moon, or the stars, or cows, or crocodiles, or idols
of gold or silver or wood or stone. As a matter of
fact, he is simply feeling after God, groping out
in the darkness in his ignorance and blindness.

2. Man is naturally materialistic in his nature.
He sees matter all around him, hears, smells,
tastes, feels matter. He knows that there is mat-
ter. In his natural state he does not know that
there is anything beyond matter. He knows only
what he can perceive with his five senses. And so
when Moses, the representative of God, was out of
sight, and feeling their need to worship something,
the children of Israel insisted upon having a ma-

terial god as the object of their worship—something
tangible, which they could see and feel. And so
the world goes.

3. But the world now goes farther. It puts the
emphasis, not so much on the calf as it does on the
golden part. Its object of worship is money. It
drops the "I" out of gold and makes a god of it.
Anything for money. Its motto seems to be:
"Get money. Get it honestly, if you can. Get it
dishonestly, if you must. But, by all means, get
money."

"Gold, gold, gold, gold—
Bright and yellow, hard and cold;
Hardened, graven, hammered and rolled;
Heavy to get and light to hold;
Scattered, battered, bought and sold;
Stolen, borrowed, squandered, doled;
Spurned by the young but hugged by the old,
To the very verge of the church-yard mold.
The price of many a crime untold—
Gold, gold, gold, gold."

4. It was certainly very ungrateful on the part
of the Israelites that they should have forgotten
God and gone off to worship a golden calf, after
all he had done for them. But do we do any bet-
ter? Do we not often, ourselves, forget God, de-
spite his many mercies and blessings upon us? Is
it not often the case that a golden calf comes be-
tween us and God? You can take a silver dollar
and hold it so closely before your eyes that it will
shut out the brightness of the mid-day sun. Do
we not often hold the dollars of this world so close-
ly before our eyes as to shut out the Sun of Right-
eousness from shining in our hearts?

5. It was very weak in Aaron to yield to the
wicked demands of the children of Israel. It was
a bid for policy, the act of a demagogue. He
wanted to gain the favor of the people and was
not strong enough to lead them. It was a sacrifice
of principle to policy, of courage to expediency.
This was bad enough, but it was worse when after-
wards he tried to get out of it by saying that the
people brought him their jewelry, he put it in the
fire and there came out that calf—as if it had just
so happened, as if he had not fashioned the calf be-
fore he put it in the fire. The calf was not an ac-
cident. It was the result of causes. Man gener-
ally gets what he gives. What he puts in the fire is
what comes out.

6. That was certainly a remarkable prayer by
Moses. He asked the Lord to forgive the people,
but added: "And if not, blot me, I pray thee, out
of thy book of remembrance." He offered himself
as a sacrifice in their place, if necessary. It was
a wonderful instance of self-sacrifice. We are
reminded forcibly of Paul's prayer: "For I could
wish that myself were accursed from Christ for my
brethren, my kinsmen according to the flesh." Such
instances of self-sacrifice are sublime.

7. But it could not be done. The Lord replied:
"Whoever hath sinned against me, him will I
blot out of my book." Or, as he said in Ezekiel:
"The soul that sinneth, it shall die." Each soul shall
die for its own sins. But, thank God, over against
this whosoever of death is the whosoever of life.
"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." And
in the very last chapter of the book this idea is re-
corded: "And whosoever will, let him take of the
water of life freely."

TO PASTORS.

Let us have a word with you. The BAPTIST AND
REFLECTOR has a good many subscribers, but it
hasn't enough. We want more. In fact, we want
several thousand more. We want some of them
from your church, or churches. Have you not
some members who are not now taking the paper
but who probably could and would take it if re-
quested to do so? Or, if they would not do it by a
simple request, would it not be well to urge upon
them the importance of taking the paper? They
need it to keep them in touch with Tennessee Bap-
tist affairs. It will make them better men,
better Baptists and better Missionary Baptists.
Why should you undertake to get them to sub-
scribe for the paper? Because it ought to be a part

of your work. In doing so you are helping not
simply us but you are helping yourselves, you
are helping the subscriber, you are helping the
church, you are helping the cause of Christ in the
world. Pastors tell us over and over again that
those of their members who subscribe for and read
the BAPTIST AND REFLECTOR are more active,
more zealous, more liberal in their missionary con-
tributions than those who do not. So speak to
your members about the paper and urge upon
them the importance of taking it. In order to help
you to get them as subscribers we will make you
the following propositions:

1. If you will get up a club of ten subscribers, at
least half of them new, you may put the paper to
them at \$1.50.

2. You may take single subscribers for four
months at 50 cents.

3. If you have some members who you think
could and should take the paper but who do not
seem to realize the importance of doing so, send us
their names and we will send it to them for a few
weeks as a trial, so that they may learn to know it.

We hope that then they will decide to let it come
on to them regularly. Let us hear from you.

"HISTORY OF MIDDLE TENNESSEE BAPTISTS.

"History of Middle Tennessee Baptists." By J.
H. Grime. Published by the BAPTIST AND RE-
FLECTOR. Price \$1.50.

This book is just off the press. We have read it
through carefully. It was exceedingly interesting
to us, and we think will be so to others. Its title,
"History of Middle Tennessee Baptists," does not
quite express the scope of the book. It is confined
mainly to the Salem, New Salem, Concord, Enon
and Wiseman Associations. The author gives
sketches of these Associations, of each church in
the Association, and of ministers who have been in
the Associations, dwelling more upon those who are
dead. It contains a large number of illustrations,
giving pictures of various ministers.

The author has done a very valuable piece of
work. He has gathered a mass of information
about these Associations, churches and ministers
which is the result of much labor and painstaking
research, and which will be of great interest to the
present generation, and of great importance to any
other future historian. For the people in the Asso-
ciations mentioned it is invaluable. Every Baptist
in those Associations, especially, ought to have a
copy of the book in his home.

There were several things we were struck with
in reading the book. One was that it deals almost
entirely with country Baptists. These form the
backbone of our Baptist denomination. The book
shows how the ministers who came here from Ken-
tucky, Virginia, North Carolina, South Carolina,
and other States planted the Baptist banner on the
"vine-clad hills" of the Upper Cumberland Valley
and made a Baptist kingdom out of it. Nearly all
of these ministers were country boys. Over and
over again, in giving sketches of the different min-
isters, he says: "He was reared in the country." O ye
country boys, do not despise your birthright. On the
contrary, be proud of it. It is of boys like
you that men are made. It is to be noted again
that these Baptists were nearly all of them Land-
mark Baptists and also were strong Calvinists.

They were missionary Baptists, too. They did
not give so much money for sending missionaries
to the heathen, but they gave themselves to the
Lord and conquered the country around them for
Christ and the Baptists. They believed for the
most part in what we now call the organized work.
Brother Grime shows how, in all the missionary
discussions about 1837, the question at issue usual-
ly was as to Conventions and Boards, and how
those who favored the organized work were gener-
ally in the majority, though sometimes in the
minority. But whether in the majority or in the
minority at the start it was not long before those
who held to missionary principles and believed in
Conventions and Boards as the best means of car-
rying out those principles would grow until they
had outnumbered those who differed from them on
these issues, and who gradually dwindled away.
We hope that the book will have a large sale, as it

deserves. We have made arrangements with the author to furnish it as a premium with the BAPTIST AND REFLECTOR and will put it on the following terms: The BAPTIST AND REFLECTOR a year and a copy of the book for \$3.15; or \$2.65 to ministers. This will apply to either old or new subscribers, but it is intended specially to apply to new ones.

