

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

The Mason and Dixon line was re-surveyed in April and marked over so that the historic boundary might not be lost. It was originally surveyed in 1763.

An Anti-Duel League has been formed in Germany. A strong crusade is to be made against dueling. It is said that Emperor William is endeavoring to drive dueling out of the army. It is time something of the kind were done. As a matter of fact, however, there are comparatively few lives lost from dueling in Germany. In France it is becoming a matter of ridicule. The duel was always essentially barbarous. It is no way to decide the right of any question to have two men stand up and shoot at each other, with the understanding that the one who is the better shot is the one who was in the right, while his opponent, on account of being a poor shot, was, therefore, in the wrong in the question at issue between them. The duel changes the doctrine of "Might makes right," into "Practice with the pistol or sword makes right."

Last Christmas two drunken men shot down an engineer on the Illinois Central Railroad, in Mississippi, in cold blood. Both were men of good families. One of them especially was highly connected. The strongest efforts possible have been brought to bear upon Gov. Longino, to induce him to commute the sentence of this young man to life imprisonment. But Gov. Longino is a Baptist with backbone and a true idea of justice. So he resisted all the influences brought to bear upon him and declined to interfere in the matter. We want to commend him most cordially for his course. We know nothing of the young man except what we have read in the papers. We feel sorry for him and for his family. But the question to be considered is not the interest of any individual nor the honor of any family. It is the welfare of the whole people. If this young man were allowed to go free or sentenced only to life imprisonment for the dastardly, cold-blooded murder committed by him, there would scarcely be any need for judges and juries in Mississippi. It would probably lead to a hundred other murders, and would certainly lead to mob law, because the people despairing of having justice meted out by the courts would take the law in their own hands. Threats were made by friends of the young man that he should not hang under any circumstances. There was talk of their attempting to take him away from the sheriff by force on the day of execution. A brother-in-law threatened to shoot him on the scaffold to prevent the disgrace of his being hanged. If it had been necessary, to prevent the carrying out of these threats, Gov. Longino would have been justified in calling out the military force of Mississippi, and even in calling on the United States Government for assistance. For the State government to yield to threats would practically be to abandon its authority and turn the government into a state of anarchy. The friends of this young man seem to forget that his disgrace was not in being hanged, it was in doing the deed for which he was hanged. Hanging to an innocent man is not a disgrace. One of the noblest and most greatly honored heroes of our Civil War was hanged—Sam Davis.

"Where kings drag down a name and crown
He dignified a rope."

Later.—The men were hanged on Tuesday without any special incident.

"Prisoners of Hope."

O, the prophets of old have long foretold
A time that is to be,
When the sad to-day shall have passed away
In the dim eternity.

O, it shines afar like the guiding star
That shone in the days of old,
And its radiance beams o'er the rugged seams
That rend our path to the fold.

O, the time to come, when the rush and hum
Of this busy world shall cease,
And the tired be blessed with a heavenly rest
And a sweet, unending peace.

Through the aisles of time we can hear the chime
As it peals from heaven's gate,
A Gilead's balm a heavenly calm
To the tired souls that wait.
Liberty, Mo. —Henry B. Robins.

Of Interest to Sunday School Workers.

I. J. VAN NESS D.D., EDITORIAL SECRETARY.

As long as we make use in our Sunday schools of the lessons known as the International Series we must be greatly concerned as to the agency which selects these courses of lessons. The International Sunday School Association, which met recently in Denver, is the organization through which these lessons are prepared, and its meetings, therefore, become of interest to us all. As the accounts given in the daily papers are very unsatisfactory, I have asked permission of the editor of the BAPTIST AND REFLECTOR to make a statement of the action of this Convention so that all may understand how well and with what wisdom it is serving our interests.

The Convention was largely attended, only one or two States being unrepresented. The delegates came under appointment from the various State Conventions which, in turn, are made up from the representatives of the County Conventions. The delegates were of both sexes and all colors. The negro question was, however, easily settled, despite the efforts of some of the Denver pastors to precipitate a disturbance.

The 'colored delegation' was seated by itself in one of the best sections of the house.

For years the chief figure in directing the body has been B. F. Jacobs, of Chicago, who was also the originator of the uniform lesson plan. As chairman of the Executive Committee he has been virtually the administrative head of the organization. His death, just preceding the Convention, made necessary the choice of a successor. It would have been natural enough, under the circumstances, to have sought a man not a Baptist for this important place, since Mr. Jacobs had held it so long, and some even made the fact of a man's being a Baptist a point of objection. But providence had very clearly marked one man as the successor of Mr. Jacobs and his election was hearty and unanimous. This man was Mr. W. N. Hartshorn, the superintendent of the Ruggles Street Baptist Sunday school in Boston, Mass. Mr. Hartshorn is in every way fitted for the position and we may be sure that every real Baptist interest will be protected. Personally Mr. Hartshorn is genial and approachable, and he has shown large capacity for leadership.

The next most important personage is Mr. Marion Lawrence, the General Secretary. Mr. Lawrence is a layman, and he has grown on me as I have cultivated his acquaintance. He is exceedingly wise, with a very positive faculty for attending to his own business, and he is clear, straightforward and convincing in his character as in his address. I beg to commend him most heartily to my Baptist brethren in the South as a man in every way to be trusted and well worth cultivating as a friend.

The most important question before the Convention related to the lesson system. Requests had been made for some modifications in the present plan, which contemplates one lesson for all the schools. The chief

things desired were a "Beginner's Course" for the little ones who cannot read, and an "Advanced Course" for adult classes. The Lesson Committee had prepared a one-year's course for beginners, and a two-years' course for advanced classes, and offered them to the Convention for approval, and asked for further instruction. The discussion was carried on in good spirit, and was finally settled by instructing the Lesson Committee to prepare a "Beginner's Course," while it was deemed unwise to break from the uniform lesson system for those able to read, and so an "Advanced Course" was not approved of.

In reaching this decision several arguments had weight. The representatives from England, Mr. Belsey and the Rev. Frank Johnson, both urged that the uniform lesson system be left intact, and declared any departures would be detrimental to the growing use of the International Lessons in Great Britain. Doubt was expressed that a more difficult set of lessons would hold in the school the adults who were said to be deserting because of a lack of interest in the present lessons. The overwhelming conviction seemed to be that the present need was to "grade the teacher," or, while using the present uniform lesson for the whole school, to see to it that this lesson was presented to different ages according to their capacities. It was very clearly the idea that the regular lesson could be adapted to the needs of the adult class by a capable teacher and suitable literature.

It may be well to say, in this connection, that the Sunday School Board has been experimenting along this line in our Bible Class Quarterly, which deals with the uniform lesson for adult classes from the broader standpoint of the context. The experiment has been cordially approved of by a constantly increasing circulation. Similar experiments in the *Sunday School Times* have brought the most excellent results. There was not the slightest evidence of any real purpose to change the plan of having quarterly temperance lessons, and these were continued as a part of the lesson plan.

A new Lesson Committee was appointed to serve for six years, and the committee was greatly strengthened. It has but fifteen members, three being from the South—Dr. John R. Sampey, Mr. John R. Pepper, and Dr. Charles R. Hemphill. There are three Baptists—Prof. Ira M. Price, of Chicago, and Dr. O. P. Gifford, of Buffalo, with Dr. Sampey. This latter gentleman has become one of the most useful of the members of the Committee. He has won the place by being generally helpful in the work done. It is difficult to estimate the great service Dr. Sampey is rendering us, as a denomination, on this Committee. I have knowledge of various ways in which he protects our interests, as a denomination, in the selection of the lesson.

One of the advance movements contemplated is the employment of a field secretary among the negroes, a tour by the chairman of the Executive Committee, and others, in Cuba and Porto Rico, vigorous work done in the Philippines, and a strengthening of the work in Japan.

I wish space permitted me to speak of the wonderful section in which the Convention was held, and which I saw so hurriedly. But I can only urge all who can do so to put Colorado in their summer plans. I can only speak for the route over which I traveled, the Missouri Pacific, running from St. Louis via Pueblo, which lies at the foot of the Rocky Mountains, to Denver. Over this road summer rates are made, at intervals, so low as to surprise one. Indeed, the Convention rates were no lower than those prevailing at these stated periods, and so it is practicable to visit this region at any time during the summer. The journey is by way of St. Louis and Kansas City, and the run is not at all tiring and never falls in interest. The equipment is first class in every way, with dining cars on all trains. I am sorry more of our Baptist people did not attend this Convention, but those who did not can make up for a part of it by going to Colorado for the summer's outing.

Along the Baptist Lines.

BY R. R. ACREE.

I send you tidings from many places and more people. It is refreshing to hear the good news they tell, and to know how very well they all do. God is gracious, and the saints are busy and happy. Brother J. H. Anderson, that prince among the soldiers of the cross, sends refreshing news from the bubbling springs of Watertown: "We are not setting the waters on fire, but we are trying to kindle some new fires and to keep those already kindled burning with a steady flame." Brother Anderson is encouraged by the large audiences that wait upon his ministry, and rejoices in the beautiful development of his church along many lines of Christian activity.

Brother R. Brett, born, bred, and baptized in Wilson County, comes back to his native heath from Huntsville, Ala., and preached his first sermon at Lebanon the fourth Sunday in June. While pastor at Lebanon he will prosecute some studies in Cumberland University. Brett is valiant in service and true as steel in every relation.

Our almost incomparable editor, Folk, has been supplying for the church at Hartsville ever since the resignation of pastor Sherman, and is the same power for good in his private, Godly life, and by fine gospel preaching, that he is as editor. The church there now owns a pastorium of its own, new and beautifully finished, and in due time will have its pastor on the field.

Dr. I. J. VanNess is still charming the saints at Murfreesboro; and, while he began and continues as supply, he supplies so well that his perpetuity is likely to be as notable as his perspicuity. The church is having a steady growth.

Bro. Berry Lannom has taken hold well at Carthage, "the church of lawyers," and he and the church are mutually pleased.

At McMinnville Bro. Yankee, by his zeal and consecration is going ahead and attracting attention from outsiders, and provoking to zeal and good works those on the inside. We are glad this beautiful and cultured old town of fine church buildings has its Baptist pulpit so ably manned.

Bro. W. L. Howe fits into his place at Gallatin just as if he had been eternally predestinated to it. Though young he is, like Barnabas of old, full of the Holy Ghost and faith, "and much people will be added to the Lord."

T. J. Eastes, rich in Christian experience and mighty in the Scriptures, is in constant demand. He preaches to churches in the country but is so full of the missionary spirit that he reserves one Sunday for special mission work at Cookeville, the county seat of Putnam. If there shall be such a thing as preaching the gospel on earth during the millennium, as some think there will be, let Eastes be arranged for early; he will be in great demand.

Kimbrrough at Shelbyville, Price at Lewisburg, Pettie at Columbia, and Kendrick at Pulaski are choice spirits, and noble workmen who are building, building solidly for God and the Baptists.

From Springfield, Maddux, rosy and ready, capable as he is abundant in labors, sends greetings and reports the work as going forward.

At William's Chapel, a meeting of several days will be held, beginning the third Sunday in July, and Benton, of Adairville, will do the preaching.

At Hopewell there has been some clearing the way for the meeting that begins first Sunday in August, E. H. Maddux assisting the pastor.

The meeting at Spring Creek will begin the third Sunday in August. Brother Givens, of Salem, will have charge of the services.

This week Brother Maddux is at Shiloh, where he is assisting Brother Barry in a series of meetings. Brother Maddux is very successful as an evangelist, and is much sought after by the churches.

Next is from Haywood of Jackson. Wonderfully has God blessed him there. Large audiences wait upon his ministry and much people are added to the Lord's hosts. Almost every Wednesday night he buries some soul in baptism.

Dr. Haywood will spend his vacation lecturing at Monteagle, Lake Chautauqua, N. Y., and at smaller similar gatherings through the South, and many will wish for him the richest blessings of heaven.

Erin is still without a pastor. Recently Brother H. C. Kimbrrough preached with great acceptance to the church. This church is not strong but it has upon its roll some of the Lord's most faithful soldiers.

Chattanooga.—The Executive Committee of the Ocoee Association, of which Bro. H. D. Huffaker is chairman, is carrying on a vigorous missionary campaign among the churches. The pastors of the city churches are assisting in the work. Bro. Huffaker is the best

and most active chairman in the State. He is successfully filling the office of Trustee for Hamilton County, conducting an insurance business, and still finds time to plan for, attend, and deliver stirring speeches in these meetings. His faithful wife goes with him and in her quiet, modest way stirs up the good women along missionary lines wherever she can, and organizes them into missionary societies.

Mission rallies have been held recently at Crossroads, New Prospect, Harrison, St. Elmo, East Chattanooga, and Hixon Station, with good results.

W. E. Davis, the Associational Missionary, is taking hold of his work with enthusiasm.

The First church is grandly moving forward under the leadership of their untiring pastor. The mortgage has been paid off and a crematory service held in commemoration of their freedom from debt.

The First church has opened a mission at the corner of William Street and Chattanooga Avenue and hopes to do much good among the people of this needy section.

Central in her quiet but sure way is systematically forging ahead. Dr. Fristoe has learned how to utilize the forces of his church for God, and many deeds of kindness and mercy which they do will never be known to the world, but will be recorded in heaven. They are raising money to pay the balance due on their new Sunday school room, which is a thing of beauty and convenience.

The Second is in better working condition, perhaps, than ever before. They have recently organized a Junior Union for the children, and a wideawake B. Y. P. U. for their young people. The young people are now at work raising money to build a much needed Sunday school room for their primary department.

The East Tennessee Baptist Sunday School Convention will meet in this church the 30 and 31 of July, and they are planning to give it a royal welcome. The pastor is preaching to larger crowds than ever before. The condition of our Baptist churches was never better in the Ocoee Association than now.

Humboldt happenings are full of good cheer. Wilson is fast recovering from his recent illness, and I trust those good people will put the shining shackles in his hand and send him off to stay until he is well. Wilson is worth saving, and that \$1,800 pipe organ will make sweeter music if he is there with his own organ fully in tune and temper. As usual, the church is prospering in all departments of its work, and rejoicing in many valuable additions.

