

# Baptist and Reflector.

Speaking the Truth in Love.

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## CURRENT TOPICS.

There have been 27,000 conversions from Romanism under the work of missionaries in Russia during the last three years.

It is stated that King Edward is rapidly recovering, and it is expected that the coronation will take place in August, beyond doubt.

The daily papers are making much ado over the fact that a convicted murderer in Chicago says he never heard of Jesus Christ until he came in to the prison cell. But he had opportunity to hear.

The *New Voice* charges that Secretary of the Treasury, Leslie M. Shaw, was not sincere in requiring the directors of the World Fair at St. Louis to close the fair on Sunday, but that the contract was so arranged that it is not binding upon the directors as a body, and that after they get the five million dollars from the government they can throw open the gates on Sunday and nothing can be done about it. For the honor of Secretary Shaw and for the sake of the World's Fair we hope that this charge is not true. If true, it would ruin Sec. Shaw politically and also ruin the Fair. The Christian people of this country are not in a humor to be trifled with in this manner. If the gates of the Fair are thrown open on Sunday its doom will be sealed. We should think that St. Louis would learn a lesson both from Chicago and Buffalo and also from Nashville. The Centennial Exposition in this city was closed all the time on Sunday, and had money left in its treasury—about the first and only time such a thing has ever happened in the history of expositions in this country.

In an address at Nantasket, N. H., Senator E. W. Carmack, of Tennessee, said: "Ladies and gentlemen, it seems to me that no man has a right to bind himself in abject slavery to any political party. He has no right to be a Republican or a Democrat simply because his neighbors are, or his fathers were. He has no right to join a political party and then learn from it what policy he must support and what doctrine he must believe. A man ought not to support a cause for the sake of his party—he should support a party for the sake of the cause. Political parties are but the instruments of popular government, the means for carrying into effect the will of the people in the making and administration of the laws. It is the duty of the patriotic citizen to determine first what policy or course of political conduct will be the best for his country and let his decision upon the question determine his party associations. If there ever was a time when patriotism should lift men above the claims of party, that time is now." Hon. W. J. Bryan gave utterance, some time ago, to similar expressions. The saloon men have always carried this advice into practical operation, and should not Christian people do so, if necessary, in defense of their principles?

## A Good World, After All.

We take our share of fretting,  
Of grieving and forgetting;  
The paths are often rough and steep, and heedless feet  
may fall;  
But yet the days are cheery,  
And night brings rest when weary,  
And, somehow, this old planet is a good world, after all.

Though sharp may be our trouble,  
The joys are more than double;  
The brave surpass the cowards, and the leal are like a  
wall,  
To guard their dearest ever,  
To fail the feeblest never,  
And, somehow, this old world remains a bright world,  
after all.

There's always love that's caring,  
And shielding and forbearing—  
Dear woman's love to hold us close and keep our hearts  
in thrall;  
There's home to share together,  
In calm or stormy weather,  
And, while hearth-flame burns, it is a good world, after  
all.

The lisp of children's voices,  
The chance of happy choices,  
The bugle sounds of hope and faith through fog and  
mists that call;  
The heaven that stretches o'er us,  
The better days before us;  
They all combine to make this earth a good world, af-  
ter all.

—Margaret E. Sangster.

## Missions.

(Address by V. L. Crawford at the First Church, Meridian, Miss., Sunday Morning, April 13, 1902.)

Christ, at the right hand of God, is the leader of the missionary movement. He is the authority for missions and his authority is supreme. In him resides all power in heaven and on earth. In his farewell message to the disciples he said: "All authority hath been given to me in heaven and on earth. Go ye, therefore, and make disciples of all the nations . . . and, lo, I am with you alway, even unto the end of the world."