THE NEGRO IN THE NORTH.

Our Northern friends have, for a generation or two, been in the habit of lecturing us about our treatment of the negro. Well, perhaps we do not always treat him as well as we ought. But there are several things about it. One is that the negro gets along with the people of the South much better than he does with those of the North. He seems to like them better and they seem to like him better than do the Northern white people. Another thing is, that when we do lynch a negro, as we do sometimes, much to the shame and disgrace of our Southern civilization, it is always for a good cause. Occasionally an innocent negro may be lynched, but if so it is through mistake. As a rule those who are lynched are guilty and deserve death. But it should be death at the hands of the law, not at the hands of a lawless mob.

Another thing: we have negro schools in every city and town and nearly every district in the South. These schools are maintained by taxes. Nine-tenths of the taxes for their support come from the pockets of the white people, who own nearly all of the property. They pay these taxes uncomplainingly. There are also a number of higher schools for the negro located in different parts of the South. The Baptists have several of them, one here in Nashville. The white people of the South do not send their children to these schools and do not give much towards their support, but they do not object to having them. Their teachers are respected and honored for their work in accordance with their individual character. It remained for Eldorado, Ill., to present to us an example of cruelty to the negro unsurpassed in the South. When a negro school was started in that town the white people demolished the school and mobbed the teachers. We have been expecting some very serious lectures from our Northern friends on this occasion, but most of them have taken on rather the apologetic tone. Suppose our Northern brethren learn how to treat the negro, themselves, before they undertake to tell us how to do so.

QUESTION BOX.

Will you please answer the following questions in the BAPTIST AND REFLECTOR: 1. Is it best for a church to elect the Sunday school superintendent or is it best to let the school elect him?

2. Is it best that the church have nothing to do with the organization of the Sunday school?

J. B. PINSON.

Greenbrier, Tenn.

Answer 1. We think it is best for the church to elect him. The Sunday school ought not to be a separate institution from the church. It ought to be the church at work, studying and teaching the Bible. All of the members of the church ought to attend the Sunday school, as far as is practicable; at any rate, the church ought to keep in touch with the school. The officers of the school ought to report back to the church once a month or once a quarter or once a year, at least.

Answer 2. From the above answer it follows that the church ought to have something to do with organizing the Sunday school. There are our sentiments, which we have long held. These are good brethren, and good Baptists, who differ from us. But more and more we are sure that we are right about it.

PERSONAL AND PRACTICAL.

Remember that every pastor is an authorized agent for the BAPTIST AND REFLECTOR. Many of them act as such already. We hope that all will.

We are glad to learn that the health of Dr. A. J. S. Thomas, editor of the *Baptist Courier*, is very greatly improved. He is now at the springs resting and recuperating. We hope that he will soon be fully restored.

We tender to our friend, Dr. W. P. Harvey, business manager of the *Western Recorder*, our deep sympathy in the death of his son, Mr. Frank Harvey, which sad event occurred at his home in Birmingham last week.

Remember the meeting of the East Tennessee Sunday School Convention at Chattanooga July 30 and 31. An interesting program has been prepared which we will publish next week. It was received too late for insertion in this issue.

The *Baptist Advance* of Little Rock, Ark., has been incorporated and is owned by a stock Co. Rev. N. R. Pittman will continue as editor. This arrangement will make the paper much stronger financially. We wish the *Advance* continued success.

The three general secretaries of the Southern Baptist Convention have nominated to be elected by their boards a statistical secretary provided for by the Convention at Asheville. Dr. Lansing Burrows was nominated, and, of course, will be elected.

We regret to learn of the recent death of Dr. J. T. Jelks, of Hot Springs, Ark. Dr. Jelks was a physician of the highest character and ability and was a prominent and useful member of the Baptist church. He was a brother of governor Jelks, of Ala.

We learn with regret that Dr. F. C. McConnell, Secretary of the Home Mission Board, has three cases of typhoid fever in his family. On this account he was prevented from attending the meeting of the Mississippi Baptist Convention last week. We hope to hear of the full recovery of all the sick ones.

We are glad to know that Mrs. A. J. Barton is improving some, though her improvement is very slow. The Michigan climate has been very much against her, being too cold and damp. The doctors insist that Dr. Barton must bring her away, and so he will probably bring her to the Northwest part of Arkansas this week.

The *Religious Herald*, in a recent notice of the tract by Dr. A. S. Pettie, "Shall We Call Them Campbellites?" thought that it would be ungentlemanly to do so. But now comes the senior editor, Dr. A. E. Dickinson, and says, in the *Herald* of last week: "This Campbellite defection was a serious business seventy-five years ago." Do you think, Dr. Pitt, that Dr. Dickinson is no gentleman? What other word could he have used to have made himself understood?

On last Thursday the citizens of Rodgerville voted on the question as to whether they should have saloons or not. The temperance forces won by just one vote. Like Mercurio's wound it was not as deep as a well nor as broad as a barn door, but it will do. The reason why the vote was so close was because the negroes voted almost solidly for the saloons. A large majority of the white people were against it. Score another victory. Let the good work go on, until every saloon is driven out of our beloved State.

Dr. W. B. Crumpton makes the following prophecy in the *Alabama Baptist*: "My prophecy is: The Convention will continue to meet annually and the crowds will increase as the years go by, and finally we will be compelled to divide the Convention, because of the immense throngs that no town can entertain, and each one of the two bodies will do more than the one is now doing." Maybe so. We think, however, that it will be a good while before the S. B. Convention will ever agree to divide. We certainly hope so.

In a recent editorial in the *Courier-Journal* Hon. Henry Watterson said, among other things: "Even the old mugwump contingent, which used to sit at the feet of the Stuffed Prophet even as Gamaliel at the feet of our blessed Lord and Savior—as, indeed, St. Grover was a Lord and Savior to them—must for the moment pale their ineffectual fires before the blaze of adulation which ascends to heaven from the beakers of incense they ignite in his honor." We do not publish this on account of the political aspect of it. We thought, however, that our readers would be amused at Mr. Watterson's Scriptural reference. Evidently he needs to read his Bible a little more.

Well conducted Fifth Sunday meetings are productive of great good. Doctrinal themes are discussed and the teachings of the Bible are drilled, by discussion, into the minds of those who attend. But the themes for discussion ought to be apposite to the hour. Here is a comparatively new set of queries: Are we really Missionary Baptists? Do we realize how richly God has blessed all of our missionary efforts? What is the present condition of our foreign mission work? Ought we to give to it more of prayer and sacrifice? Can we afford not to advance? Ought not many of our churches and Associations to contribute enough to pay the salary of a missionary—\$500 or \$600, according to location?