J. B. Lawrence, the new pastor at Brownsville, is delighting the saints there; Bruton is forging ahead at Ripley, and Major is leading the way at Covington; Riemer goes from Milan to New Orleans; Union City is pastorless; Rev. Ross Moore declines the call to the presidency of Hall-Moody Institute, and Clinton College puts the D.D. on Rev. J. N. Hall.

This letter may be too long, but I cannot close until I give the tidings from my dearly beloved Snow, that peerless pastor and faithful preacher. One almost envies a man so tenderly loved and so almost universally successful.

Centennial is having one of the best of many good years. Already there have been 81 additions and many others will join in the near future. The house of worship has been generally renovated and Sunday school and congregations are large, and pastor and people rejoice in many tokens of divine favor.

Sevierville is looking for a pastor. Brother Clapp, who has done such a notable work among those people, will go to the Seminary in the fall.

Island Home, under pastor Maples, has moved up and now enjoys the distinction of being one of the few country churches that have preaching every Sunday. They like it.

McLain, the beloved pastor at Bearden, is seriously ill and many watch and pray for his recovery.

I'd like to tell of Clapp, of Dayton; Shipe, of Rogersville; Cox, of Greenville, and other such fine fellows, and there are many of them, but I must close. Heaven bless every one of them and keep their hands full of labor and their hearts full of love.

Clarksville, Tenn.

The Kingdom of God.

REV. J. B. LAWRENCE.

If anyone will take the Gospels and read them with an open ear, he will be amazed by the continual recurrence of this phrase, the "Kingdom of God" or "Heaven." Christ is forever preaching the kingdom of God and explaining it in parables and images of exquisite beauty and simplicity. It seems as if the kingdom in his thought is the chiefest good of the soul and the hope of the world.

"The one far-off divine event
To which the whole creation moves."

In order to understand the nature of this kingdom we must take into account the meaning of the term as used in the Old Testament. The idea of the rule or reign of God was fundamental in the life of the Jewish nation. It did not lie hidden in the Old Testament to be brought to light in the New, but it is the very substance of the Old. "It is," says Edersheim, "the whole Old Testament sublimated, and the whole New Testament realized."

It is easy to trace the growth of this idea. It had its beginning in the call of Abraham, and advanced to clearer definition from Jacob's prophecy of the Prince out of Judah (Gen. 49: 10); through David's prophecy of the everlasting kingdom and the King of righteousness and peace (Psalms 22: 72); through Isaiah, until, in Daniel, its eternity and superiority over the kingdoms of the world are brought strongly out. "The idea of a government of God among men," says Stevens, "was absolutely fundamental in the life of the Jewish nation." This idea was at the basis of the covenant relation. As God's peculiar people, Israel was to be unto him a "Kingdom of priests and a holy nation" (Ex. 19: 5-6). The whole system of Jewish religious thought was permeated with this idea. To bring the kingdom of God into the world was the object of the calling and mission of Israel; the purpose of all the ordinances, whether civil or religious; and the underlying idea of all the Mosaic institutions. During the years immediately preceding the appearance of Christ, this idea had ripened into expectation (Luke 19: 11; Acts 1: 6). They were looking for the divine ruler, and the establishment of the kingdom of God.

After a careful study of all the passages in which the word "kingdom" appears we find that the word in the Old Testament means the rule or reign of God. Three characteristics are revealed: universality (Dan. 7: 14), heavenliness (Ex. 19: 5-6; Isa. 62: 12), and permanency (Dan. 2: 44). As Edersheim observes, "Wide as God's domain would be his dominion; holy, as heaven in contrast to earth, and God to man, would be its character; and triumphantly lasting its continuance."

The question arises, did Jesus, in his teachings, put forth the idea presented in the Old Testament, or did he give the word a new meaning? From a comparison of the records I am constrained to believe that there is no change in idea. After a careful study of the one hundred and twelve passages in which Jesus used the word "kingdom," I find the meaning to be the rule or reign of God. But in his teaching Jesus gave the term a fuller emphasis. "He set aside the limitations of view in which the idea of the kingdom of God had been apprehended in Old Testament times, and gave that idea its true universality and spirituality." He taught that humility is the test of greatness in this kingdom (Matt. 18: 4; 20: 26); that its advancement is not to be secured by carnal methods (Luke 17: 21), and that it is not of this world (John 18: 36). These conceptions stand out in sharp contrast to the notion of a prosperous political commonwealth as entertained by the Jews, and warrant the conclusion that the teaching of Jesus, concerning the reign of God, was so wholly out of line with the expectations of the people, that even his own disciples were ready, at the end of his public career, to declare his anticipated work a failure. Let us look at the teachings of Jesus.

1. Jesus taught that the kingdom of God was a growing affair. He sometimes speaks of the kingdom as present (Luke 17: 21; Matt. 11: 12); sometimes as future (Mark 9: 1 and 14: 25; Luke 13: 29). But when we remember that the "kingdom of God" means the reign of God in the hearts of individuals, manifesting itself in the laws, literature, and lives of the nations, we can see how it is that Christ, taking a comprehensive view of the kingdom, could conceive of it as already present, but in its fuller development and its final perfection as still future. That the coming of the kingdom is a long historical process is evident from the group of parables used to illustrate its nature (Matt. 13: 3-25; Mark 4: 3-29; Luke 8: 5-18). This is especially shown in the parable of the sower given by Mark alone (Mark 4: 26-29). As the seed grain in the earth develops slowly, silently, and mysteriously, so is the coming of the kingdom of God. In a rudimentary form the kingdom of God has always been in the world; in an important sense it came when Christ came and entered upon his historic mission; but in a still wider view it keeps on coming through all the courses of human history, and reaches its culmination only in the completion of the work of redemption. This idea is taught in the Lord's Prayer.

2. Christ taught that the kingdom is universal in design and scope. It knows no racial, territorial, or social limits. It was for all men. The vilest of sinners had access to it (Matt. 21: 31). And when he gave his parting instruction he said, "Go ye into all the world, and preach the gospel to every creature."

3. Jesus also teaches that the kingdom is of incomparable value. The kingdom of God stands above everything else. This is set forth in the parables of the treasure hidden in the field and of the merchant seeking goodly pearls (Matt. 13: 44-46). Here Jesus exhorts men to make any sacrifice that they may enter the kingdom of God. The voice of the gospel is, "Seek ye first the kingdom of God and his righteousness."

4. Christ taught that membership in the kingdom of God depended upon certain spiritual and ethical qualities. It was a kingdom of regenerated persons. Its citizens were to possess a certain kind of character. In the very outset of his public ministry Christ defines the characteristics of the subjects of the kingdom of God (Matt. 5:3-12; Luke 6:20-38). Taking these two accounts together we find the qualifications for membership to be humility, meekness, eager desire for righteousness, mercifulness, purity of heart, and peacemaking. Behind these qualities is the new birth (John 3: 3-6).

5. Christ taught that the kingdom is spiritual. It is not analogous to the kingdoms that exist among men. They are political, they are organic; the kingdom of God is spiritual, it is inorganic. In his comment on Matt. 16:18, Dr. Broadus says, of the word "kingdom:" "There seems to be no reference here or anywhere in the use of this term to an outward organization of the Messiah's subjects." He also quotes, with approval, Edersheim, who says: "We must dismiss the notion that the expression, 'kingdom of God,' refers to the church, whether visible (according to the Roman Catholic view), or invisible (according to certain Protestant writers). The kingdom of God or kingly rule of God is an objective fact. The visible church can only be the subjective attempt at its outward realizations." That there is a difference between church and kingdom seems evident, but I leave it for others to discuss the difference.

The one great work for the people of God is the bringing of the reign of God in the world to its final consummation. To accomplish this result God sent his Son into the world who, in order to bring God's kingdom in all of its fullness, bound into organic bodies (churches) those who had been linked into living fellowship with one another by alliance to the King of kings; gave into their keeping the doctrines and the ordinances of the New Testament, and commanded to go into all the world and make of the nations citizens of the kingdom of God. As they went they were to pray: "Our Father who art in heaven * * * Thy kingdom come, Thy will be done on earth as it is in heaven." This, to-day, is the great work of the churches of Christ. If they fail to put forth their efforts in trying to bring to its final consummation the kingdom of God they have utterly failed to accomplish the purpose for which Jesus ordained them. A New Testament church must be missionary. Let the churches do their duty and soon the time will come

"When the war-drum will throb no longer, and the battle-flags'll be furled
In the parliament of man—the federation of the world.
Then the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, wrapt in universal law."
Brownsville, Tenn.

Does the Seminary Injure Individuality?

BY H. B. FOLK.

There is no question but that the Seminary influences those who attend. That is what it was intended to do. But does influence injure individuality? There is a difference between influence and imitation. Influence becomes a part of the receiver's personality; imitation is the putting on of another's characteristics over one's personality. Upon the one personality feeds and develops; the other obscures and smothers personality. That influence does not wrong personality is apparent from the fact that God has made influence inevitable. He has made it the law of life. If influence is harmful to personality, not only should one not attend the Seminary but he should not attend college, for the college influences. The child should not attend school, for the school and the teacher influence the child. Indeed, the child should by no means be allowed to associate with its mother, for who influences a child so much as its mother? Furthermore, one must cut himself off from all contact with everyone else—must isolate himself completely—if he would avoid being influenced. Clearly what God has made necessary cannot be wrong.

The Seminary does influence its men; does leave its stamp upon them, but without injuring individuality.

The government stamp is upon all our coins, and thus there is a certain likeness between them all, yet they are quite distinct. There are nickles, dimes, dollars and eagles. The government stamp does not destroy all distinction, but each still retains its individuality. And thus the Seminary stamp is upon all the men, and so there is a certain likeness, but not to the destruction of individuality. They are not like bullets run through the same mould. Doubtless if they were all of precisely the same characteristics to start on, as are the bullets, they would come out just alike; but, being of different characteristics to start on, these different characteristics only receive the stamp of the Seminary, and they are as distinct when they come out as a dime is from a dollar, or a dollar from a five-dollar gold piece. And yet all these have the same government stamp.

As to imitation, the danger is less to a Seminary man than to others. The more educated a man becomes the more he sees the folly of imitating; and, besides, he has the fact of this folly impressed upon him by the professors. And the more educated a man becomes the more confidence he has in himself, and so the less danger of imitation.

There is another reason. One generally imitates the faults, the mannerisms of others. These mannerisms seen a few times may strike and attract. But seen several hours each week, week in and week out, month in and month out, the process in regard to other vices is reversed; whereas, he would first embrace, next he pities, then endures, then dreads. Hereafter he is going to give a wide berth to those with which he has been cooped up in helpless anguish all those months.

There are six professors in the Seminary; if a man has a tendency to imitate, which one shall he imitate? In a full course he comes equally under all. Each has a strong, distinct personality, yet there is no overshadowing one. If he admires and is disposed to imitate one, he sees another with an entirely different, and yet attractive, personality, and thus is brought to see that there is no one style of excellence, but that men can have different individualities and yet all reach to excellence.

A man does not have to go to the Seminary and be in the class room in order to imitate. Any preacher whom he admires is a subject for imitation, and the danger is greater than if he goes. If he goes the danger will be removed or much lessened.

Brownsville, Tenn.

The Atonement.

(Reply to Brother S. W. Hampton, by S. E. JONES, D.D.)

My brief comments on the atonement, in BAPTIST AND REFLECTOR of June 19, have elicited considerable interest, so I trust much good will result. The atonement is a bed-rock doctrine and, so, if sound at all, we ought to be on the atonement. There are difficulties, take any point of view you may, but the Scriptures are plain in statement, and so where reason staggers, faith must be firm.

Brother Hampton objects to this statement of mine: "All that the law demands of any sinner whomsoever has been fully met by the obedience and death of Jesus Christ." Well, my brother, if that statement is not true, then there have been, are, or shall be, sinners whose doom is sealed, but no provisions of grace are made for them. You say: "Not met for everyone, but only for those sinners who believe in Christ." Then, Christ did not die for everyone, but only for believers, or those who have believed, or shall believe.

Now, the gospel is preached, has been preached, to sinners who will be condemned at the last day. The message to these sinners was that there was redemption for them in Christ, but since they did not believe and, therefore, there was no satisfaction for them, the preacher preached a falsehood. There is no alternative; either Christ did make satisfaction, expiation for all sinners, or he did not. If he did, then the preacher can say so in the pulpit. If he did not, then there is no warrant to preach that there is redemption in Christ for all. It is one of those absurdities at which reason and faith alike shrink back in horror to say that a sinner may be saved, although there is no satisfaction for him. You say if the sinner believes there is satisfaction; if he does not, then there is no satisfaction—that is, Christ did not die for that one.

Belief and unbelief do not at all affect the fact that is past, namely, the death of Christ. Neither belief nor unbelief makes the atonement a fact.

It is true that the believer only is saved; but it is true, also, that the unbeliever is damned, not because there is no provision, but because he will not accept the provision. "The gospel is a savor of life unto life or of death unto death." Why a savor of death? Because a sinner does not believe a truth or falsehood, which?

On what ground is a sinner condemned in a gospel land? Is it not that he rejects a salvation provided for him? You say, provided he accepts. It is provided, whether he accepts or not. Was there no supper for those fellows who made excuses? The supper was waiting for them. They did not eat, but it was not because there was none.

There is only one ground on which you may invite a sinner to Christ, and that is (whether he will or not) there is redemption provided.

Final judgment proceeds thus: "The Lord Jesus shall be revealed from heaven with his mighty angels taking vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ. Now, if there was nothing in the gospel provided for these disobedient ones (and there was or was not), then they will not have committed any sin in not obeying the gospel. It is because there are blessings in the gospel for all that, in rejecting it, they bring upon their heads the severest punishment. "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant where-with he was sanctified an unholy thing, and hath done despite to the Spirit of Grace." Why so much sorer punishment? According to Brother Hampton, because the sinner rejects him who died for some but not for him the rejector.