And these words, constituting, as they do, the Great Commission, represent the supreme duty and obligation of the church. The Scriptures teach that salvation is by grace, through faith in Christ, who alone can deliver from the power, dominion and penalty of sin. And God, in his wisdom, has ordained that the gospel shall be made known through human instrumentality; hence, the duty and responsibility of the church is the salvation of men. It really has no right to exist, save to make known the glad tidings of salvation to the world, a failure to do which actually imperils its existence. The church that is not missionary in spirit is lacking in the fundamental and indispensable element of genuine Christianity. Christianity is essentially missionary. The controlling aim in all the work of the church should be evangelistic. It was so in the time of the apostles. Their age was pre-eminently a missionary age. The whole church of that day, and each member individually, was filled with a divine enthusiasm for spreading the gospel and with a passion for preaching Christ and him crucified. They were continually pressing into unevangelized regions. It was their definite aim, as it should be ours, to tell the story of Christ as widely as possible in their day. One of the most striking characteristics of the early Christians is that they presented Christ, not in the aimless way of many modern churches, but with such

definiteness of purpose as to influence those who heard them to believe on him and become his disciples. When we are converted it becomes our instant duty to seek the salvation of others. We cannot know the possible sweetness of the gospel until we have instrumentally carried it to others. Nothing can surpass that sweetness of feeling, and heavenly joy, which comes from the consciousness of having been instrumental, under the divine power, of leading a soul to Christ. We need that thrill of spiritual joy that comes from sincere and hearty effort to save the lost. If we have not been happy in our Christian life it is because we have been indifferent and have failed to do our duty.

We grow and are made strong spiritually through exercise of our spiritual gifts. The same law which governs the growth and development of the physical body obtains in the growth and development of the spiritual body. We think it a hard saying in the parable of the talents where Christ says: "Take away the talent from him that hath one talent and give to him that hath ten, for unto him that hath shall be given, and unto him that hath not shall be taken away, even that he hath."

But it is merely the working of a great and inevitable law. The man who neglects to use his talent will lose it. It is ever so. Neglect to use a muscle and it shrivels up and perishes. And the same serious penalty attaches to a violation of a similar spiritual law. Neglect spiritual exercise and your soul will become small and shriveled up, dwindling gradually, but surely, into insignificant proportions. We develop spiritually just as we do physically. If we fail to use what spiritual strength we have, we ultimately lose it. It follows as the inevitable penalty of the violation of one of God's eternally established laws.

Now, as a church, we cannot have fullness of spiritual power except we, like the churches of apostolic times, in obedience to the commission, seek to make Christ known to every creature, and I would emphasize to every creature. God has provided eternal redemption in Christ for all men. All nations and races are one in God's intention. There is no difference. The field is the world. There is no ground for any distinction between home and foreign missions. It is one work. God is no respecter of persons.

Many Christians look upon the enterprise of the world's evangelization as optional, as far as they are concerned, and not obligatory, utterly failing to recognize that the commission is imperative, and that a failure to comply with its requirements is equivalent to absolute disobedience. Oh, that the love of God might inspire us to labor heartily, and with heroic effort, each one individually, for the salvation of earth's perishing millions, for whom Christ died.

## SUPPORT OF MISSIONARIES BY INDIVIDUAL CHURCHES.

I pass now to consider, briefly, the question of the support of missionaries by individual churches.

Your committee, in their first letter, January 15th, 1901, expressed the hope that this church might, at an early date, be preaching the gospel to the heathen through our own and individually supported missionaries. Our expectations have happily materialized, thanks be to God, and it is with very great satisfaction that we confirm the announcement, previously made, to the effect that we now have a missionary in the foreign field, as our representative, holding forth the Word of Life, and for whose support we are responsible to the Foreign Mission Board—a glorious work in which we feel that God will abundantly bless us.

I would mention, in the first place, that the plan is not experimental, as some think, but is safely beyond the experimental stage. In the Presbyterian Church, North, 600 missionaries, out of a total of 700, are supported by individual churches. I would also remark, for your encouragement, that a large number of Bap-



tist churches in the South support one missionary each.

I unhesitatingly approve of the plan, and recommend it to your favorable consideration, for the following reasons:

First. It makes the missionary problem seem more capable of solution, and will give the church, as well as each individual member, something to do in the definite, specific work. To many minds the missionary problem has seemed so vast, and the numbers to be reached so great, that they have been paralyzed and have done nothing. If the churches at home will each take a field of their own and cultivate it, by sending and supporting a missionary, the whole heathen world will soon have been covered. There is a definiteness about this kind of work that seems practical. It gives us something actually to do. A deplorable indefiniteness always seemed to attach to spiritual work; we have wanted to do something but didn't know exactly what to do or how to do it. The obligation resting upon us in the support of our missionary will happily give each one of us something to do. Many who have hitherto held aloof from missionary work have been touched by the consideration of the individual support of missionaries, and have become interested, evincing their interest by their gifts, and we earnestly hope for a realization of the same happy result in our own church. And I would like just here to say that your committee is very desirous that, with as few exceptions as possible, every member of the church shall give something for the support of the man who represents us in the foreign field.