It is announced that the Baptist Orphanage will have an addition in the shape of a school annex. This change from its former policy of sending the children to the public schools was decided upon Monday at the meeting of the Board of Directors, held at the office of the Superintendent, Dr. A. J. Holt. Miss Nola Harless was selected as the teacher for the new school, and Dr. Holt was instructed to procure the newly authorized school room. It is also stated that forty-one children who were left orphans by the Coal Creek disaster have practically signified their intention of coming to the Orphanage. None of them can come at this time, however, on account of the pendency of the lawsuits which have been instituted against the mine owners. Should they be successful in these suits, they will not come to Nashville.

Rev. Edward W. Oakes died in Nashville on July 5th. He was found at the depot overcome with heat. He was carried to the city hospital, where everything possible was done to restore him but without avail. He was not known here and it was some time before his friends could be notified. It was found that he was formerly a member of the Clarendon St. church, Boston, and was an evangelist under the patronage of Dr. A. J. Gordon. His wife was in California and has been communicated with. She ordered the body sent to Martinsburg, W. Va., which has been done. Mr. Oakes is said, by those who knew him, to have been an eloquent preacher and a successful evangelist. As soon as it was found that he was a Baptist the Baptists of this city took the matter up and did everything they could.

"Killed by a barkeeper. Arthur Rose, eighteen years old, shot by James Turner at Dayton." These were the headlines in a daily paper last week. We started to say startling headlines, but they are hardly startling. Events of that kind have become too common to be startling. You read about them in almost every paper. And yet the cases which get into papers are only a very few of the many murders committed by barkeepers. The papers report only those committed by means of a pistol or something of that kind. But every day these barkeepers are shooting their little pistols over the counter at young men, poisoning and destroying them in body, mind and soul. It may be slow death, but it is sure, and is warranted to kill if kept up long enough. Perhaps only a few hundred men are killed each year by the pistol in the hands of barkeepers, but about 80,000 are killed in the other way. And this goes on every year, year after year, year after year. And many Christian people sit by and watch it go on. Shame upon them, for their criminal lethargy.

We suppose that the "dead church" controversy is over, for the present, at least. Good brethren differ with us regarding the matter, but we believe that it has done good in clearing the atmosphere, and we feel very sure that it will result in greater interest in our mission work and increased contributions to it. At the close of the controversy we want to repeat a remark that we made near the beginning of it. The best way to reach these dead churches, or sleeping churches, or laggard churches, is through the BAPTIST AND REFLECTOR. Put that into the hands of its members and let them read its pages week by week, let them learn from it about our missionary work in this State, in the South, throughout the world, and they will take an interest in that work and will feel like contributing their means to its cause. It is surprising to us that all pastors do not seem to realize this and do not make efforts to put the BAPTIST AND REFLECTOR in every home in their churches. If they would do so, we believe that it would soon solve the "dead church" problem.

The Home.

THE FAITH THAT SAVES.

There is a faith that saves, and a faith that does not save. Faith, as belief, enters the mind as knowledge. If it stops at that point it does not save, for no amount of knowledge of Christ, in itself, saves.

The devils doubtless have more knowledge of him than we have, and the world is full of those who receive the great truths which Christ taught, but who in no sense are saved thereby. Faith that saves must penetrate the moral nature, must reach the heart and move the will, and so open the way for the life of Christ to come into our lives.

This is the completion of faith when the life of the Son of God comes into the soul. This is the faith that saves, faith in us, the hope of glory. It is a beautiful process—the silent working of our faith, transforming the sinful life into the Christ-life.

Not by creed, nor by profession, nor by priestly ceremonies, but by the life of the Son of God are we saved through faith. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Mark the difference between the creed-made and the Christ-made Christian. The Jews who brought Christ to the cross were creed-made. It was creed-made Christians who established the Inquisition, who perpetrated the horrible massacre of St. Bartholomew. We must believe; but belief, of itself, does not save. It looks as though there are great numbers of church members in all denominations that have nothing but their creed for their hope, no life as the result of their creed, and hence a great want of Christ-life, from which alone the gospel is propagated.—E. J. F., in *The Examiner*.

WHAT IS GOSPEL TEMPERANCE?

The famous temperance orator, John G. Wooley, in defining, before a body of young people, the meaning of the words "gospel temperance," related much of his personal experience:

"I walked the streets of New York City one August day, starving—but I was sober. The play of my life was over; the light had burned out. I was a ruined man, Godless and hopeless, and that is hell, whether it happens to a man in this world or another. I saw the three witches—starvation, beggary, and crime—stirring a black broth for me on the bleakest moor of life that ever the fanged hounds of appetite and remorse haunted a man over. But I was sober.

"And as a man with difficult, short breath
Forespent with tolling, 'escaped from
sea to shore,
Turns to the desolate, wide waste, and
stands at gaze—"

So I looked back upon the wreck of my life that day. All was lost. Father had died calling me to come

A LETTER TO OUR READERS

NEW HAVEN, Addison Co., Vt.
Dr. Kilmer & Co., Binghamton, N. Y.:

Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were effected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight, one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,

Feb. 17, 1902. WM. M. PARTCH.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

to him from the saloon to see him die. Mother had died calling me to stay out of the saloon and see her die. My wife was worse than widowed, her children worse than orphaned—shelterless but for the grace of creditors and God's canopy that shelters all—and the future was an infinity of pitch.

"But I was sober! If I had said that I had left off drink forever, no man who knew me would have believed me. If I had been able to telegraph my wife I was going home, she would have answered, though it broke her heart, 'You must not come home.' If I asked for employment no man would trust me. The asylums would not receive me, for I was sane. Nor the hospitals, for I was not sick. Nor the morgue, for I was not dead. I had not been to bed, for I had no bed. I remember nothing of the night before, or of the morning, but I was sober. I thought I was going mad.

"I washed my face at the fountain at Union Square, and crossed over to Eighth Avenue. At the corner of Twenty-first street I saw the sign of Stephen Merritt—you know him, some of you—all the angels know him well. I had never seen him, but had heard of him. It was not food I thought of, but an overwhelming desire filled me to touch the hand of a good man. I entered. A man with the joy of the Lord in his face came to me, with his hand extended, and, as he grasped mine, I said, 'I don't know why I came.' The sentenced was never finished, for I burst into tears and then I told him who and what I was. I said not a word about money or hunger. I had forgotten both.

"He said: 'You need the woods! Did you ever go to camp-meeting? I have a tent on the Hudson at the camp-meeting; there's a boat at one o'clock. You can catch it. Go out

and rest, and perhaps you'll enjoy the sermons, too; I'll be out in three days. Then he snatched up a pen and wrote a letter to a Christian woman, and read it to me before he closed it: 'This is my friend, John G. Wooley, of Minneapolis; show him to my tent, and do for him as you would do for me.' Then he slipped a five dollar bill into my hand, and said, 'Good bye, see you Monday,' and, pretending he was called, was gone before I said a word.

'I call that gospel temperance work. And when a young man simply declines a glass of wine, giving the name of Jesus for the reason, I call that gospel temperance!