What is meant by the expression: "There is redemption in Christ for you if you will have it?" Is it meant that there is just so much for just so many and no more; that then the divine resources are exhausted? or this: There is infinite merit in Christ whether the sinner will or not, but he cannot be blest with it except by the appropriating act of faith? So then my position remains untouched, viz., that there is plenteous redemption in Christ for all men; that when Christ obeyed the law and suffered its penalty as the God-man, he did it as the divine-man for man. His death met the penalty of the law irrespective of numbers or transgressions of kind or degree. The law was satisfied because Christ satisfied it. The law can make no claim on Christ, for to the uttermost he has paid the last farthing. Why then are not all sinners free? Why shall any sinner suffer hereafter? When the law is satisfied is he not absolved? By no means. Did the sinner do the suffering? The suffering of Christ affects no sinner in relieving him, except as Christ himself may determine.

A slave is purchased; masters are changed. The former master has nothing to say as to the disposal of the slave. The new master may set him free if he will. He has a perfect right to do so because he has paid the price in full, or he may remain in bondage. The slave is just what he was before being purchased. He is just a slave and under the curse of bondage.

And so, the redemption price paid by Christ was full, adequate. Then, all men were redeemed by him to himself, using the word redemption here only in the sense of purchase. Now, it is within the sovereign discretion of Christ to quicken or not quicken as he pleases. "He quickeneth whom he will." He may suffer some sinners, whom he has purchased, to remain in their bondage and perish in it without any injustice to them. Have not all sinners forfeited any claim upon clemency? Justice certainly could let all perish—demands it.

NOW AS TO SUBSTITUTION.

By this we mean that it was a part of the divine program that Christ really stands for all who shall be saved; that by divine appointment his death meant absolute freedom to the sinners for whom he stood. This is plainly taught in the Bible, just as surely as that Christ in a sense died for all men. "I lay down my life for the sheep." "Sheep" here must not be understood in the same sense as any of the world.

"Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one (sheep) fold and one shepherd." Now, a man who cannot see something definite and specific in that, in my judgment, ought not to write for any religious paper.

"All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out." The one who shall not be cast out is evidently the one who comes, and the one who comes is the one evidently given to the Son by the Father.

"He is the Savior of all men, especially of them that believe." So there is a sense in which Christ is the Savior of all men. There is a sense in which his redemption pertains to all men. There is a specific sense also as to his redemption.

Now I am just simple enough, if such is the part of a simpleton, to believe both these ideas of redemption. It just comes to this:

We must believe there is sufficiency of merit in Christ's obedience and death for all men (even the weak brother for whom Christ died, and who might perish); that it is the immediate duty of all to repent of sin and believe the gospel, and that if they fail to do this they do it at the peril of their souls; that God is both just and the justifier of all who believe in Jesus.

R. G. Craig, Moderator Memphis Association.

R. G. Craig was born Sept. 1837. His ancestry were Scotch-English. He was reared under Christian influences. The impress still remains. In 1856, he united with the Bethel Baptist Church. He removed to Memphis in 1860 and united with the First Baptist church of Memphis, Tenn., while Rev. T. J. Draine was pastor. He was ordained deacon in the First Baptist church 1865. For about 27 years, he served as Superintendent of the Sunday school in this church. He is now Superintendent of the Trinity Baptist church Sunday school. For several years he has been Moderator of Memphis Association. He recently lost his wife, a noble consecrated Christian woman. He has been a true worker in the Baptist churches for about forty-two years. But few equal him as a Sunday school worker. He is liberal, energetic and zealous, and it is his delight to be about his Father's business. He especially enjoys getting out into the country and holding what he calls out-post institutes.



Our European Letter.

"Ashore at last!" Those were the words that fell from all lips as we landed last night. Our voyage was an unusually trying one for this season of the year. Soon after leaving New York it began to rain, and for eight days we had only one momentary glimpse of the sun. Much of the time the wind was strong and the sea rough, and on the seventh day we had a full gale and, hence, a high sea. We were kept in doors most of the time, and sometimes found it rather monotonous. But even in the roughest weather our great ship ploughed through the waves so calmly that one could scarcely realize that we were at sea. Men who have tested many vessels and sailed on many waters do not hesitate to say that the Minneapolis, of the Atlantic Transport Line, is the steadiest ship that ploughs the seas. This is my seventh voyage and I say, "amen."

We had a fine set of passengers. Among them were seven preachers, a general, a governor, lawyers, physicians, teachers, musicians, business men, a theatrical manager, and others. I was told that the theatrical manager had said that he would certainly attend my church if he had a chance. It was my opportunity to give my testimony, and I hope it was not altogether wasted. This same gentleman put us all under lasting obligations to him for the manner in which he engineered our "coronation concert," held on coronation day. It happened to be our worst evening, outside, but we almost forgot that we were on the ocean, so varied and pleasing was our program. Ex-Governor Hastings presided, and quite charmed us all with his opening remarks and his eloquent speech later in the evening. Our college boys and girls, about fifteen in number, improvised a song about the seven pastors or Jonahs on board, which brought down the house. It was said that seven days of bad weather must necessarily pass over our heads, one day for each Jonah. Sure enough, it turned out exactly so, and on the eighth day the wind began to subside, the clouds to clear away, and later in the afternoon the sun was shining brightly, and not a white-crested wave was to be seen anywhere. The first sea voyage I ever made was by all odds the worst, fourteen days between New York and Glasgow, and ten days of heavy storm, three days shut in, no passenger daring to put foot on deck, our ship tossing to and fro and reeling like a drunken man, the great waves dashing now and then right over the deck, and on that ill-fated ship we carried eight preachers. Moral. Our ex-general won his spurs during our civil war. He is perhaps on the

verge of seventy, but he carries his seventy with much more ease and grace than many bear their forty. He is a bachelor, a man of wealth, an untiring traveler, a close observer, and a fine conversationalist. Of course, he makes a first class traveling companion. Nothing pleases him better than to gather a few interested listeners about him and then recount some of his foreign

no one can see. Some of us felt like one of the ship stewards, who remarked, on the morning of the expected coronation, while we were still far out at sea, "Of course, sir, it's a pleasin' sight, but, as for myself, I'd rather be at 'ome and read about it the next mornin' in the papers."

We leave to-night for Holland, and see London on our return. There are twenty eight of us, and a more delightful party one is not likely to get together. With our ten days' experience on the ocean we start on through Europe with much of the family feeling, and we expect a thoroughly good time. If our friends are not too exacting, I shall be able to let you hear from me now and then.

I forgot to say that our ship carried the Marconi instrument, and we sent and received several messages in midocean, and several passengers sent messages to friends in England long before we landed. This system will yet destroy the privacy and repose of an ocean voyage.

JOHN H. EAGER.

London, July 1, 1902.

Chautauqua.

At three this afternoon, in company with Maude Henderson, Prof. R. L. Moore, of Mars Hill, N. C., and Miss Leona Henderson, of Sevierville, I reached this famous resort. Already attractive by nature, its beauty has been much enhanced by man's artistic touch. Bordering on Lake Chautauqua, and in the midst of a beautiful forest, are the assembly grounds, containing 500 residences and hotels. In addition to fourteen summer schools, continuing for two months and offering one hundred and six courses of study, there are a series of remarkable lectures, concerts, and entertainments given in the amphitheatre during July and August. Here are combined rest, recreation, entertainment, and general culture.

Lake Chautauqua is high, being nearly 800 feet above Lake Erie, only a few miles away, and the climate is delightful in summer. At the lecture to-night I saw men wearing overcoats and women in wraps and furs.

I am here at the suggestion of a benevolent friend of Carson and Newman who has a summer home only thirty miles away. The invitation was attended by that element which makes such trips feasible to many of us.

On our journey we came through Cincinnati, Dayton, Columbus, Cleveland, and Erie, all thriving cities.

On our ride from Cleveland, Ohio, to Westfield, New York, we passed through a part of Ohio, Pennsylvania, and New York. This is a fine agricultural region in the highest state of cultivation. On pulling out of Cleveland I took up the "Leopard's Spots" and tried to read Tom Dixon's fascinating story of Charlie Gaston's great speech at Independence, his first visit to Sallie Worth's home, and his overmastering love for that maiden, but the hundreds of acres of fertile land planted in grapes, the wide fields of golden wheat just ready for the reaper, the extended meadows of rank timothy, and the elegant homes of these thrifty farmers, got both my eye and my thought. If we Southerners had the same thrift, Dixie would soon "bud and blossom as the rose." It is coming. The present educational movement, emphasizing as it does the industrial element, will hasten its progress.

While I am domiciled at Hotel "Longfellow," which is conducted by Mr. Scott, I am not in a literary mood to-night; my pen is sluggish and my thoughts incoherent. However, before closing, I must refer to the lecture delivered in the amphitheatre this evening, on William McKinley, by Frank R. Roberson. I do not know who Mr. Roberson is, except that he hails from Walden, N. Y., has a great voice, and delivered a most thrilling lecture. The lecture was skillfully illustrated. As he pictured, both in speech and on canvas, the touching scenes of the death chamber, a master musician, on the great pipe organ, played softly, "Nearer My God to Thee." The effect on the great audience was too much for my pen.

On to-morrow morning two Baptists are to be heard at the amphitheatre. At nine, Dr. Lincoln Hulley, of Bucknell University, conducts a Bible study on the Book of Ecclesiastes; and, at eleven, Dr. Whitman, of Philadelphia, preaches. I am happy over my privilege for the coming week.

J. T. HENDERSON.

Chautauqua, N. Y., July 12, 1902.

Holston Association.

The Holston Association will meet with the Riverbend church, seven miles Southeast of Bristol, on August 5. We are expecting a large delegation. Those who intend coming by rail can secure private conveyance at Bristol, or take the street car to the Holston Valley depot and take the train to Grant's, which will bring them in one-half mile of the church. Those coming horseback will find it convenient to inquire for Beidleman's Mill, which is a noted place throughout the country.

A. O. MORTON.

experiences. He gave me much information about Russia, especially of a kind that one is not likely to get in books or papers. He believes that Russia intends and expects to rule the world, and that every step she takes has this object in view. He claims that she has the ablest diplomats of the world, and that every step she takes has this object in view. But she is double-faced, and while pretending to be the friend of all, she has her secret agents at work in all lands fomenting strife, and seeking to weaken other nations. Her ambassador in Sweden lives more luxuriously than the king and entertains more royally and largely, and shows himself always the friend of all, and yet Russian agents are ever at work secretly seeking to stir up enmity and difficulty between Norway and Sweden. He also believes that many of the anarchists of America are actually paid agents of Russia. He has been much in Russia, and admires the people and the country and claims that his opinion is well founded. The general is an enthusiastic Roman Catholic, a pervert, his family being Presbyterian, and one brother a preacher. It is the old story: wounded during the war, nursed faithfully and tenderly by a sweet-faced Sister of Charity, very carefully prepared books given him to read while convalescing, and we are all seeing the results of it the present day. It was most interesting, though sad, to hear him tell of his efforts and final success, while in Rome, some years ago, not only to see the Pope, but to have a private interview with him. Private interviews are rare and hard to secure. He evidently considers that the most fortunate day of his life. I have with me a copy of my book on "Romanism in its Home," containing an account of my visit to the Pope, but our experiences and feelings were so utterly different I did not put it into his hands. We had two services on Sunday, at both of which the Episcopal service was read. At night we had a good sermon by Dr. Eccleson, of Baltimore. The large majority of our passengers seemed to be Christians, and with so many visitors on board we ought to have had family worship each evening, but we did not. Two Baptist preachers were perhaps too modest in the presence of five Episcopal clergymen.

The first sight of land was a joy to us all. We entered the British Channel about 2 o'clock of the second Sunday afternoon, and steamed along for more than twenty-four hours before we cast anchor on the banks of the Thames near London.

Of course, the coronation is the theme of the hour, and London is still full of visitors from all lands. The king's illness was a great surprise to all, and the end

News Notes.

PASTORS' CONFERENCE.

Nashville.

Seventh.—Pastor Wright preached at both hours; good audiences; subjects: "In a Strait Betwixt Two," and "Let Not the Things Slip Which Ye Have Heard;" in the evening, "The Ten Virgins;" four joined by letter, one for baptism.

City Missions.—Belmont, S. M. Gupton, missionary; forty four in Sunday school; preaching at night; subject, "The Readiness Essential."

Central.—Brother Gupton preached; good audience; subject, "The Perfection of Christ's Work."

Centennial.—Pastor Stewart preached at both hours; subjects, "Reward for Service," and "The First Commandment."

North Edgefield.—Pastor Sherman preached at both hours; subjects, "The Fifth Commandment," and "The Second Commandment;" two professions; two joined by experience; four baptized; fine audiences.

Third.—Pastor Golden preached at both hours; subjects, "Christ's Engagements With Men," and "Sinners Denying the Savior;" 157 in Sunday school and ninety-seven in Summer Street mission.

Murfreesboro.—Pastor VanNess preached; subject, "Called to be Fishers of Men."

Immanuel.—Pastor Ray preached in the morning; subject, "Keeping Up the Struggle;" union service at night.

First.—Pastor Burrows preached in the morning; subject, "Vanquishing of Satan;" union service at night; sixty in Overton Street Mission Sunday school.

Dr. Holt was present and reported that he preached at Central church, Chattanooga; subjects, "Immortality of the Soul," and "The Healing of the Demoniac;" good services.

Mill Creek.—Pastor Trice preached at both hours; subjects, "Glorious Gospel," and "David"

Dr. J. M. Phillips, of Jefferson City, was present. He preached on Sunday at Howell Memorial church; subject, "Paul's Prayer for the Philippians," and "The Remission of Sins."

Knoxville.

First.—Pastor Egerton preached; morning subject, "The Joy of Christ;" evening subject, "Pilate's Wife;" 349 in Sunday school; four additions by letter, one approved for baptism.

Bell Ave.—Pastor Murray preached; morning subject, "The Gospel of Forgiveness;" evening subject, "The Hebrew Children in the Fiery Furnace;" 147 in Sunday school.

Ball Camp.—Pastor Payne preached; morning subject, "The Lord's Care for His People;" evening subject, "The Difference Between the Righteous and the Wicked;" good Sunday school.

Second.—Pastor Jeffries preached; morning subject, "Christ Living in Us;" evening subject "The Gifts of God;" 342 in Sunday school.