Second. I believe the plan of a definite responsibility will tend to increase our intelligence along missionary lines, inspire a deeper interest, and ultimately remove the ignorance and indifference that characterize the masses of Christians to-day. Ignorance is the cause of much of the prevailing indifference concerning mission work. By coming in touch with the work of our missionary, we will learn something of the actual needs and progress of the work, conditions of the people, etc., thus happily increasing the number of intelligent Christians, and developing a genuine and hearty interest in all missionary activity.

If we, as a church, become responsible for some individual missionary, what is the result? If you mothers have a boy in the army, do you not follow every day the division which contains his regiment? Indeed you do. Every item of news that has any bearing upon the country or the people where he happens to be in now, though not ordinarily so, is of supreme interest to you. And why? Because your boy is there. In a similar way, therefore, when we, as a church, shall have become interested in our missionary at the front who, in a very definite and real sense, shall be our representative, preaching the gospel for us, we will begin to study the field where he labors; we will come to know the conditions of the people; what they believe, how they live—in other words, we will have an ever-increasing number of intelligent Christians interested, not only in the missionary who represents us but in the field he occupies. Knowledge is the basis of all intelligent missionary activity. And when we become interested in one field we become interested in all. It follows as a natural law.

I give briefly two illustrations showing something of the effective operations of two churches under the plan of missionaries individually supported.

First. A certain church located in a neighborhood where the church-going habit had been greatly neglected, and whose membership was very poor, gave an average of only \$70 annually to missions. A young lady who had grown up in the church and who was very much beloved gave herself to foreign mission work. (And let me say, parenthetically, that every church should be ambitious to have some of the choicest men and women of its membership become missionaries.) At once, out of love to her, this church, in its poverty, subscribed the whole \$500 required for her support. It was personal devotion that furnished the motive, and the church is now all aglow with missionary interest; and wants to know every month the news from its representative. Even the little children have caught the spirit and a missionary band has been organized among them. And the story does not end here. So far from their generous gift to missions reducing interest in other directions, it has actually increased it. The church continues the support of the missionary, the interest has steadily increased, God has honored their faith and blessed them.

Second. A church in the suburbs of Philadelphia gave an average annual contribution to foreign missions of about \$140. The pastor was missionary in spirit. He led his people to consider the question of supporting a foreign missionary. Pledges were solicited among the membership with the somewhat astonish-

ing result that \$2,500 was subscribed. Instead of sending one missionary they sent two, and the glorious work has been steadily maintained for twelve years.

And now, in conclusion, the greatest difficulty confronting us in our missionary work is that only a comparatively small fraction of the church membership have enlisted in the work by giving of their substance. Only thirty per cent of our membership have contributed to the cause, leaving seventy per cent (be it said to their shame) who have given absolutely nothing, and only a small part of the thirty per cent have given with any degree of regularity. And this, my brethren, furnishes a sad commentary on their spiritual life. If we had the love of Christ in our hearts we would give cheerfully, and with becoming liberality, to the cause for which he died. Do you ask, how shall we increase our contributions? I reply, by increasing the number of givers; by arousing, in some way, those of our membership who form a part of the seventy per cent who have not given anything, and those of the thirty per cent who have failed to give regularly.

1. Let each one give something, however small it may be, for the support of our missionary and for other general missionary work.

2. Let each one give systematically. The Scriptural plan is to lay by on the first day of the week. Our giving should be characterized by the same regularity with which God bestows his blessings upon us. Systematic giving is essential to success. We are too prone to give just as it happens, or just when we feel like it.

3. Let each one give according as the Lord has prospered him. A proportionate part of one's income should be set aside as sacred to God and offered as an act of worship. The Scriptural plan is to give one-tenth. "The tithe is the Lord's." In giving a tenth we are simply returning to God that part of our increase in material possessions which belongs to him. As the tax we pay to the government under which we live is an evidence of loyalty, so the tenth given to the Lord is expressive of our sincere allegiance to him as King. And when it is considered that every good and perfect gift comes from God—health, strength, food, rain, sunshine, and even the breath of life, does it not seem eminently fitting and right that we should render unto him, in gratitude of heart, at least one-tenth of our income for the promotion of his spiritual kingdom in the world? Oh, that we might be lifted above selfishness, and become large and great enough to forget ourselves in the service of God, being ever mindful that the more of our lives we give to others, the more happy our own lives become.