"And when a young woman with Christian tact and grace demands, as Christian ladies can demand—for Jesus's sake, who never once reproached a woman—abstinence as a prerequisite to her respect, I call that gospel temperance. And when a Christian man stands up and votes the will of God touching the drink, into the ballot box, and does it for his sake, and in his name, though he stands alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance."—*Exchange*.

ALL CAN GIVE A SMILE.

In this world of care and sorrow, how cheering is the knowledge that we have at least one friend who will not fall us in his friendship or worth, whether or not the frown of adversity or the smile of fortune accompanies us through life. Life seems with unnecessary pain, and for every living soul there is work to do, effort to make, sorrow to alleviate.

No day in the comparatively short time allotted to us here on earth should pass without some attempt, however feeble, to lessen the load of suffering pressing so unequally on the lives of those around us.

All can do some little, and if each soul that has suffered would take a share in the removing or lessening the burden of another, life would be other than it is.

An old writer beautifully says: "All can give a smile." Who does not know the brightness which some faces bring whenever they appear? The smile of kindly recognition, the acknowledgment of existing suffering, all are conveyed by a glance, and none can tell how often the effort to be cheerful has helped a weaker brother to endure.—*Christian Life*.

Father Time is not always a hard parent, and, though he carries for none of his children, often lays his hand lightly upon those who have used him well; making them old men and women in xorably enough, but leaving their hearts and spirits young and in full vigor. With such people the gray head is but the impression of the old fellow's hand in giving them his blessing, and every wrinkle but a notch in the calendar of a well-spent life.—*Dickens*.

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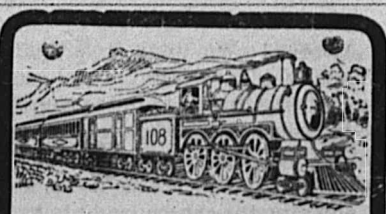
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Double Strength Pills, Cotton Root, Tan-ay and Pennyroyal Combined; \$2.00 per package. Sealed by mail with directions. DR. WHITE MEDICINE CO., Box 6, Houston, Texas.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, HEADACHE & NEURALGIA

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

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



Dixie Flyer

Over the **N.C. & ST. L. RY.** and Connections

ST. LOUIS AND CHICAGO
Leaves Nashville Every Evening
THROUGH SLEEPING CARS
City Ticket Office, Maxwell House
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H. F. SMITH, W. L. DANLEY,
TRAFFIC MANAGERS, GEN. PASS. AGT.
NASHVILLE, TENN.

THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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

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

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

Mission topic for July—THE HOME BOARD.

BIBLE LEARNERS.

Learn Matt. 19:19 Then ask yourself, prayerfully, "Who is my neighbor? Am I proving that I love my neighbor as myself?"

YOUNG SOUTH CORRESPONDENCE.

First of all, let me make a confession. I made an error last week, and credited Hall's Sunday school with forty-nine cents too much. It was the result of a bill for some papering that came in as I was writing. I was so impressed with the fact that I must pay out that amount, that I wrote down \$6.35, instead of \$5.86, and I did not discover it until my copy had gone. Did you ever do anything like that? It makes one feel so ridiculous, does it not? I make it all right, however, to-day.

We are a little sleepy this week. This weather is responsible, I dare say. Here the mercury in our thermometers is getting perilously near 100. Think, think of it. I ran away yesterday to escape it and spent such a charming day on the top of Walden's Ridge, higher even than our grand old Look-out mountain. We traveled twenty miles, in all, behind two stout mules, and we found the mountain breezes very refreshing. Such little breaks help one along wonderfully.

Oh! yes, there are some messages for this third week in July, 1902.

No. 1 is the "banner letter" and comes from those dear, earnest workers at Harriman:

"I send you \$3.00 our June collection for Japan. One dollar of it was gathered in a coin-taker by Grace Ricard, and the other two are the usual offering of the Band. Our Juniors are hard at work for July, but we are soon to lose two of our most active and faithful members, Ellenor and Walter Thomas, who go very soon to their new home in Colorado. We are asking God to fill their places and make them useful wherever they are.

"Little Irene Anderson, of the 'Babies' Branch, sends you 10 cents. We are hoping this offering may cheer your heart and make these hot days pass pleasantly.

MRS. MATTIE SUBLETTE.

Sup't of Harriman Juniors.

And didn't it "cheer" me, and will not "cheer" you, who read of it?



"The square peg in the round hole" figuratively expresses the use of means unsuited to the desired end. A great many people who have been cured of dyspepsia and other diseases of the stomach and its allied organs of digestion and nutrition by the use of Dr. Pierce's Golden Medical Discovery say: "We tried many medicines with only temporary benefit. It was not until we began the use of 'Golden Medical Discovery' that we found a complete and lasting cure."

It is undoubtedly true that Dr. Pierce's Golden Medical Discovery holds the record for the perfect and permanent cure of indigestion and other diseases of the stomach and associated organs of digestion and nutrition. It is not a palliative. It cures the cause of disease and builds up the body with solid healthy flesh, not flabby fat.

"It is with pleasure that I tell you what Dr. Pierce's Golden Medical Discovery and 'Pellets' have done for me," writes Mrs. T. M. Palmer, of Peede, Kaufman Co., Texas. "Two years ago I was taken with stomach and bowel trouble. Everything I ate would put me in distress. I lived two weeks on milk and even that gave me pain. I felt as though I would starve to death. Three doctors attended me—one said I had dyspepsia, two said catarrh of the stomach and bowels. They attended me (one at a time) for one year. I stopped taking their medicine and tried other patent medicine; got no better, and I grew so weak and nervous my heart would flutter. I could not do any kind of work. Now I can do my house work very well; am gaining in flesh and strength, and can eat anything I want."

Accept no substitute for Dr. Pierce's Golden Medical Discovery.

Dr. Pierce's Common Sense Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send 21 one cent stamps for the paper covered book, or 31 stamps for the cloth bound volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

They know neither cold nor heat at that thriving little city in East Tennessee. I had the great pleasure of being the guest of these two, who are going to the West, last fall during the Convention, and I shall never forget their thoughtful courtesy. No wonder this Band grieves to give them up. May they find a pleasant home, and grow up beloved and, therefore, happy. The ladies society loses an earnest worker in their mother, too. Our good wishes go with them.

And Mrs. Sublette will thank the Band once again for us. When the Bible-buttons come, I shall send Grace Ricard one without fail.

Knoxville is next:

"Enclosed find \$1.00, collected in coin-taker, and a stamp for another one. I received the book you sent me. I am glad we are not falling behind this year.

LILLIAN SHIPE."

Thank you, so much. The new coin-taker shall go at once.

No. 3 is also from Knoxville:

"I have succeeded in filling my coin-taker, and send you the dollar. I am not getting many eggs now, but I hope to fill another soon.

"I am learning the Ten Commandments, as they are coming in our Sunday school lessons now. I close with best wishes for the Young South and our missionary.

"JULIA MOORE."

May the hens lay fast this month. Many thanks for this offering. It comes in such good time. I hope many of our Band will join you in memorizing the commandments.

No. 4 is from Cuba, Tenn., and orders five coin-takers or arks for Mrs. J. E. Jeter's class. May they be blessed in their use. They shall go at once.