Maryville.—Pastor Cate preached; morning subject, "Personal Effort in Soul-winning;" good Sunday school.

Third.—Pastor Murrell preached; morning subject, "The Christian as an Epistle;" evening subject, "The Process of Christian Development;" one profession; 154 in Sunday school.

Secretary B. W. Spilman was present at the Conference.

Memphis.

First.—Dr. W. D. Powell preached to fine audiences; subjects: "The Model Preacher," and "Why are we Comforted;" two received by letter.

Seventh Street.—Pastor Thompson preached; good Sunday school, considering unusually hot weather.

Central.—Pastor Potts preached; good day. The church sends delegates to the Big Hatchie Association this week. They bear a letter that shows an expenditure of about \$10,000 for the year.

Rowan.—Pastor Richardson preached; good congregations; good day.

Substantial progress is being made in the Anti-Saloon League work; more than two thousand names have been enrolled, and permanent organization is being perfected.

Chattanooga.

First.—The pastor preached on "Deliver us From Evil," in the morning, and at night to a packed house, from the ninth commandment, using the theme, "The Lying Gossip." His denunciation of slanderers was scathing in the extreme. The music was excellent, the chorus choir supporting the leader bravely in spite of the great heat. Drs. Chambliss, of New York, and Baker, of Idaho, will supply the pulpit during Dr. Brougner's absence in August; 239 in Sunday school.

Our meeting here grows from day to day; nineteen additions thus far. Bro. B. McNatt is very fine help, and the Lord is blessing his sermons and work among us. We hope for greater and better things this week. Gardner, Tenn., July 21, '02. I. N. PENICK.

The blacksmith preacher, J. T. Sexton, is here helping me in a meeting. There have been twelve professions the past week. We continue here this week and go to Birchwood next week.

Decatur, Tenn.

LUCIUS ROBERTSON.

Closed a good meeting at Mission Chapel church, Maury County, on the 15th inst., with eighteen professions of faith; four were received by letter; six baptized; others to follow. Rev. W. R. Puckett did most of the preaching and did it well. Bro. J. W. Patton was with us the last three days and did some acceptable preaching. Large crowds attended and religious influence pervaded the community. To God be all the glory.

Timmons, Tenn.

R. K. DAWSON.

On yesterday afternoon July 20, I went to Stony Point and made a short address to a very large audience, after which we organized a Sunday school. I pray that the people around Stony Point will become interested and lead the Sunday school to a success. I will preach next Saturday and Sunday at New Middleton. May God bless the services. May the Lord's blessing rest and abide with the colporters of Tennessee. God help us to do thy will.

J. H. OAKLEY, Colporter.

The writer officiated in a very attractive and impressive wedding at the Baptist church at Milton on July 9, 1902, at 9 o'clock p. m. The contracting parties were Hon. G. S. Sererson of Summertown, Lewis Co., Tenn., and Miss Allie Cranor of Milton, Tenn. The house was beautifully decorated and filled with eager spectators and the whole scene was solemn and impressive. A beautiful supper was served at the bride's father's, and many of Miss Allie's friends were invited guests. Mr. Sererson is a young lawyer of great promise and Miss Cranor is a young lady of rare gifts. We wish them all the sunshine in life.

Milton, Tenn.

G. A. OGLE.

Sunday was a fine day at Smithville. At 11 a. m. our new church was dedicated in the presence of one of the finest audiences ever assembled in Smithville. It was my pleasure to preach the sermon. At night I preached the ordination sermon of Bro. L. W. Beckwith, who was ordained to the full work of the ministry. We had four additions and baptizing at 4 p. m. A large crowd was present. I have preached for this church eight years. We have had a hard struggle and suffered many reverses, but we are triumphant at last. Our new house is "a thing of beauty and a joy forever." Brethren, rejoice with us. I had with me Elders J. D. Rives and A. J. Waller, who rendered valuable service during both the dedication and ordination services.

Smithville, Tenn.

JOHN T. OAKLEY.

It was a pleasure to be in my pulpit at Smith's Fork Saturday and Sunday. It had been five months since I had been with them. It was such a great pleasure to

meet this dear old church again; they remembered me in much kindness in my sickness. Brother J. H. Davis, a deacon of this church, remembered me in a substantial way, in a visit with sugar, coffee, flour, and canned fruits, etc., also Brother Jarrell remembered me in a nice way. The Tent Committee, of Concord Association, employed C. S. Dillon and myself to run the tent up to the meeting at the Association, so a week ago we pitched the tent in a destitute place, seven miles from any Baptist church, and in the seven days we have had fifteen conversions, and what few Baptists there are in the neighborhood are encouraged to organize a church and build a house. S. B. Ogle, my son, is doing much of the preaching in the tent and doing a great work.

G. A. OGLE.

Milton, Tenn.

Our protracted meeting at Wartrace began on the fifth Sunday in June and continued ten days. Brother W. H. Bruton, of Ripley, was with us. He preached the gospel with power. While there were not many conversions, we feel that the spiritual impulses of the church and community were quickened and that we have been strengthened for future work. One great feature about the preaching of Brother Bruton is, that its beneficial effects continue with the church and do not die soon after the meeting ends. In this meeting we had the disadvantages of the extremely warm, dry weather, and the farmers were busy with wheat threshing. But we had large congregations all the time. Two have united with the church by baptism; we expect others. I have begun my second year's work with this church and my fourth year with the church at Fairfield.

G. L. BOLES.

Wartrace, Tenn.

Oregon Needs Pastors.

District missionaries are largely failures in Oregon because we have not the pastors to follow up their work and care for the converts made and the churches organized. Many good fields in our State have gone to waste because no pastor could be had. I, as pastor, like to occasionally "do the work of an evangelist," but should I do so, the work would stop when I return home. As a rule, there are no churches of other denominations to reap our sowing. About one-third of our churches in this State are pastorless, and the majority of them will likely remain so, as pastors cannot be had. So many preachers come to Oregon who are unqualified, and either leave or quit preaching, that the cause is not benefitted. Some good men come, but can get good salaries elsewhere and leave us. It is a mistake for an uneducated brother to come to Oregon. He may do good where he is known and where Christianity is popular; but here, where we have so many skeptics and isms, where so many educated people have come from the East seeking earthly gain, he is a laughing stock. These people who care to hear preaching want "good preaching like they had back East." To interest those who care nothing about the gospel, one must have tact and ability.

I am the only Baptist pastor in two counties. I expect Rev. F. C. Flowers this week. He will take up the work in one of these counties. In my county there are two M. E. pastors, and this makes the preaching force of Wheeler County. In Gilliam, an older county, there are two M. E. pastors and one Congregationalist. I think there is a Mormon apostle, elder, pastor, or something of that sort, in the county. The priest either abides in the county or visits it often. Other counties adjoining mine are much larger and equally as destitute. Two or three of these counties are almost as large as the entire West end of Tennessee. There is no danger of any jealousy arising among the pastors out here, for they are "few and far between," to be sure.

If any of my acquaintances in the Tennessee ministry want to come West, I might be of service to the right men. Understand I will only help the men whom I know to be suitable to this hard field. If you have a desire to come West, write me, and you will at least get a brotherly reply.

My church here, of less than fifty members, made one of the best reports of any church in the Middle Oregon Association. I found the church in debt to the amount of seventy-five dollars thirteen months ago. It is now practically out of debt, and we give an average of one dollar and fifty cents each to missions. We have improved the pastor's home at an expense of about \$150. God bless dear old Tennessee.

J. W. MOUNT.

Fossil, Oregon.

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.

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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.

CHANGES IN THE ORPHANS' HOME.

BY A. J. HOLT, SUPERINTENDENT.

A meeting of the Board of Managers of the Tennessee Baptist Orphans' Home was held June 16. It was there decided that we would have our children taught in the Home Building, and save the expense and exposure of sending them to the public school. The matter was placed in the hands of the Executive Committee, with instruction to elect a teacher and fit up a school room in the building. At the late meeting of the Executive Committee, held July 7, Miss Nola Harless was chosen teacher, and the superintendent was authorized to fit up the school room.

These changes in the building will entail a cost of \$150, and the employment of a teacher will cost us \$400 a year, including cost of board and lodg-

ing. We call on our friends to furnish the means for these necessary expenditures. As usual, our contributions during the summer months have fallen far below our necessary expenses. We call upon the good people who love and support this Home to help us meet these unusual demands on our treasury. It is confidently expected that this change will prove to be a very beneficial one for the Home. Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

BETSEY LEE.

Betsey Lee was poor and old; Through summer's heat and winter's cold, Like a policeman on his beat, She daily trod the crowded street. Sometimes she offered home-made wares

To travelers on the thoroughfares; Sometimes she asked in stately halls, Where priceless paintings decked the walls,

For honest work, whereby to earn A loaf of bread; or she would turn A willing hand to aid distress; Thus many lives did Betsey bless. Year after year 'twas much the same, Except that she grew deaf and lame, Yet always honest, faithful, true. The dwellers on the street all knew That Betsey Lee would sooner die Than beg, or steal, or tell a lie! Full many she gave a kindly word, Which, I am sure, in heaven were heard;

But many a one who passed her by Wondered that she should never sigh, While every day the rich and great Lamented o'er their bitter fate. They wondered, too, why Betsey Lee In everything some good could see! Some thought it strange that Betsey took

Her chief delight in God's blest Book; Why she on Sabbath always went To church, and there, with heart content,

Communed with God; nor had a care That others passed her with a stare Because her clothes were not in style! She heeded not their sneering smile. I'll tell you why; long years before, Down to the river's winding shore, Where wretched hovels filled the square,

And oaths and cursing rent the air, A missionary came one day To sow some seed beside the way. A thoughtless crowd it may have been, Of rogues and roughts and rivermen— About the same as by the sea Our Savior taught in Galilee. I know not whether many heard, And learned that day to love God's word;

But this is certain, from that hour Poor Betsey knew the Spirit's power! From that day lived the gospel plan Of love to God and love to man. Now, Betsey was not learned at all, But she could spell out, on the wall, The golden texts the teachers wrote, And all those texts could rightly quote; Though when the words were hard and long

She sometimes got the meaning wrong; And Betsey's heart was warmed and cheered

When short and easy words appeared. The text she loved the best of all Was very short—the words were small—

'Twas this: "Go ye and preach." Said Betsey Lee,

"That's plain and simple, just for me." So, day by day, as Betsey went About her work, she preached content, Preached faithfulness and love and hope;

Her every act for Jesus spoke. She did not wait for sunny days—

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

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'Mid storm and cloud she sang God's praise.

Her life the sermon was she preached, And many a heart her gospel reached. If poor old Betsey Lee could tell The story of the cross so well, With scarce one talent in her power, With poverty her only dower— Pray, what will Jesus say, when we Before our Judge meet Betsey Lee?

—Mrs S. A. Gamble.

This being the season when she can best be spared from the mission rooms, Miss Armstrong, accompanied by Mrs. Schimp, has gone on a home mission tour to Indian Territory and Oklahoma, although from experience she knows that a temperature of 108 degrees may be encountered. She says that our substitutes on the frontier have to endure both heat and cold, and she considers that she, as well as they, is in the Master's service.

What about us, who have but a few city blocks to walk, or a few country miles to ride, in order to attend a pleasant meeting of our missionary society? Do we think this not so important? If it is our duty, our share of the work, it cannot be unimportant. And may we grasp the sentiment of the rhymes about "Betsey Lee?"

"Her life the sermon was she preached."

A MEMORIAL.

The ladies who were associated with Mrs. A. P. Trues, in the Ladies' Aid and Missionary Society of the First Baptist church at Memphis, desire to make appropriate and affectionate mention of her beautiful Christian life and her triumphant death. She entered into rest, Saturday, May 24th, 1902. For many years she was a most faithful and efficient member of our church and was particularly useful in all the benevolent and missionary operations of our denomination. It was her pleasure to be busy with the Master's work, and she served him with singular joy and energy. Truly her path was "as the perfect day," and as the end came on with lengthening shadows her faith grew stronger, her hope brighter, and her devotion to Christ more perfect. As the outward nature yielded to the power of physical desire her inward life was renewed day by day, and the afflictions of the moment were working for her a "far more exceeding and eternal weight of glory."

It seems to us a mysterious providence which takes such a useful worker and trusting Christian from her work, and from her friends on earth; but we must remember that among her last words were these: "All things work together for good." Such faith and patience should inspire within us an abiding purpose to serve God with greater interest and diligence.

We commend her loved ones to the Word of the Lord and the abundance of his grace and may they abide in that sweet peace which passeth all understanding.

"Beautiful evening at set of sun,
Beautiful good with race well run,
Beautiful rest with work all done."

EBENEZER ASSOCIATION.

Our fifth Sunday meeting at Elk Ridge was a success. Brethren Patton, Kendrick, Dortch, Hight, and Fitzgerald were present, and took part in the discussion of the different subjects. Large crowds attended every

service and we trust great good was accomplished. We were made sad by the announcement of Brother S. W. Kendrick that he had accepted a call to Union City. This, coupled with our losing Brother Howse from Culleoka, leaves some of our strongest churches pastorless. My own work is moving along very well, but our country churches were hard hit by the recent floods. I go to Mission Chapel church next Sunday to help Pastor Dawson in a meeting. Brother Howse will assist me at New Hope, Brother Fitzgerald at Waco, Brother Sherman at Elk Ridge, and on until October I will be engaged in revivals with my churches. I humbly ask to be remembered by the brethren over the State in their prayers that God will give us many precious souls.

Our Association (the Ebenezer) meets with New Hope church, Sept. 10. Brother Elitor, we are expecting you and Brother Holt to be with us. God bless the BAPTIST AND REFLECTOR and all the brethren.

W. R. PUCKETT.

Lyndville, Tenn.

RESOLUTIONS.

Following are the resolutions adopted on the resignation of Bro. A. E. Riemer:

Whereas, Bro. A. E. Riemer became pastor of the Milan Baptist church in November of 1901, and, during the short time he has been with us, he has become attached to the church by his Godly walk, deep piety, ability as an expounder and true interpreter, and clear descriptive power of the Word of God; and,

Whereas, He has signified his intention of leaving us to accept work for the Master at New Orleans, a wider field for labor and usefulness; therefore, be it

Resolved, By the Milan Baptist church in conference assembled, that we deeply regret it our duty to accept his resignation, but in doing so we trust and believe that the Master calls and demands our brother's services in this broader field, and that we recognize in Brother Riemer a young man of rare ability as a preacher, a model Christian in his walk, conversation and general demeanor; that since he has been our pastor he has given his undivided time and untiring and persistent energy in building up the cause of Christ at this place. As pastor, he has not only labored in the pulpit and among the members, but in the Sabbath school he has been a willing worker and teacher, and in the Ladies' Aid and Missionary Societies he has aroused a missionary spirit exemplified by their supporting a native missionary in a foreign field.

We gladly recommend and commend him to any church procuring his services.

We pray God's blessing upon him wherever he may be and that he will give him an abundant harvest for his labor and love. Be it further

Resolved, That these resolutions be spread upon the minutes of our church conference, that a copy be given our brother, and that a copy be sent to the BAPTIST AND REFLECTOR for publication.

ALLEN E. COX,

FRED COLLINS

J. B. RAGSDALE, Sec.

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CONSUMPTION

P R O G

Twelfth annual session of the East Tennessee Baptist Sunday School Convention, to be held at Second Baptist church, Chattanooga, July 30th and 31st, Col. Thos. H. Reeves, President; W. A. J. Moore, Secretary.

Wednesday morning—Consecration service, Rev. W. A. Moffitt.

Organization.

Address of welcome by the pastor, Rev. T. G. Davis.

Response, Rev. J. M. Anderson.

Reports of vice-presidents.

Wednesday afternoon—The Sunday school as an agency in saving the lost.

(a) The importance of giving a specific place in our work for the immediate conversion of the unsaved, Rev. M. D. Jeffries and Prof. J. T. Henderson.

Discussion.

(b) The early conversion of children.

(1) The importance of the same, Rev. M. W. Egerton.

(2) Some objections to the same, Rev. M. D. Early.

The Sunday school as an agency in the development of Christian character.

(a) The worship, Rev. J. H. Snow.

(b) The teaching, Rev. S. E. Jones.

(c) The social intercourse, Rev. A. J. Fristoe.

Discussion.

Wednesday evening—Devotional exercises, Rev. J. H. Sharpe.

Who is responsible for the Sunday school work and how may it be performed?

(a) The parents, Col. Thomas H. Reeves.

(b) The superintendent, W. A. J. Moore.

(c) The teacher, T. S. Rogers.

(d) The pastor, Rev. J. W. Brougher.

(e) The church member, John McKay.

Discussion.

Thursday morning—Devotional exercises, Rev. T. R. Waggener.

The advantages of teachers' meetings, Rev. I. G. Murray and Rev. E. K. Cox.

Discussion.

Lesson Helps—Their uses and abuses, Rev. Spencer Tunnell and Rev. W. N. Ferris.

Discussion.

The Holy Spirit in the Sunday school, Rev. R. M. Murrell.

Discussion.

Thursday afternoon—Baptist Young People's Union.

Recitation from the Book of Romans, by the B. Y. P. U. of Third Baptist Church, Knoxville.

Discussion.

The importance of teaching our young people the Scriptures.

(a) Concerning missions, J. Pike Powers, Jr.

(b) Concerning our distinctive principles, Rev. S. H. Johnson.

Discussion.

Thursday evening—Devotional exercises, Rev. J. F. Hale.

The pastor and the young people, Rev. L. H. Maples and Rev. J. M. Anderson.

Discussion.

We have reduced rates over the railroads, but it will be necessary to get a certificate when you purchase your tickets. This entitles to one-third fare returning. Everybody come. Tell your neighbors. Let each Sunday school appoint delegates at once. Keep it before the people. Send your name to Rev. T. G. Davis, 522 Long Street, Chattanooga, and you will have a nice home ready when you get there.

W. A. J. Moore, Sec.

The attention of the public is invited to the local accommodation train styled "The Nashville shopping train."

This train has been put on for the special purpose of facilitating the travel between the local territory of the road and Nashville. It will be observed that a passenger can take this train at the nearest station in the morning, reach Nashville about ten o'clock a.m., spend six hours in the city and return by said train in time for supper that evening.

Attention is also called to the great despatch given to mail orders by reason of this train. It will enable the country merchant or farmer to have his mail order delivered to his Nashville merchant in the early forenoon, have it filled and delivered to the Tennessee Central Railroad depot in Nashville the same day, and to receive it at his local station the following day.

The undersigned invites correspondence in regard to all matters of interest to the line, either relating to passenger or freight business. His office in Nashville is on the ground floor of the Homestead Building, 222 Union Street, easily accessible to the public, and he will be glad to see at all times any patrons of the line who may wish to call on him.

E. H. HINTON, Traffic Manager,
Nashville, Tenn.

OBITUARY.

PUCKETT.—Sister Endora Puckett was born in 1822, was converted in 1877, and united with the Baptist church, and died May 26, 1902, and was buried at her church graveyard, Mission Chapel, near Water Valley, Maury County, Tenn. Her maiden name was Gant, and she was descended from an old and distinguished Maryland family of that name. She was an active Sabbath school and church worker, and will be sadly missed by her home church in its work. She was a woman of more than ordinary intellectual abilities, and these she laid under contribution in her church work. She was controlled more by a sense of duty than by a desire to please. There were none so low that she was unwilling to work to bring them to the Master, and none so high that their public sins escaped her censure. She leaves a husband, R. G. Puckett, the senior deacon of his church, one daughter, Mrs. Florence Reeves, two sons, George Puckett and Rev. W. R. Puckett. The funeral services were conducted by her pastor, Dr. R. K. Dawson, assisted by the writer. Truly a good woman has gone from us.

J. W. PATTON.

We learn, with regret, of the recent death of the oldest child of Rev. T. M. Callaway, pastor at Talladega, Ala. He was a boy seven and a half years of age. He died at his mother's old home in Baconton, Ga. We tender our deep sympathy to the bereaved father and mother, and other relatives.

++ +

Rev. D. E. Dortch, of Columbia, will spend the summer and fall in evangelistic work, preaching and singing. He will be glad especially to help pastors in meetings, singing for them. He is a true man of God and one of the sweetest singers we have in our Southern Israel. Churches desiring to have their members drilled in vocal music would do well to secure the services of Brother Dortch.

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THE TABERNACLE.

As the children of Israel seemed to require some-
thing of a materialistic nature in their worship, as
shown by the fact in our last lesson that they had
Aaron to make a golden calf for them, when Moses
tarried in the mountain, the Lord determined to
gratify their disposition to the extent of having a
place made where they might worship. "God is a
spirit, and they that worship him must worship
him in spirit and in truth." But at the same time
man is an animal, and his nature seems to require
something of the materialistic to assist him in his
worship. It is important that he should have a
place of worship, a meeting house, as our Baptist
fathers used to call it, which is set apart especially
for the purpose of God's worship, and where the
people may meet and sing and preach. The habit
of meeting at the same place Sabbath after Sabbath
develops the devotional spirit. While God is to
be found anywhere, still there comes the feeling
that the meeting house is not only a place to meet
with one another but to meet God.

The Lord instructed Moses to build a tabernacle,
a movable sanctuary. Afterwards when the Jews
became established in Jerusalem he directed Solo-
mon to build a temple, a stationary meeting-house.
Just how the Lord spoke to Moses we do not know
—whether it was face to face or in a vision or a
dream or how. The essential fact is that God
spoke to him. And so the great consideration for

us is to have God speak to us, and to have our
hearts open so that we may hear and heed him
when he speaks. You have read about clairvoy-
ance—the ability to see clearly things invisible to
the natural eye. There is also such a thing as
clairaudience—the ability to hear things inaudible
to the natural ear.

It is said of Moses, "And he endured as seeing
him who is invisible." Blessed is the man who
can see the invisible, feel the intangible, and hear
the inaudible. There are visions and voices in the
air about us if we can but see them. They are the
visions and voices of God.

The tabernacle built for the children of Israel by
Moses under the direction of the Lord was con-
structed as follows: The tabernacle itself was a
large tent which could be taken down and set up
wherever needed, in the pilgrimage of the children
of Israel through the wilderness. It was, however,
a magnificent tent, with gold and silver and pre-
cious stones used freely in its construction. The
tabernacle inclosure was about 75x150 feet. In
the outer court there was the altar of burnt
offerings and the laver. The tabernacle was
45x15 feet. It was divided into two apart-
ments by a curtain running one-third of the
way. The Holy Place was 30x15 feet. It
contained the altar of incense, which was made of
acacia wood overlaid with gold and with
horns of gold at all of its four corners. Upon
this altar incense made of four per-
fumes was offered, typifying the intercession of
Christ. The Holy Place also contained the table of
show bread and the seven branched candlestick.
Each Sabbath twelve newly baked loaves of bread,
corresponding to the twelve tribes, were placed up-
on the table. These were regarded as sacred, and
served to remind the people of Israel of their de-
pendence upon the Lord. The candlestick was
made out of a talent of gold which was worth
about \$28,000.

The Holy of Holies was about 15 feet square. No
one was allowed to enter except the High Priest, and
he only once a year—on the Day of Atonement. In
the Holy of Holies was the Ark of the Covenant, con-
taining the tables of the law or the tables of testimo-
ny. On top of the Ark were the cherubim, between
whose wings was the Shekinah, or the dwelling place
of God. But there was no materialistic representa-
tion of God.

This tabernacle continued to be the worshiping
place of the Jews, through their journeying in the
wilderness until the building of Solomon's temple.
This temple afterwards gives way to Zerubbabel's
and that in turn to Herod's. All of these preserved
the general features of the tabernacle, with its Holy
Place and Holy of Holies. But when Jesus died on
the cross the veil of the temple was rent in twain
from top to bottom by invisible hands, thus signify-
ing that the way into the Holy of Holies was now
open, not simply to the High Priest but to everyone.
He was the High Priest who had offered himself as a
sacrifice once for all and entered into the Holy of Ho-
lies, where he invites all to come to offer their devo-
tions. Read Hebrews ninth chapter.

MEMPHIS ASSOCIATION.

This is the first Association in the State to meet.
The first gun always attracts attention. But the
Association has claims beyond that. It is one of
the best in the State. It is composed of forty-four
churches, with about 5,000 members. Most of
these churches are located in Shelby County; sev-
eral of them in Memphis—the First, Trinity, Sev-
enth Avenue, and Central Avenue.

The Association met with the Trinity church on
Wednesday of last week. Usually, when an As-
sociation is held in the city it doesn't have very in-
teresting meetings. The people of the city are too
busy. They do not have time to attend these
meetings. Besides, there are so many other attrac-
tions in a city that a small affair like a Baptist As-
sociation is lost sight of. This Association, how-

ever, proved an exception to the rule. The church
was nearly full all the time. The attendance was
good both from the city and from the country. It
was a beautiful intermingling of country and city
which was delightful to see. Brother R. G. Craig
was re-elected Moderator and presided over the
meetings with grace and ease, dispatching busi-
ness rapidly. Brethren J. C. Doyle and W. J.
Cox were re-elected Clerk and Treasurer respect-
ively. They both make efficient officers.

The introductory sermon was preached by Rev.
R. E. Pettigrew, pastor of the Central Avenue
church. It was an earnest and thoughtful dis-
course on the second coming of Christ.

Among the visitors present were brethren A. J.
Holt, T. S. Potts, S. W. Hampton, Joseph Craig, and
E. L. Wesson. The reports upon the various subjects
were discussed with much interest. We have sel-
dom heard a fuller and more thorough discussion
on the subject of religious literature. Probably as
a result of this fact we received an unusually large
number of renewals and new subscriptions. Among
the best speeches made were those by brethren
T. J. Davenport, A. J. Holt, and T. T. Thompson,
on Missions; W. J. Inman, on Woman's Work;
J. W. Dickens, on the Orphans' Home; E. W.
Reese, on Education; R. E. Pettigrew, on Temper-
ance. Treasurer's report showed that there was con-
tributed for all missionary purposes \$2,698 95. It was
resolved to make this \$3,500 next year. The next
meeting of the Association will be held at Mos-
cow, on Wednesday before the third Sunday in
July, 1903, Dr. W. G. Inman to preach the intro-
ductory sermon, Rev. J. W. Dickens, alternate.

On Thursday morning the ladies held a good
meeting at the same time the Association was in
session. The Association adjourned Thursday af-
ternoon in good time and good order. It was the
best session of the Association we have ever at-
tended.

Trinity church, with which the Association met,
is located in the residence portion of the city near
the suburbs. It reported to the Association
a membership of 227. Dr. J. W. Lipsey is
pastor. He is a scholarly man and an excellent
preacher. He is the father of Rev. P. I. Lipsey,
formerly pastor at Murfreesboro, this State. Instead
of having the visitors go home to dinner, the la-
dies of the church served a lunch in a vacant
store-house near by. It was nicely prepared and
greatly enjoyed. We are under obligations to some
of them for special kindness. We also enjoyed
taking tea with Dr. T. S. Potts, and with Mrs.
Fuller, and spending the night with Brother T. T.
Thompson. Dr. Potts has a warm place in the
heart of his members and congregation. Dr.
Boone, of the First church, is now in Europe.
Through the zealous and indefatigable labors of
Brother Thompson, the Seventh Avenue church
has erected a handsome new house of worship in
the Northern part of the city. Altogether, the
Baptist outlook in Memphis is brighter than we
have ever known it before.

CHURCHLESS CHRISTIANS.

We do not refer to Christians who are not mem-
bers of any churches and never have been. There
are a few such, but not many. They are hardly
worth counting. Usually they do not amount to
much; just as a stalk of corn in a fence corner by
itself will produce only nubbins.