No. 5 is from Orinda and brings us a new member, whom we welcome heartily. She says:

"I am a little girl eleven years old. My parents are Baptists, and I want to join your little workers. I am

anxious to help Mrs. Maynard in her work, and I hope soon to win a Bible button. Please send me an ark. I enclose postage.

"CORA LEE WILSON."

The ark will be in your hands before this is read, and we hope soon to hear you have pierced every one of the 100 animals. Pass the literature round, won't you?

Watertown sends No. 6:

"Enclosed find \$1.00, from my Sunday school class of boys and girls, for Japan.

MRS. J. R. SMITH."

We are so much obliged. Watertown has always been so true to the Young South. May God bless this class.

Now, that's all. But we have had worse weeks. Let's put forth new energy, if it is so very torrid, and end July handsomely.

I want to suggest to you some work you can do in vacation time. Ask some of the ladies if your church is not going to send a box to some frontier missionary this fall. I dare say many have already written to Mrs. Jackson at Nashville for the name and description of the family of some good man who is sowing the seed away on the borders of the Southern territory. The ladies will be glad to tell you the ages of the children and whether they are boys or girls. Then you can begin to dress some dolls, or some dainty handkerchiefs, or gather up some things to put in that box. If half a dozen of you will join in making a pretty scrap-book for the missionary's children, you might brighten many a weary hour in the far-off home where the pretty things are so rare. You will think easily of many things you can do. A cushion for the minister's chair, made of worsted patch-work, comes in so well. A quilt is easily made where there are many willing fingers. My society made a beautiful one last summer and then had a rug woven out of the scraps that were left. Just bear it on your hearts and you will find many things that even tiny hands can do. It is so much better to begin early, so the missionary's family will not suffer with the cold before the box arrives. It ought to go in October, at farthest.

Miss Armstrong has started on a long tour, and will visit many of these humble homes in Oklahoma, Missouri, Indian Territory, and Old Mexico. She will be gone from Baltimore for nearly two months. She says:

"I ask an interest in your prayers that I may be able to take advantage of the opportunities that will be presented for the advancement of the work that is so dear to our hearts."

Will you remember her daily in your prayers? Ask our Father to keep her safe in all the dangers through which she must pass in so many weeks of travel. Ask that she may have strength of body and strength of mind, and the Holy Spirit's guidance, always.

Our dear missionary is improving still, I hear, in Oakland, California. In September she sails, and with her our friends, Rev. and Mrs. Calder Willingham. Did you see their pictures in the July Journal? Some way their going touches my heart deeply, because they are so young. But, oh! it is such a grand thing to give a whole life to God's service. So many wait and offer him only the remnant, after the world and its pleasures have failed. Don't you do that way. Begin to-day to devote your life to him who died for you, and count it all joy, as these two young servants of the Lord do, if he calls you to bear the gospel across the Pacific, or into the destitute places of our own land.

Now, let us be up and at it. July must not allow our work to languish. Expecting great things, of you, I am,

Sincerely yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

RECEIPTS.

First quarter's offerings.....\$245 57
First and second week in July 88 38
Third week in July

FOR JAPAN.

Harriman Juniors, by Mrs. Sublette.....	200
Grace Ricard, Harriman (coin-taker).....	100
Lillie Shipe, Knoxville (coin-taker).....	100
Julia Moore, Knoxville, (coin-taker).....	100
Mrs. J. R. Smith, Watertown..	100

FOR BABIES' BRANCH.

Irene Anderson, Harriman	10
For postage.....	06
Total.....	\$290 11

Received since April 1st, 1902.

For Japan.....	\$214 78
" Orphans' Home.....	
" Home Board.....	31 52
" State Board.....	6 65
" Foreign Journal.....	6 75
" China.....	1 00
" Babies' Branch.....	6 40
" Books, buttons, postage....	7 55
Total.....	\$290 11



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BED BUGS, ROACHES, ANTS, SPIDERS, FLIES, VERMIN, AND ALL INSECT LIFE.

Harmless to People! Death to Insects!

10 and 25 Cents.

You can clear your house of all vermin by liberally using Death Dust.

You can keep your animals and fowls rid of insect pests by judiciously using Death Dust.

You can enjoy your rest at night by killing mosquitoes, burning small quantities of Death Dust.

The Best Insect Powder in the Trade is DEATH DUST.

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The 25 cent package (large tin) can be sent by mail on receipt of money to any address. The 10 cent size is unmailable.

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XANTHINE! PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE.

The Stamp of Decline. Gray Hair.

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

Brings back its youthful, natural color and gloss.

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Easily the Best.

Highest testimonials. Let us send you circulars. Write us your trouble. We will gladly answer. Price \$1. At druggists. If your druggist has not got it send us \$1 and we will send you a bottle, charges prepaid. Insist on getting it.

XANTHINE CO. Richmond, Va.

RECENT EVENTS.

It is said that 2,000,000 of the people of America speak German.

+++

New York is to have a hotel that will cost \$10,000,000. The ground alone is to cost \$3,000,000.

+++

Williamsburg Institute, Williamsburg, Ky., recently added to its endowment \$27,500.00.

+++

A single donor in New York city has given \$100,000 to the new Episcopal Cathedral at Manila.

+++

From 1890 to 1900 more than 40,000 Catholics in Germany left that faith and joined the Protestants.

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The Church of England has a society of active temperance workers, numbering 150,000 adults and 400,000 juniors.

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The farm on which Abraham Lincoln was born, in Kentucky, is to be turned into a place to cure drunkenness.

+++

An automobile party has left London for a round-the-world trip. Three of the machines are equipped with sleeping berths.

+++

It is reported that an apparatus to reduce the temperature in our heated rooms to 60 in a few minutes has been invented. Let us have it!

+++

Prof. Ira M. Price has been chosen to succeed the lamented B. F. Jacobs, as a member of the International Sunday school Lesson Committee.

+++

We have received from Rev. E. C. Romine, of Philadelphia, a Baptist Ordination Certificate. It is neatly printed on Arch Vellum paper. Price 10 cents.

+++

Florence Nightengale is still living. She is now 81 years old. Her name was made famous by her nursing the sick and wounded soldiers of the Crimean war.

+++

The Baptists and the Christian world at large are greatly bereaved in the death of Mr. B. F. Jacobs, of Chicago. He was the leading Sunday school worker of this country.

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 surprising that anyone who has read the 14th Chapter of John should advocate the universal fatherhood of God. We are all the more surprised that the Baptist commonwealth should do so.

+++

Mercer University recently conferred the degree of LL. D. upon Dr. B. H. Carroll, of Waco. Rochester University conferred the same degree upon President Emory W. Hunt, of Denison University.

+++

We are sorry to note that the exclusion of Gov. Jeff Davis from the Second Baptist church of Little Rock, Ark., and his reception into his old home church at Russellville, is causing much comment and some feeling.

+++

No greater blessing could come to our people than to so advance in their contributions to foreign missions that the next report of our Board would show over \$200,000 raised for the evangelization of the world. It would give us hope, joy, and spiritual power in all our work. In the fifth Sunday meetings the idea of advance in all the churches should be kept prominently before the people.