But we have reference to Christians who are
members of some church but who have moved
away from the locality in which they lived, and
have not taken their letters with them. They
hold on to the old church because it was their fa-
ther's church, or their mother's church, or because
their father and mother are buried there, or be-
cause of other tender associations. They say they
do not care to leave the old church. But they
have already left it. They do not attend it prob-
ably more than once or twice a year, if that often.
They are of no use to that church and are of little
use to the church in the community in which they
live. They do not feel quite at home there, and

are not apt to be active in their Christian life. They feel more of freedom to do as they please, go and come when they please without any church restraints. This may suit some people, but it does not suit the active, consecrated, missionary Baptist.

Besides, by their course, they are injuring the cause of Christ, both in not doing what they ought to do and could do for it and by their example to others. The Savior is wounded in the house of his professed friends. We believe that, as a rule, which has very few exceptions, a Christian ought to put his membership in a church in the community where he lives, so that he may let his light shine as brightly as possible in that community. Of course the question of convenience must be considered, as sometimes it may be more convenient to go to church a little farther away on account of better roads and street car facilities. But still the rule holds true. We have written this at the request of a pastor who has had trouble along this line, and, also, because we know that a good many other pastors have had similar trouble.

PRESIDENT ROOSEVELT ON MISSIONS.

In an address in Carnegie Hall, May 20th, before a gathering of Presbyterian ministers and others (a meeting in connection with the General Assembly gathering celebrating one hundred years of missionary work) President Roosevelt made the following reference to the work of missionaries:

"The criticism of those who live softly, remote from the strife, is of little value; but it would be difficult to overestimate the value of the missionary work of those who go out to share the hardship, and, while sharing it, to wage war against the myriad forms of brutality."

"It is such missionary work which prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of this continent would have had little but an animal side. Without it the pioneers' fierce and rude virtues and sombre faults would have been left unlit by the flame of pure and loving aspiration. Without it the life of this country would have been an inconceivably hard and barren materialism. Because of it, deep beneath, and through, the national character there runs that power of firm adherence to a lofty ideal upon which the safety of the nation ultimately will depend."

"Honor, thrice honor, to those who for three generations, during the period of this people's great expansion, have seen that the force of the living truth expanded as the nation expanded. They bore the burden and heat of the day; they toiled obscurely and died unknown that we might come into a glorious heritage. Let us prove the sincerity of our homage to their faith and their works by the way we manfully carry toward completion what under them was so well begun."

"There is a tremendous work looming up before the churches of this country which the churches must do. The sweep of our industrial development has brought us face to face with problems that have puzzled the people of the old world. The forces for evil in our cities continue to grow and become more menacing to the communities, and if we are to go forward and not backward they must be met by the forces of good."

These are strong, true words, and, as a Missionary Baptist, we thank President Roosevelt for them.

PERSONAL AND PRACTICAL.

The War Department has nearly completed arrangements for wireless telegraphy on all our war ships and at shore stations.

Besides the death of his daughter Dr. Dowe is having quite a hard time with smallpox and strikes among his workmen at the new Zion City.

Twenty-three thousand home seekers have recently gone into the far West. It seems at such a time that preachers of the gospel ought to go with them.

Andrew Carnegie acknowledges that he offered to pay the \$20,000,000 due to Spain for the Philippines if this government would grant them independence.

The North Carolina Baptist tells the following story: "A bashful young clergyman, recently, rising to preach for the first time, announced his text in this wise: 'And immediately the cock wept, and Peter went out and crew bitterly.'"

It is announced that Senor Marconi, the inventor of wireless telegraphy, has succeeded in sending wireless messages a distance of 900 miles and signals a distance of 1,400. It will not be long until we shall be able to talk with each other around the globe without the aid of wires.

It is not very pleasant after you have taken every opportunity to say kind words about a person and to defend him from critics, to have that person, not only show no appreciation of anything you have done for him or said about him, but to continually misunderstand you and criticize you. But such is fate, especially of an editor.

It is stated that sixteen million dollars have been put into Chicago University. Of this amount \$11,000,000 was given by John D. Rockefeller. Will this amount put into one school do as much good to the cause of education, Christian education, Baptist education, as if it had been distributed among smaller schools? We think not.

John W. McKay, of San Francisco, died in London last Sunday. Mr. McKay was the last of the four bonanza kings, as they were called in the West—McKay, Flood, O'Brien and Fair. He was a very wealthy man, and, it is said, did not know within \$20,000,000 of what he was worth at his death. He always refused to accept office. He was a large contributor to charity.

An official notification was issued on July 18th, that by the King's command the coronation of King Edward and Queen Alexandra will take place Aug. 9th. The procession from Buckingham palace was rehearsed and the officials from the various state departments concerned in the ceremonies are busy getting ready for the coronation. It is to be hoped that nothing will occur to interfere with the coronation this time.

We had a most enjoyable visit, last Sunday, to Maxwell. We went at the invitation of the pastor, Rev. C. A. Ladd. The congregations were good and attentive. The church at Maxwell is a strong church. It is composed of a fine class of people. Brother Ladd is a thorough missionary as well as an excellent man every way, and is leading his people out along missionary lines. We enjoyed staying in the hospitable homes of Bro. Ed Horton and Mrs. Sue White.

Temperance is coming to be the biggest question in this country, politically, as it has long been morally. The American people are not going to stand the saloons much longer. They are tired of them and are determined that they must go. The question is playing havoc with old political lines. The members of the old parties will cross party lines on this question quicker than on any other. This has always been true of the saloon forces. It is becoming more and more true of the temperance forces.

Dr. Thos. J. Morgan, corresponding secretary of the Home Mission Society, died recently at his home in Yonkers, N. Y., at the age of sixty-two. He was Commissioner of Indian Affairs during the adminis-

tration of President Harrison, in which position he aroused the resentment of the Catholics by restricting the governmental appropriations which had formerly been given to Catholic schools in the Indian Territory. At the same time, however, he won the admiration and gratitude of all good people.

Mr. Wm. Masterson Burke, of New York City, last week celebrated his ninetieth birthday by giving \$4,000,000 to establish a home for the worthy sick and convalescing. Mr. Burke made a fortune and retired from business about forty years ago. He is an old bachelor with no near relatives and few friends, and the world had lost sight of him. He was not counted in the list of millionaires in New York. When his generous contribution became known he was immediately besieged with beggars and begging letters.

It is with much regret that we record the death at her home in Jackson, on July 17th, of Mrs. Crook, wife of Dr. Jere Crook. She was the daughter of the late Silas B. Jones and granddaughter of the late Wm. Senter, both of St. Louis. Her funeral services were held at the First Baptist church, Jackson, and also from her mother's home, St. Louis. Services in Jackson were conducted by Revs. Oscar Haywood, E. B. McNell, Ross Moore, and Dr. G. M. Savage. We tender to Dr. Crook our deep sympathy in his great sorrow.

The meetings of Associations offer excellent opportunities for keeping before the people the need of going forward in God's work. God has blessed our labors in all departments and is clearly calling to greater things. For instance, our foreign mission work showed almost 1,500 baptisms last year, and all reports from the fields now are encouraging. Let all pastors help the people to understand that we must advance again this year. Let us all work and pray for not less than \$200,000 for foreign missions and 2,000 converts on our foreign fields.

A writer in the New York Sun, who signs himself "An American Catholic," says, in discussing the Philippine friars question: "My experience in the Latin countries, including South American republics, has been that the Catholic church, where it has the power, denies people not agreeing with it on religious views the liberties and privileges it so readily claims in countries where it is in the minority." This is very true. A prominent Catholic said, some time ago: "In Protestant countries we claim religious liberty because that is their principle. In Catholic countries we deny it because that is our principle."

Rev. F. M. McConnell pays a high and well deserved compliment, in the Baptist Standard, to Dr. J. B. Cranfill. We like that sort of thing. Why should we wait until people are dead to say kind things about them? As a rule we cannonade our denominational leaders while they are living and canonize them when they are dead. Take a few of the flowers from the bouquet which you expect to lay upon their graves and pin them upon their bosoms while they can enjoy them. The flowers will do them no good after they are dead.

The Ram's Horn of last week had a series of very suggestive pictures, the first representing the preacher standing in a pulpit with a number of people before him, and saying: "I guess." In the second, he says: "Possibly." In the third: "Perhaps." In the fourth: "I will not venture to say." His congregation evidently does not understand what he is talking about. They grow more and more indifferent until the last picture represents them all as leaving the church. The Ram's Horn well says: "This is the kind of preaching that empties the church." What is needed now is the note of authority in the minister's preaching. That is what made Jesus so popular as a preacher. "He spake as one having authority, and not as the Scribes."

The Home.

ONE PERFECT DAY.

BY CHARLOTTE YOUNG.

There came to me, sometime, somewhere,
A day of perfect happiness;
When all the world was passing fair
And heaven seemed bending near
to bless.

When in my heart was sweet content,
And peaceful thoughts were passing there,
As in the river came and went
The clouds' reflection, summer fair.

When hope to rare fruition turned,
As from their calyx flowers unfold,
And on that day my glad heart learned
How good it is to have and hold.

But, oh, I never would have known
That a day could be so complete;
Like many others it had flown
If none had been less dear and sweet.

"I WANT TO VOTE FOR PA."

"Good morning, my little man; and who will you vote for to-day?" So said a neighbor to little Jimmy Lambert, a brave, five-year-old. It was village election day, and the neighbor was on his way to the polls. Jimmy straightened himself up and was puzzled, but for a moment; a bright thought struck him.

"I—I'm going to vote for my Pa," he said, as if there could be no doubt of the propriety of that.

Jimmy's old plays suddenly grew stale. Here was a new thing that men were doing, and he wanted to do the same thing; for all play is but imitation of real life, whether it be the play of children in the nursery, or of grown people on the stage. But he was sorely puzzled how to do it, and after trying several things, and calling it voting, he said to his little sister, fourteen months younger than himself:

"Mamie, let's go an' vote down town;" and off they went. But mamie saw them. Now, Mrs. Lambert was somewhat out of temper that day, for Mr. Lambert, while fuddled with beer at the saloon, had just made a peculiarly unfortunate bargain. He had traded his cow, one main support of the family, for a washing machine, which some smooth-tongued guzzler assured him would do their washing before breakfast—meaning, of course, if they commenced early enough. Mrs. Lambert was kneading bread and brooding over the matter, when she spied the children just turning into the street.

"Jimmy!" she cried, "James Henry! Do you hear me? Come into the house."

James Henry obeyed, though reluctantly.

"I'm going to vote for Pa," he said, by way of apology.

"I wish you would vote for him," retorted Mrs. Lambert, as she went into the pantry after some flour, "that he wouldn't have any saloons to go to."

This was taken at once by Jimmy as his mother's permission to do the

voting forthwith, and, slipping out of the door, he was soon on his way to the hall, carefully leading Mamie by the hand.

The usual question of license or no license was before the people, and as the contest was to be very close, the excitement ran high. Each side had computed its forces, and was seeing their last man taken in. The large room was full of men looking on, passing tickets, keeping tally of the voters, or discussing the situation in loud tones. Jimmy, still holding Mamie's hand timidly, twitched a man's coat, and looking up in his face:

"I want to vote for my Pa," he said.

"You are too small, my little man, to—"

"What is it?" cried a second.

"Sam Lambert's children," responded some one.

"Lobby for a new candidate!"

"Give him a vote!"

"Give the boy a chance!"

So ran the exclamations around the room.

"Give us a speech," said a brawny gunsmith. "What office does your Pa want?" And so saying he stood the children side by side upon the judge's table.

All was hushed for a moment, in expectation of something to cause fresh merriment. Some who had just come in stood with their ballots in their hands enjoying the diversion with the rest.

"Poor little things!" said one, in a sympathizing whisper, as if to suggest that play had gone far enough. Jimmy's lip trembled, but he managed to say:

"I want to vote for my Pa."

"Shimmy's doin' to fote for our Pa," repeated Mamie, in a prompt, clear voice, "so 'e won't do to s'loon!"

The merriment was over. An almost painful awe crept over that assembly of men, as if in the voice of helpless childhood they had heard the voice of God.

"Won't none of yez help these babies?" cried an Irishman. "Sure and I've a mind to help 'em meself."

"Give us some tickets!" shouted a voice. It was a happy thought, and no sooner said than done.

"I'll count for yez, my little man," continued the Irishman, and he took a ballot from Jimmy's hand, folded and voted it. Then what a wild hurrah went up from that crowd! An officer rapped for order.

"The boy has voted; now who'll vote for the little girl?" cried the gunsmith.

"That's me!"

"I'm another!"

"I'm your man, little one!" And three hands were outstretched for ballots, drawing them from Mamie's closed fist.

Another cheer went up.

"You must remove the children, gentlemen, and stand back a little," commanded one of the judges, rising. As they were being lifted down another cheer arose, with cries of "Good!" "That's it!" and all eyes were turned to the cornet band teacher's blackboard, on which a local artist was sketching, in outline, two children, with an inscription over and under, like this:

"Voters Attention!"

"Please Vote for Our Pa, So 'e Won't Go to S'loon."

In vain did the other side try to dampen the enthusiasm. The children triumphed, and the prohibition board was elected by thirty-one majority. So Jimmy did vote for his Pa, and won.—*Church Banner.*

LINCOLN AT GETTYSBURG.

The Best Short Speech in the English Tongue.

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that those dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.



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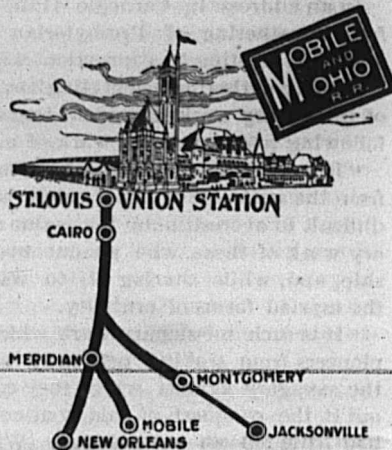
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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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

Young South Motto: Qui non proficit, deficit.

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

Mission topic for July—THE HOME BOARD.

I wonder if you ever stop to think what a wonderful power our Home Board is. The tiny mustard seed and the tree where the fowls find rest are a fit symbol of its mighty work. Only eternity will show what has come of its small beginnings. My own church here in Chattanooga, which will give its pastor \$3,000.00 another year, was less than a quarter of a century ago receiving aid at its hands. You can make no better investment than to help the Home Board. Pray daily for the men who compose it. The thought of the opportunities stretching out before them, in the mountains, at the emigrant piers, in Florida, Louisiana, Oklahoma, Indian Territory, among the colored people, and in Cuba, is simply overwhelming. Millions could be used to advantage.

BIBLE LEARNERS.

Learn Psalm 106:47, 48. Do you praise the Lord for all his mercies to you?

YOUNG SOUTH CORRESPONDENCE.

I almost feel like dropping that last word this morning. Bend your heads low. I want to whisper in your ears, and I don't want the world to hear me. Would you believe it? There are only three messages from all the members of the Young South on my desk to-day. Is it this blistering heat? Is it because so many are away summering? I don't know, I'm sure. The first week in July last year was even worse than this, however. So I take courage. There is one more week yet in hot July. It is a long month with five Wednesdays, you know. You will redeem this one by ending gloriously, won't you?

We shall set these three correspondents on a pinnacle. They must have special honors. Who are they? Let's see:

1st, Miss Sally Fox, Clarksville, enquires about our "fishing scheme." I have written her and Mrs. Posey privately, and sent samples of our "fish." If any other Band leader wishes more information, let her write to me at once, as I would like to make a big order on the head waters where the "fish" are kept.

No. 2 is from Knoxville:

"I received the coin-taker and literature. The leaflets are always interesting to me and I try to pass them on. I gave the coin-taker to Miss Mattie Williamson, who teaches a class in the Second church Sunday school. It is a class of young ladies, and I feel sure you will hear from them before long. I enclose stamps for two more coin-takers.

"I know you enjoyed having Mrs. Chastain and her daughter with you. I would like so much to meet them,

"LILLIE SHIPE."

Mrs. Chastain spoke of this good friend when she was with me. She won the "Mexican souvenir" Mrs. Chastain offered the Young South members not long ago. Perhaps they will meet each other in the near future, when Mrs. Chastain and Effie visit Mrs. Snow in Knoxville. I am so glad our coin-takers are taking such a hold around the East Tennessee city. They will be sent at once. We shall hope to hear soon from that class in the city. They have helped us before, if I am not very much mistaken.

And the third and last comes from our indefatigable little workers in Sweetwater:

"Enclosed find \$1.57 for Japan from our infant classes, taught by Misses Elzie Blanton and Marchie Love. We are hoping this will be the most successful year the Young South has ever known. MAMIE P. MOFFITT."

So am I. Indeed, I am praying the Lord to give us \$1,000 this year. Who will join in that petition? Let's have a great "circle of prayer" to that end. But don't let's sit with folded hands and expect God to give it to us without strong, earnest effort on our part. That will never do. He helps those who help themselves. We must do our utmost to answer our prayers.

These classes are among our best workers. We thank both teachers and pupils and appreciate them more than usual, this bare week. "A friend in need," you know, "is a friend indeed." They save us from almost a blank record this fourth week in July. God bless them accordingly.

By the kindness of the vice-president of the W. M. U. for Tennessee, Mrs. A. J. Wheeler, Nashville, I have been permitted to read a recent letter from the Young South Missionary, now at Oakland, California. I am sure she will forgive me if I share the contents with the Young South. Mrs. Maynard says:

"I am forbidden to even talk much in print, but to take a complete rest. I am willing to do this when I am told that my return to Japan depends upon it. It was indeed hard to tear myself away from loved ones in my weakened condition, and come away among total strangers, but they knew I would have to go somewhere, and it only remained to seek the best place available.

"We have had a delightful home here with a kind Baptist lady; but, as it is quite cool, we will go next week up into the hills where we can be out of reach of the strong sea winds. Mr. Maynard will supply for a church in the village nestling at the foot of the hills. It is a lovely spot, and I am expecting to get back all my lost strength. I am yearning for my work; but I want so much to be equal to it when I take it up again. I beg that the ladies will remember me in their prayers when they meet together.

"I shall never forget the dear women of Tennessee for all their kindness to me. I have been drawn very close to them. May God bless them in their plans for his work and give them success."

GIRL WOMEN.

The general standard of measurement for womanhood is "grown-up-ness." When a girl is emancipated from school and arrives at the dignity of trailing skirts and elaborate hair dressing she is looked upon as a young woman.

But nature knows nothing of such standards. When the womanly function is established womanhood is attained according to her standards, and there is need of womanly care and caution. It is girlish ignorance or neglect at this critical time which often results in long years of after misery.

Mothers who perceive the evidences of functional derangement in young girls should promptly have them begin the use of Dr. Pierce's Favorite Prescription. It establishes regularity, tranquilizes the nerves and tones up the whole system.

"My troubles started during my girlhood," writes Miss Flora I. Greer, of 107 Howe Street, Akron, O., "but did not prove serious until 1893. From that time I did not see a well day. I suffered at every monthly period with terrible headache, irritation of the spine and pains in my heels. I had soreness through my hips and ovaries all the time and constant backache. One doctor would tell me one thing ailed me, another would say something altogether different, but they only relieved me. I then wrote you and followed your advice. I took five bottles of Dr. Pierce's Favorite Prescription, four of 'Golden Medical Discovery' and five vials of 'Pellets.' Have not had a single symptom of my old trouble so far. Can sleep good, work hard, and eat solid and substantial food without distress."

Dr. Pierce's Pleasant Pellets cleanse the bowels and stimulate the sluggish liver.

You will be glad, I know, for these tidings from our beloved friend, even if we do get them second hand.

Pray for her every day. She will be rejoiced to know that even by the little ones her name is carried to the Great Father. In September she will start for Japan, God willing, she and her husband and Rev. Calder T. Willingham and his bride of two months. May God be with them all.

And what is our part? Besides the prayers, we must work, work hard, work constantly, and keep our "Japan fund" well to the front. Begin to-day. Nothing will so gladden the heart of our missionary as to have this proof of our love for her. She is our "substitute," remember! God says to each of us, "Go." We "go" through her. Come on, then, by the score. Let us hold up her hands.

In great hope of a better week,

Sincerely yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

"MISSIONARY WEEK" AT MONTEAGLE.

It begins on July 26. Are you going? The railroads give reduced rates, and board is reasonable.

If the "Young South Missionary" had not gone to California, she would have represented us there. It is possible her sister, Mrs. W. W. Turner, of Covington, one of our most valued workers, may take her place and speak for the Southern Board, and the work in Japan. If she does I hope she will speak a few kind words for our Band, as an incentive to other Bands of young people.

Miss Mary Taylor, of Cuba, will also be there to talk for the Home Board, and many others from all parts of the United States, missionaries now at home. What a feast it will be! Your editor would delight to be one who sat at their feet.

It will be so broadening, so elevating, to come in close touch with the work-



ers of the world. The Young South hopes that many of its members will be present, and here and now begs for an account of the meetings held to be sent to Mrs. L. D. Eakin, 304, East Second street, Chattanooga, Tenn.

Mrs. Wheeler will be there to represent the Tennessee W. M. U., and she will do it excellently. She is anxious to emphasize the necessity of beginning early to teach missions to the children, and is already working on the program for the annual meeting of the State W. M. U., at Humboldt.

Go to Monteagle then, all who can possibly do so. L. D. E.

RECEIPTS.

First quarter's offerings.....\$245 57
1st, 2nd and 3rd weeks in July. 44 54
Fourth week in July.

FOR JAPAN.

Infant class, Sweetwater S.S.,
by Mrs. Moffitt..... 1 57
For postage..... 04
Total.....\$291 72

Received since April 1st, 1902.

For Japan.....\$216 35
" Orphans' Home..... 15 46
" Home Board..... 31 52
" State Board..... 6 65
" Foreign Journal..... 6 75
" Babies' Branch..... 6 40
" China..... 1 00
" Postage..... 7 59

Total.....\$291 72
Coin-takers.....\$ 57 80
Star-cards..... 7 19

L. D. E.

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RECENT EVENTS.

The *Western Recorder* states that Rev. W. D. Gay, of Ala., passed through Louisville last week on his way to Chicago, and stated his intention of joining the Dowietes. Brother Gay is a good man but somewhat erratic. We hope that he will come back to us sometime.

+++

The *Baptist Courier* states that Rev. John Bass Shelton, of Montgomery, Ala., has accepted the call to Chester, S. C. He will enter regularly on his work about Aug. 1st.

+++

Dr. T. W. O'Kelley has just closed a very fine meeting in the Second church of Little Rock, Ark., of which he is pastor. Pastor O'Kelley did all the preaching.

+++

The *Christian Index* says: "The church at Monticello, under the leadership of Rev. C. A. Ridley, has completed its new house of worship, at a cost of \$5,000. Bro. Ridley is also pastor of a country church near Monticello, which has also built a new house of worship, at a cost of about twelve hundred dollars. Both these buildings have been erected within the past twelve months.

+++

The Salem Baptist church in Caroline County, Va., celebrated its one hundredth anniversary on July the 10th. The present pastor is Andrew Broadus III, the immediate successor of Andrew Broadus II, who died four years ago. He was the son of Andrew Broadus I, who was the uncle of Dr. John A. Broadus, and was a man noted both for his eloquence and for his wit.

+++

Rev. W. Jasper Howell, of Courtland, N. Y., formerly pastor of the church at Jonesboro, in this State, has a fine address in a paper called the *Saraka*, published at Syracuse, N. Y., on the subject of "The Religious Importance of Young Men."

+++

The *Western Recorder* announces that Mr. C. E. W. Dobbs has purchased a paper at Harrodsburg, Ky., and will move to that place. He proposes to make a wholesome family paper of it. He has refused to allow the insertion of saloon advertisements.

+++

Rev. J. M. Phillips, D.D., spent Sunday in the city and preached morning and evening at the Howell Memorial church. Dr. Phillips was enroute to Shop Springs and Watertown where he will spend a short time on a visit to relatives. His friends at Howell Memorial were glad to have him with them on Sunday and greatly appreciated his services.

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

In 1900 the average longevity in the United States was 35.2, but a few more deaths at the age of 119 and 124 will change the average very soon.

+++

The crusade in Buffalo, N. Y., against the billboard nuisance is making good headway. It is hoped that it will be taken up in other cities and pushed with the same success.

+++

San Francisco, Cal., is said to have a saloon for every twenty-two of its male population. It may also be said that San Francisco comes very near not having any Sabbath.

+++

The new Ameer, who is the chief ruler of Afghanistan, has declared against the admission of missionaries into his realm. This is a step backward for that or any other country.

+++

The Swedish Baptists of the State of Iowa have revised the rules that govern their churches and by these prohibit their members from belonging to any secret societies whatever.

+++

A teacher lecturing before the inmates of Sing Sing prison advised all to read the Bible. He said there was great benefit to be derived from it in a scientific way apart from the spiritual help. He spoke of the information about the heart and lungs and kidneys. He asked all those who read the Bible to hold up their hands. He asked a young Italian what Genesis treated of, and he responded, "The kidneys."

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It now appears that the first public library in the United States was opened in Charleston, S. C., in the year 1749. Now, what will the people of New England, and especially of Boston, say about this?

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The World's Fair directors of St. Louis, Mo., have signed the agreement that the fair shall close on Sunday and thereby secure the \$5,000,000 from the government. Now if the Board of Directors will deal as fairly with other proposed evils they will honor themselves greatly.

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In September Dr. S. A. Northrop and wife of Kansas City, Mo., will celebrate their twentieth year of wedded life and their twenty-fifth year of ministerial life. Mrs. Northrop has indeed been a helper.

+++

Rev J. D. Brown, of North Carolina, says he was offered bribes by the Board folks, but when called on by the *Biblical Recorder* for the names and occasion he fails to answer.

+++

The wife of Rev. I. W. Wingo, D.D., died at her home in Campobello, S. C., on July 9th. We extend sympathy.

THE FIRST CHURCH.

BY REV. J. T. MANN.

In Dr. Brown's restrictions on Brother Ball's article on Matt. 16:18, in which Brother Ball quotes, "I will build my church," Brother Brown says: "This building was to be something in the future. The church at that time was not yet organized. I think this proposition is clear." Would it help Brother Brown to refer to the prophets for a definition of the "Church of God?" If so, he may consult Isa. 62:12, in which he says, "And they shall call them the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city

not forsaken." In verse two of this same chapter the prophet says: "And thou shalt be called by a new name, which the mouth of the Lord shall name." This prophecy was doubtless fulfilled in Matt. 11:11, in which Christ named John the harbinger, "John the Baptist." And this definition doubtless was fulfilled in Matt. 4:18: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he said unto them, follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them. And they immediately left the ship and their father, and followed him." Christ, without doubt, was seeking something which fills Isaiah's "sought out." He called them as the redeemed of the Lord, filling another definition of Isaiah. Turning to Mark 3:13, it is said, "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils." No power at any time beyond this was ever given to the apostles. All the power they ever had was in the gift Christ bestowed upon them in this calling. These men doubtless were in the church of God. As Paul says, in 1 Cor., 12:28, "And God hath set some in the church, first apostles," etc. Were these apostles not "set" when Jesus Christ called them out of their fishing and ordained them and called them apostles, which name remains to the present day? If that was not the organizing of a church, when was it accomplished? Is there anything else in print that is more to the point than this statement? Dr. Brown is hard to satisfy, it would appear, from his article. He says: "So, then, I am at sea." He was like a brother whom I met lately in Mississippi. He said: "I never have found an author who satisfies my mind when Christ did organize his church. That author did not know and did not believe it could be established. I have given no personal examination of that question, myself, because I believe from the information that other men have that it would be a loss of time in myself, and, therefore, do not believe that any man could say when the establishment of the first church was effected." Dr. Brown winds up by saying: "I am just not going to let any body compel me." If he is thus hidden back in his own shell why does he distress brother Ball with his doubts?

The term "will build," according to Webster's latest definition, means, "to raise or to place on the foundation." Second definition is to "increase and strengthen; to increase the power and stability of; to settle or establish or preserve. Used frequently with up, as to build up one's health." It is safe to say that these definitions of Webster in hand, with the term "will build," are generic, and will reach in both directions, from Christ backward and forward, covering the calling out of the fishermen from their fishing on the sea, until Gabriel shall stand with one foot on the land and one on the sea, and swear by him that liveth, that time shall be no more. I think I am safe in that, for the blessed Savior has said, "And, lo, I am with you all the ages." And the word "will build" will be complete when no other addition can be made to the church of God.