+++

It is announced that the Southwest Virginia Institute has been sold by the creditors, under decree of court, and has been bought in by a corporation representing the Baptists under the name of the Virginia Institute. The price paid was \$36,000. We hope everything may be satisfactorily arranged and that the school may be able to accomplish the great work which seems to lie before it.

+++

We all love steady growth. We like to see the waters rise not in sudden leaps, but in a healthy, steady way. That is what has taken place in the receipts of the foreign mission work. In 1899, the receipts were, in round numbers, \$109,000; in 1900, \$130,000; in 1901, \$156,000; in 1902, \$173,000. Surely, with this encouraging report, we will pass \$200,000 this year. We have long desired to do so. Let us keep this aim before our people at our churches and fifth Sunday meetings and Associations.

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\$100 REWARD,

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular-Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomach or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS. One tablet per day, one-half hour before breakfast.

One months treatment by mail.....\$0.25
Six months treatment, 180 tablets.....\$1.00
Put up by J. T. HUNT, Merom, Ind.

Bethel College, Russellville, Kentucky
Fall Term Begins Sept. 4, 1902.

Classical, Literary and Scientific Courses; Able Faculty; Thorough Instruction; Library and Reading Room; Laboratory splendidly equipped; Superior Athletic Field; Tennis Courts; Electric Lights; Water Supply, and Baths.

Tuition free to young Ministers, Ministers' Sons and Licentiate, and young Ministers aided liberally in paying board. Expenses very moderate. For Illustrated Catalogue and any information, address

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Chairman of Faculty.

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FALL TERM OPENS TUESDAY, SEPT. 2, 1902.

\$6,000 is being expended in improvements; new gymnasium, hot and cold baths.

Carson and Newman College CO-EDUCATIONAL)
Jefferson City, Tenn.

Attendance of 325 last year representing ten States, new and modern buildings, prosperous literary societies with elegant halls, a good reading room, five new pianos for music school, a well-equipped studio for the art school, a prosperous business college in which telegraphy, shorthand, typewriting, bookkeeping, etc., are taught at about half the usual rates, chemical and physical laboratories, growing endow-

ment, healthful location, and good morals. Board, in Girls' Home with steam heat, and water works, from \$9.00 to \$12.00 per month.

Board for young men in Co-operative Club last year was only \$6.85 per month. Tuition from \$2.50 to \$3.50 per month.

For catalogue or further information, address J. T. HENDERSON, Jefferson City, Tenn.

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Select home for young ladies. Eight Academic Schools: Art, Elocution, Physical Culture, Thorough Training, Real Culture. Eleven Instructors, graduates of University of Virginia, Richmond College, Va.; New England Conservatory, National School of Oratory, etc. New furniture, electric lights, hot and cold baths, good fare. Health, refinement, religion. Forty-ninth session opens September 1, 1902. Terms: Board, with Academic Studies, \$200; same, with music, \$250. Address for Catalogue, REV. EDMUND HARRISON, Pres't. WM. H. HARRISON, M.A., Vice-pres.

Boscobel College For Young Ladies
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One of the most magnificent College plants in the South.

Occupies one of the highest and healthiest sites in the city. The grove of forest trees and its elevation insures pure air and delightful breezes. The buildings are the result of fine architectural skill and workmanship. Comfort taste and beauty are manifest in every appointment. The curriculum is extensive, covering courses usually found only in the best male colleges.

The faculty is one of the best. EIGHTEEN TEACHERS and lecturers connected with the institution during the past session. The faculty of 1902-'03 will be one of the strongest the college has ever had. The enrollment last session was one of the largest in the history of the college. Next session opens Thursday, Sept. 18th. Write for beautiful new Catalogue.

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

Rev. J. W. Hamner becomes corresponding editor of the Alabama Baptist. He is an excellent man.

Johnstown, Pa., had a similar mine disaster to the one at Coal Creek, last week. It is estimated that there were about 200 lives lost.

It seems probable that the next meeting of the B. Y. P. U. A. will be held in the South. The First Baptist church of Atlanta, Ga., has invited it.

Rev. Wm. A. Moffitt has begun his 4th years' pastorate at Sweetwater, Tenn., with fine prospects. The church is in better condition than ever before.

We are sorry to learn of the serious illness of Mrs. Hurt, wife of Rev. Henry P. Hurt, of Kosciusko, Miss. He has carried her to Texas with the hope of the climate proving beneficial, but at last accounts she was no better.

A daily paper in telling about the visitors to the Mississippi Baptist Convention, spoke of "Dr. Spillman Field, secretary of the Sunday School Board." This, however, was much more accurate than daily papers usually are in reporting our Baptist meetings.

The Religious Herald states that Dr. T. B. Thames offered his resignation as pastor in Danville, Va. The Herald says: "He is one of our strongest preachers, is a genial, broad-minded, denominational worker and leader, and is withal one of the very best of comrades and most loyal of friends."

Mr. William N. Hartshorn, the new chairman of the Executive Committee of the International Sunday school Convention is a Baptist. The position has been held by Mr. B. F. Jacobs, of Chicago, from the beginning of the International Sunday School Convention. So that this important position has been in the hands of Baptists all along.

AMONG THE BRETHREN.

Geo. W. Carroll and Dr. J. B. Cranfill are sole proprietors of *The Baptist Standard*, having bought the interest of Col. C. C. Slaughter. They intend to push that paper with increased vigor.

The American Baptist Education Society has granted \$35,000 to Baylor University in Texas on condition that \$125,000 additional be secured for endowment. Texas Baptists under the leadership of Dr. B. H. Carroll will do this.

The Prohibition party in Texas has nominated that staunch and wealthy Baptist layman of Beaumont, Texas, Mr. Geo. W. Carroll, for Governor.

Rev. J. M. Gaddy assisted Rev. J. P. Gilliam in a revival at Hico, Texas, which resulted in fifty-two additions to the church, forty-two by baptism. One was a Methodist preacher.

Rev. W. H. Petty, of Normanna, Texas, formerly of Wildersville, Tenn., assisted Rev. H. C. Ampling in a revival at Laparah church near that place which resulted in twenty additions to the church.

Rev. Geo. W. McDaniel has just closed a meeting with the First church Temple, Texas, in which he did his own preaching, while Mr. H. A. Wolfsohn led the singing. There were forty accessions, twenty-nine by baptism.

Some of the enemies of Dr. B. H. Carroll, of Waco, Texas, called him a "pope," but an active, vigorous Texas pastor says: "May the Lord send us more such."

The Baptist of Mississippi contained an editorial on "The Country Pastor" which is one of the choicest, richest productions we have read lately.

Rev. J. R. Nutt, of Flora, Miss., lately assisted Rev. C. A. Loveless in a revival at Enpora, Miss., which resulted in thirty accessions, eighteen by baptism. Bro. Nutt's preaching is said to have been remarkably strong.

Rev. H. N. Quinesberry of Hamilton, Ohio, has a remarkably terse, strong article in the *Baptist Argus* on "Church Fairs." He says: "I do not believe the Lord called me to shepherd a lot of pots, skillets and ice cream freezers."

It is announced that Rev. Sam W. Kendrick has resigned at Pulaski, Tenn., to become pastor at Union City, Tenn. He will be cordially welcomed to West Tennessee.

Rev. H. E. Truax, of Macon, Mo., has a strong article in the *Central Baptist* on "After the Evangelist, what?" He says it is a grave problem how to deal with the multitudes who come in under the evangelist.

It is announced that Dr. George C. Lorimer, of New York, will spend the summer in Switzerland.

Dr. Fred D. Hale, of Kansas City, has suffered such a relapse of nervous prostration as to be unable to attend to his mail. He will go to Hot Springs, Ark., for relief.

Dr. W. P. Throgmorton is making the Illinois Department of the *Central Baptist* especially interesting and spicy.

Rev. J. H. Dew, of Liberty, Mo., has been assisting Rev. W. A. Pipkin in a revival at Unionville, Mo., which resulted in 75 additions to the church, 38 by baptism. It was one of the greatest spiritual upheavals ever known in that vicinity.

Rev. C. W. Minor has resigned the care of the First church, Valdosta, Ga., to take effect Oct. 1. He is a remarkably efficient preacher.

A prominent Baptist layman, Mr. J. A. Durham, of Charlotte, N. C., is building a \$2,500 dormitory for boys at the Baptist Orphanage, at Thomasville, N. C. Oh, for such liberality among Tennessee laymen.

Rev. W. M. Hicks, a Baptist, and Prof. A. G. Freed, of Henderson, Tenn., a Campbellite, will hold a religious discussion at Wildersville, Tenn., beginning July 17th.

Dr. Chas. W. Daniel, of the First church, Pine Bluff, Ark., is to supply two Sundays in this month for the First church, Covington, Ky. He is deservedly popular wherever he preaches.

Rev. William W. Horner is being ably assisted in a revival at Sharpsburg, Ky., by Rev. W. W. Hamilton, of McFerrin Memorial, Louisville, Ky.. We expect to learn of very gracious results.

Mr. Joseph W. Warder, Jr., of Indianapolis, Ind., son of Dr. J. W. Warder, of Louisville, died of pneumonia last week. We deeply sympathize with the sorrowing relatives. He leaves a widow and one daughter.

The Christian Index vigorously attacks the Committee on Co-operation appointed by the late Southern Baptist Convention, and says its recommendations recently made amount to nothing more than what has been going on in Georgia for years toward eliciting and combining. What? Cannot the *Index* trust the Committee on Co-operation?

Rev. Alex W. Bealer, of Cartersville, Ga., one of the best newspaper men in the ranks, is to become field editor of the *Christian Index*, Sept. 1. This paper is quite fortunate in securing him.

Rev. Alonzo Nunnery, of the Royal Street church, Jackson, Tenn., is assisting Rev. Fleetwood Ball, of Paris, in a revival at Friendship church near that place. It is to be expected that much good will be accomplished.

Rev. W. J. Mahoney, of Carlisle, Ky., exchanged pulpits with Dr. M. B. Adams, of Frankfort, Ky., for a month. Both churches enjoyed the exchange.

Dr. J. W. Warder, of Louisville, suffered a severe and unfortunate accident in alighting from a street car in that city lately. He was thrown to the ground and his thigh considerably wrenched.

Dr. Geo. J. Johnson died at his home in St. Louis, July 7th. He was one of the best known preachers in the West having been in the ministry fifty-nine years. He was for years Bible Secretary of the American Baptist Publication Society.

Dr. O. F. Gregory, of Baltimore, agrees to accept the care of the Adams Street church, Montgomery, Ala., and will take charge Sept. 1. He will be joyously welcomed as he comes farther South.

Mrs. Nettie Greene, of Mt. Vista, Tenn., a staunch, loyal Christian, died last week in the triumphs of a living faith. She leaves a husband and four children who have the sincere sympathy of a host of friends.

Rev. E. G. Butler, of Jackson, Tenn., is holding a revival with his Oak Hill church near Paris, Tenn., and numbers are being converted. There have been several accessions.

Rev. Ross Moore, of Highland Ave. church, Jackson, Tenn., is holding a great meeting this week at Bolivar, Tenn. Numbers are being converted.

BRAZIL TO TENNESSEE.

The founders of the Brazilian republic were all disciples of the Frenchman Comte, that is, they were atheists. It, therefore, should hardly be expected that a ship of State, launched and steered by atheists, would keep clear of the breakers. Within these twelve eventful years of the republic's existence far-reaching changes have come to the country, much of whose recent history has been written in shame.

The people have learned, however, to make the distinction between the republic and the administration of its affairs, so that while the republic has continued to become more and more intrenched in the good will of the masses, the different administrations have become unpopular, the most unpopular being the present one, which has become an object of universal execration.

Of course the priests have made capital of the republic's reverses to advance their own interests. They have alleged that all of the national calamities have been brought on by the separation of church and State, and that the remedy lies in their reunion. They have succeeded in making a great many of the people believe that it is even so, and their efforts to bring about an alliance have, in a large measure, been successful.

In some of the States they already domineer politics, and they are receiving large yearly appropriations. The governor of the State of Sergipe is a priest, and he openly prostitutes the public good in the interests of his church. The following incident will give an insight of his character. A poor widow, with a large family of young children, was a teacher of one of the public schools in a distant part of the State. Due to some trivial circumstance the poor woman fell under the governor's displeasure, and he summarily ordered her to move with her family to the opposite extremity of the State to take charge of another public school. The poor woman, to obtain the means to make the journey, had to sell all she had, at a sacrifice, and borrowed money besides. She had no sooner reached her destination than she received official intelligence that her services were no longer needed. In her desperation the widow made a long journey to the State capital to implore the clemency of the implacable priest. When admitted into his presence, she fell upon her knees and begged that he would not deprive her of her only means of subsistence. With indescribable *sang froid* he arose and withdrew from his pocket a handkerchief and threw it at the prostrate woman: "Here, woman, is a handkerchief to wipe away your tears. This is all I can do for you." And he left the room.

Besides the large army of native priests in the country, hordes of priests and monks from Spain, Italy and the Philippines are invading the land, establishing colonies and organizing schools, etc.

There is a veritable recrudescence of Romanism in this country; truly a national calamity, for it will mean, after a few more years, effective opposition to the progress of the gospel, Brazil's greatest need.

For twelve years now this has been the most inviting field in which we Southern Baptists have been doing missionary work. The returns have been the largest in proportion to the expenditures. If the Russian Baptists, in the State of Santa Catharina, are incorporated, as they are asking, they will add about 300, and this, together with the present year's gains by our different missions, will raise our numbers to about 3,000.

At no time has the work been so promising as now. However, the rise of Jesuitism admonishes us to make hay while the sun shines. We must not throw away our exceptional opportunities.

Brethren of Tennessee, "come up to the help of the Lord against the mighty." We need men and money. There are a lot of fellers among our Baptist brethren that have the rocks. You ought not to give less than a million dollars a year to Foreign Missions.

W. E. ENTZMINGER.

Brazil.

TENNESSEE CENTRAL RAILROAD CO.

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Nashville, Tenn., July 1, 1902.