Lawrenceburg, Tenn.

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CUTICURA RESOLVENT PILLS (Chocolate Coated, 60 doses, 25c.), are a new, tasteless, odourless, economical substitute for the celebrated liquid CUTICURA RESOLVENT, as well as for all other blood purifiers and humour cures. Each pill is equivalent to one teaspoonful of liquid RESOLVENT. Put up in screw-cap pocket vials, containing 60 doses, price, 25c. CUTICURA RESOLVENT PILLS are alterative, antiseptic, tonic, and digestive, and beyond question the purest, sweetest, most successful and economical blood and skin purifiers, humour cures, and tonic-digestives yet compounded.

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MISSIONARY RALLIES.

Acting on the instruction of the brethren of the western division of the Evangelical Association your committee has made the following list of appointments for missionary rallies:

Sunday, August, 3—Short Creek.
Monday, Aug. 4—Charleston.
Wednesday, Aug. 6—Mount Harmony.
Friday, Aug. 8—Shiloh.
Sunday, Aug. 10—Good Hope.
Monday, Aug. 11—Pineland.
Wednesday, Aug. 13—Bethsada.
Friday, Aug. 15—Shoal Creek.
Sunday, Aug. 17—Rogers' Creek.
Monday, Aug. 18—Walnut Grove.
Thursday, Aug. 21—Union Grove.
Friday, Aug. 22—Decatur.
Sunday, Aug. 24—Concord.
Monday, Aug. 26—Hiwassee No. 2.
Thursday, Aug. 29—New Hopewell.
Sunday, Aug. 31—Riceville.

Every preacher and layman in the Association is urged to attend as many rallies as possible. And especially do we urge the brethren, sisters and pastors of the churches where the rallies are held to come out and help to make the missionary and educational rallies a success. It would be very helpful if each church would appoint a committee to work the matter.

Committee { N. B. GOFORTH,
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GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.

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ROBERT P. MARTYN,
Pastor M. E. Church.

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AMONG THE BRETHREN.

Rev. J. F. Ray, of Jackson, Tenn., is assisting Rev. Alonzo Nunnery in a revival at Mt. Pleasant church, near Bradford, Tenn., in which great good is being accomplished.

Rev. G. H. Stigler, of Clayton, Tenn., is assisting Rev. C. H. Bell in a revival at Bird's Creek church, near Whitlock, Tenn. Large crowds are attending and many are seeking salvation.

Rev. C. L. Neal, of Paris, Tenn., is holding a glorious meeting this week with Salem church near Murray, Ky. Brother Neal is doing his own preaching.

Prof. Landrum Leavell, of Jefferson College, has been elected Sunday school field man under the employ of the Sunday School Board of Mississippi. He made a speech before the recent Mississippi Convention which completely captured that body.

Rev. J. V. Dickinson, of Birmingham, has retired from the editorial staff of the *Southern and Alabama Baptist*. This excellent paper loses a strong man.

Rev. B. A. Geiger, of Leesburg, Ga., has been called to the care of the church at Seabree, Ky., and it is presumed he will accept.

Mr. Frank Strong, the new Chancellor of Kansas State University, is a Baptist.

The First Church, Mexico, Mo., called Rev. H. E. Truex, of Macon City, Mo. Its eyes were also turned in the direction of Rev. W. J. Bolin, of Mt. Sterling, Ky. It is expected that Bro. Truex will accept.

State evangelist, J. H. Dew, recently held a meeting at Unionville, Mo., which resulted in fifty-three baptisms. A church of eighty members was organized and \$800 subscribed for the erection of a house of worship.

Rev. J. E. Hixon has resigned at Abbeville, La., to accept the chair of Modern Languages and Science at Mt. Lebanon, La.

The First church, Newport News, Va., has increased the salary of Dr. J. W. Porter to \$2,000 and voted him a vacation of a month. During the year under his labors 150 have been received into the church.

Dr. T. B. Thames has resigned the care of the First church, Danville, Va., and it is not announced where he will locate.

The first issue of the *Religious Herald* of Richmond made its appearance Jan. 12, 1828. This excellent paper has had a long and useful career.

Baptists everywhere sympathize with Dr. E. B. Pollard of Georgetown, Ky., over his prostration by fever and will pray fervently for his recovery.

The unexpected never fails to happen. A Catholic citizen of Middleton, Ohio, recently died leaving \$10,000 for the erection of a new Baptist church. This gladdens the heart of Rev. R. W. Weaver, the pastor. The man's wife was a Baptist.

Rev. James W. Wheeler, a strong preacher of the Northern Methodist faith recently united with the Baptists and was baptized by Rev. H. C. Moore of New Bern, N. C.

Rev. Alex W. Bealer, of Cartersville, Ga., is to be assisted in a revival, beginning July 27th, by that consecrated layman, W. D. Upshaw, familiarly known as "Earnest Willie."

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Rev. W. L. Walker has resigned the care of the church at Quitman, Ga. His plans for the future are not known.

Evangelists Sid Williams and J. A. Brown closed their meeting with Rev. R. G. Bowers, at Columbus Street church, Waco, Texas, with fifty-five accessions. There were over one hundred professions.

Rev. W. H. Cannada, under appointment by the Foreign Mission Board as a missionary, is assisting Rev. D. W. Key in a revival at the Rutherford Street church, Greenville, S. C.

Dr. Chas. F. Winbigler, of Philadelphia, has been called to the care of the First church, Washington, D. C.

Dr. L. O. Dawson, it is announced, has declined the presidency of Howard College, East Lake, Ala. His pastorate at Tuscaloosa is too pleasant and important.

Fears are entertained that Dr. J. W. Warder, of Louisville, may not recover from the accident which recently befell him.

RECENT EVENTS.

A herd of cattle in Chicago fed upon the slop from a distillery became intoxicated and stampeded and many of the cattle were killed and many others crippled and mangled.

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The Methodists of Crawfordsville, Ark., have for some reason withdrawn the use of their church house from the Baptist missionary, Rev. E. C. Faulkner, and the Ladies' Book Club has offered him their room.

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We are sorry to note that Mrs. Barton, wife of Dr. A. J. Barton, of Arkansas, improves very slowly. This makes Dr. Barton's work as Secretary all the harder on him.

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The individual communion cup, a prominent paper announces, has only made its way into 732 out of the 187,000 churches in the United States.

+++

Bro. T. P. Harris, of Willard, died last week, was buried on Saturday, Rev. G. W. Sherman conducted the funeral services. Brother Harris was one of the oldest members of Friendship church. He leaves a wife and three children, besides two brothers, Bro. A. R. Harris and Bro. P. S. Harris.

+++

There is not much trouble in executing the prohibition law in New Hampshire, since the governor and the supreme court are on that side.

+++

Mr. James Wright, son-in-law of Mr. George Muller, is successfully conducting the orphanage work left by Mr. Muller. The income last year was \$42,000 above expenses.

The negro Baptist Convention of Tennessee met in this city last week. Rev. Henry Owen was elected president. Prof. W. L. Cansler was re-elected secretary. There were a number of fine speakers in the Convention and the sessions were both interesting and profitable.

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A sufferer writes: "Can certainly say that Hughes' Tonic is the best chill remedy I ever heard of. Used only part of a bottle, and used no quinine, and it cured me." Sold by Druggists—50c. and \$1.00 bottles

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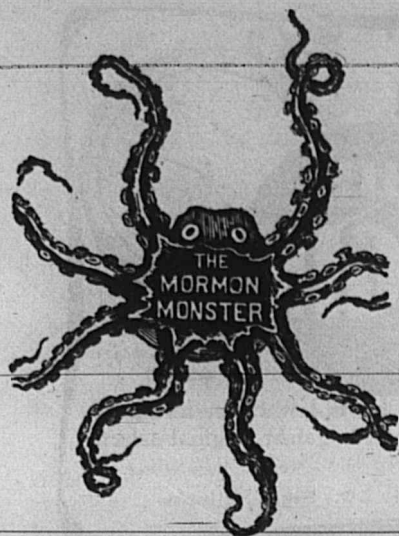
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"It is a perfect storehouse of information regarding the Mormon problem. While unsparing in its exposure of the evils of Mormonism, it is singularly free from rancor or prejudice. The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused."—*Christian Century*.

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"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.

PRICE.—Hiram T. Price was born Dec. 12, 1818, died at his home in Greene County, Tenn., June 7, 1902, aged 83 years, 5 months, and 25 days. He was married to Miss Mollie Rable, Dec. 20, 1840, who died Aug. 5, 1896, aged 76 years, 9 months, and 7 days. Of this union ten children were born, nine of whom are living; the oldest, S. H. Price, is pastor of Lewisburg and Smyrna Baptist churches. Mollie Price was a devoted Christian, an affectionate wife and tender mother. Their children are all active members of the Baptist church except one. Hiram T. Price, joined Flag Branch Baptist church, now called Mountain View, Dec. 3, 1842, was ordained deacon, June 7, 1846, and served exactly 56 years to the day of his death. They were both modest and retiring in disposition. They had the exquisite satisfaction of seeing their children all settled in life and not a dissipated one in the family; four of the boys talk and pray in public. Father, mother, and one son have gone over the river, and the surviving nine children will soon join them. W. E. PRICE.

JACOBS.—Alma Ethel, daughter of T. H. and Ellen (deceased) Jacobs, was born near Columbia, Tenn., Aug. 28, 1882. She was educated in Nashville and Dickson, Tenn., and was accomplished, beautiful, and amiable. At the age of fifteen she professed faith in Christ and was baptized by her brother Joe into the fellowship of the Baptist church of which he was pastor, Evansville, Ind. Her membership was later moved to Nashville, and from there to Dickson, Tenn. While a member here she was too delicate to take a very active part in the work. Her health gradually became worse until the death angel came to her June 11. In the valley of the shadow of death she feared no evil, and admonished her people not to grieve over her, assuring them that it was well with her soul. When the end came her face was illumined and her smiling countenance betokened perfect peace. She is survived by her father, three brothers, and four sisters. One of her brothers, Rev. Joe P. Jacobs, once pastor of the Centennial Baptist church, Nashville, is in charge of chapel car, "Messenger of Peace." May the Lord's grace be the sufficiency of the loved ones of the deceased. MILTON HALL.

SLAGLE.—Mrs. Alice Slagle, wife of Henry R. Slagle, is dead. With a noble calmness of spirit she contemplated the approach of the King of Terrors, and on the 25th day of April, 1902, she passed into the bosom of eternity, sustained by all the hopes and confidence of a sincere Christian. She lived a noble and upright life and met the night of death as tranquil as a star meets morning. Sister Slagle was a member of the Chinquapin Grove Baptist church, and during the time she was a member of this church she proved herself to be an earnest worker. She was ever ready to administer to the wants of suffering humanity and to show others the error of their way and persuade them to become followers of the meek and lowly Jesus. But that light, which had its influence up-

on all with whom it came in contact, has failed on earth to shine in heaven. Her spirit has gone to that abode above, where the noblest and purest of earth sit together, evermore, in the presence and love of that divine Father and Guide who is none other than the King of kings and the Lord of lords. Yes, she has gone from the sorrows and temptations of the life that now is, to the golden shores of that beautiful and blessed land where all is rest and peace and bliss!

EDWARD CARLYLE HICKS,
 JAMES C. SMITH,
 DAVID N. LYON,
 Committee.

Bluff City, Tenn.

TRUSS.—Died May 24 in Memphis, Tenn., Mrs. Landon Harvey Truss, who was born Jan. 20, 1851. Married Alden P. Truss June 10, 1884. She was an exemplary member of the First Baptist church, a Sunday school teacher, and several years president of the Woman's Missionary Society. Her greatest delight was in church work. From girlhood she had highly esteemed her church relation; when the country church where she belonged forbade the social dance, although she enjoyed the amusement then, thought there was no harm in it, yet she readily gave it up. Our sister suffered with pulmonary trouble for about four years, and she seemed to be getting nearer to heaven in spirit as in body all this time. As the end drew near she was eager to depart and be with Christ. The husband, Brother Truss, is a deacon in the First church and business manager of the Chickasaw Saddlery. Her only offspring is a boy of sixteen years, who is also a member of the First church. Her last words to him, "Do right," will never be forgotten. Sisters Brooks and Privett are the devoted sisters left, and Walter Harvey, the only brother. May they and her nieces and nephews emulate her godly example, and when the Lord shall call, have such a triumphant ending of this existence, and entrance into the better life as the Lord gave sister Truss. J. D. ANDERSON.

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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

JULY.

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.

East Tennesse.—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.—Imman 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.

OBITUARY

BAKER.—On Friday evening at nine o'clock, March 21, 1902, Rev. Jesse Baker, D.D., was called from his labors and toils on earth to his final resting place in that home that our heavenly Father has been preparing, for over nineteen hundred years, for his children who have been prepared by his grace to enter therein (John 14).

Dr. Baker served this, the Baptist church at Buffalo, Granger County, Tenn., as its faithful pastor for six years. We, as a church, feel the great loss of his able counsels, and feel sure that his labors as a minister of the gospel of Christ, for over forty years, will tell for good in eternity.

His earthly pilgrimage extended over three score years, closed, and he entered into eternal life.

The earthly house dissolved by death has been lovingly laid to sleep, but the spirit has entered the house not made with hands eternal in the heavens.

Resolved, 1, That we extend our heartfelt sympathy to his bereaved widowed companion, and to his children.

2. That these resolutions be recorded upon the church record, and a copy of same be sent to his family, also a copy to the BAPTIST AND REFLECTOR for publication.

A. M. COLLINS, Ch'm'n.

LILLIE DUFF,

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- Appendix—Historical.

Illustration

1. Portrait of Author.
2. The Seminary Faculty.
3. Norton Hall.
4. Seminary Chapel.
5. Seminary Library Building.
6. The Old Greenville Church.
7. The Faculty of 1863.

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