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Conductors are required to give a receipt for each cash fare collected, and the additional collection of 10 cents per ticket will be refunded by any ticket agent of the Company upon presentation and surrender of this receipt or cash fare slip.

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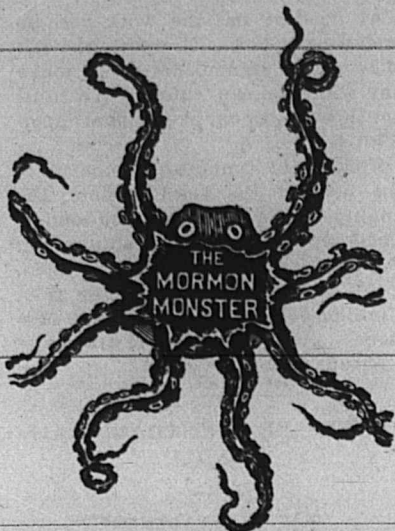
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Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

Beware of Cautions for Catarrh That Contains Mercury

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

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

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

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

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

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

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OBITUARY.

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

HAYS.—Death has visited our church, broken our ranks, and taken from us one of our best members, Sister Hattie Hays. She was born April 10, 1871, died Feb. 4, 1902, was converted and joined the Baptist church at Harmony, in 1899, and was baptized by her pastor, Rev. W. H. Hicks. She lived a model Christian. Her life was pure and spotless. Though a cripple she would always fill her seat at church as long as she was able to go. May her death be the means of some other dear one taking up the cross and filling the vacant seat in the church Hattie has left. Her funeral was conducted by Brother Hicks, (who is still our beloved pastor), at the home of the deceased.

Resolved, That in her death the church loses a consecrated member, the father and mother an obedient daughter, the sisters a kind and loving sister. But weep not, dear friends, while her chair is vacant in the home, and you are lonely without her, she has gone to fill a seat in heaven, and is resting in the paradise of God. Your loss on earth is her eternal gain, for precious in the sight of the Lord is the death of his saints.

MAUD KUHN,
ELSIE MORRIS,
RUTHA DAVIS,
Committee.

Done by order of the church,
I. B. DAVIS, Church Clerk.

WEBSTER.—Rev. J. W. Webster was born in Granger County, Tenn., Dec. 1, 1832, and was called home to his reward Dec. 17, 1901. Brother Webster was one of the most remarkable men of his age. He became a citizen of Morgan County, Tenn., in the early fifties. In a short time he became convicted of sin and struggled on until he found the pearl of great price. Shortly after he joined the church he began to exercise his gift in the public assembly, and was licensed to preach by the church at Pleasant Grove, and in a short time was ordained to the full work of the gospel ministry. From the day he was converted to the knowledge of the truth as it is in Jesus Christ until God called him home, he knew nothing but Jesus Christ and him crucified. Bro. Webster was a deep thinker, strong reasoner, and forcible speaker, and was one among the leading ministers of the Big Emory Association. He was a diligent student of the Bible, a close reader of the BAPTIST AND REFLECTOR. He leaves a wife and a number of children to mourn his loss, but their loss is his eternal gain.

U. S. MERONEY.

PRICE.—Leona J. Murphy was born Oct. 11, 1848, professed religion in youth, and at the time of her death was a member of Bush Grove Baptist church, near Fowlkes, Tenn. She and W. M. Price were married May 12, 1870. Three sons and four daughters survive her, two preceding her, and beckoning to come. Her funeral was preached to a large congregation; her body was then deposited in Palestine graveyard.

Her husband, children, mourn not for her. Remember the song she so often wailed her daughter, Mattie, to sing for her, "I am weary, let me rest."

Doubtless, had it been possible when Sister Mattie sang it with so much effect over her casket, your wife, your mother, would have answered:

Lay me down to peaceful slumber,
I am weary and must rest;
Mourn not that I have left your number,
Can you grieve that I am blest?
Death is but release from duty,
From all earthly cares it frees;
Now, my soul, the King in beauty,
With unclouded beauty sees.

Weep not, friends, in fond reunion
We again shall shortly meet,
And renew our blest communion,
At the dear Redeemer's feet.

Dry your tears, I soon shall greet you
When earthly work is done,
At the pearly gates I'll meet you,
As you follow one by one.

A FRIEND.



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FOR

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ELECTION AUGUST 7, 1902.

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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

JULY.

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

AUGUST.

Concord.—Laguardo, Wilson county, 10 a.m., Friday, August 1.
Sequatchie Valley.—Ebenezer church, Friday, August 1.
Holston.—Riverbend church, six miles east of Bristol, Tuesday, August 5.
Chilhowee.—Third Church, South Knoxville, Thursday, August 21.
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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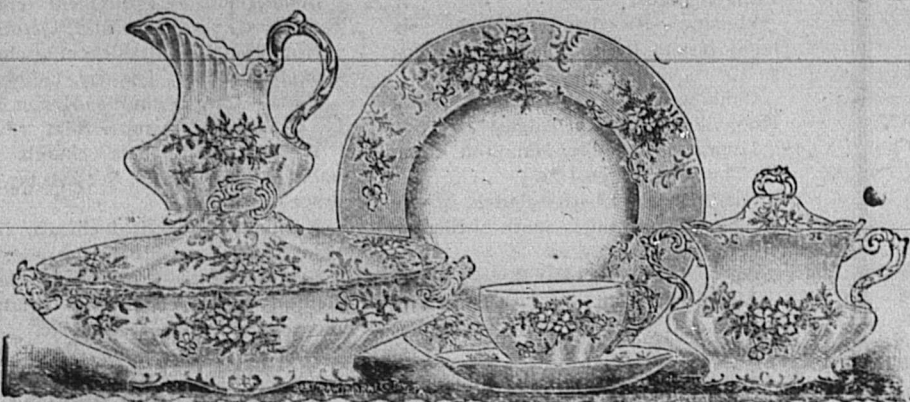
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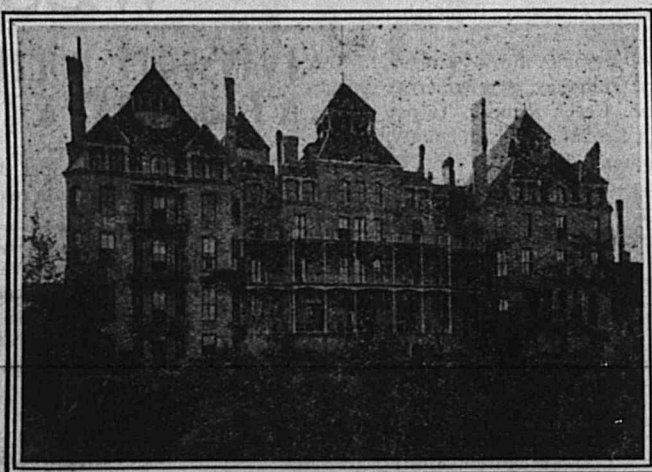
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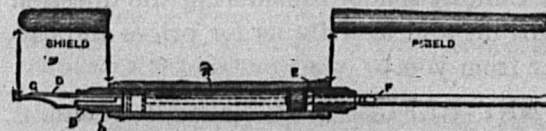
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