### The First Church.

With much interest I have been noticing the articles on the church question which have appeared in this paper. It is not my purpose to enter into this controversy. But from a desire to aid, if possible, in the searching and finding of truth, I have been impelled to write this article. Brothers S. W. Hampton and C. C. Brown have asked for definite Scriptures showing that the church was established before the day of Pentecost. To my mind these can be easily given.

Let it first be determined who was to establish the church. Zech. 6: 12 says, "And speak unto him saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place and he shall build the temple of the Lord." See also Dan. 2: 44. Christ was that God of Heaven or The Branch (Isa. 9: 6). "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, The Prince of Peace." Also from Luke 2: 11; John 1: 4, and John 14: 10, it can plainly be seen that the God of Heaven referred to was the Christ mentioned in these latter verses. Now, let us see if he did organize a church. 1 Cor. 12: 28 records the fact that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Thus, it is clear that the apostles were not only first in order but they were set in before the gifts of miracles or that of tongues, and they did not have the gift of tongues before the day of Pentecost. Therefore, they were set in the church before the day of Pentecost. In Eph. 2: 20 we read: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Notice again that Paul gives us the order in which the church was established, mentioning the apostles first, and secondarily the prophets, doubtless referring to the seventy who had been sent out. The Scriptures give no account of a prophet or teacher of any kind being added on the day of Pentecost. Jesus, in selecting his apostles and prophets, or the seventy, chose them exactly in the order set forth in the foregoing verses,

Mark 3: 13 15, "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." Luke 6: 13, "And when it was day, he called unto him his disciples and of them he chose twelve, whom he also named apostles." Luke 10: 1-17 gives the account of the sending forth of the seventy as preachers, prophets, or teachers, and this order exactly corresponds with 1 Cor. 12: 28 and Eph. 2: 20 as to the establishment of the church.

Let us see, now, if this was really the organic beginning of the church. What is meant by the term church? The word church literally means an assembly, or "the called out." Luke tells us that Christ went into the mountain and after spending the night in prayer he called unto him his disciples. He ordained twelve whom he also named apostles. From this we first have an assembly or the called out. This, we have seen to be a church. We also see the work of organization in his naming twelve which was a title of office. Paul says this office was the first set in the church. What does the word ordain mean? Webster gives the meaning, to appoint or decree. Doesn't it have essentially the same meaning as to organize? If so, then have we not found the organic beginning of the church? This view is sustained from the fact that Christ began to call them "the light of the world," "the salt of the earth," and his references to them ever afterward show that he did consider them a church from that time forward. Matt. 18: 17 shows that there was a church, and that Christ and his apostles understood it as such. Christ would not have advised them to arraign a disorderly member before a church when there had not as yet been any church established, for they would not have had the remotest idea what he meant by a church. The fact that he had commissioned them to preach clearly sustains the idea that they had been organized into a church, else Christ had two commissioned bodies to preach his gospel.

The Lord's reference to his disciples in his prayer as recorded in John 17, shows that they had been organized into a church. He says they had been called out and commissioned. He speaks of them as a collective body.

The fact that the Lord's Supper was instituted in the church before his death shows that his church had been organized prior to Pentecost, else the Lord's Supper was instituted outside. If it was, no one has a right to bring it into the church, and it would not be a church ordinance.

The conduct of the disciples in electing Matthias to take the place of Judas, shows that they understood themselves to be organized into a church with officers. Peter quotes the Psalmist, saying, "His bishopric let another take," which shows that he understood that they had been organized into a body with officers, and Matthias had been selected to fill an office vacated by Judas. Could we imagine an office without an organization of some kind in which to hold it. Peter would have been very premature in having officers elected previous to the organization of the church if it was not organized until the day of Pentecost. Besides this, there is not the slightest reference to the organization of a church, the election of officers, or anything else that could be interpreted to teach that a church was organized on the day of Pentecost.

Brother Brown says that Brothers Ball and Oakley both agree that to admit that the church was set up on the day of Pentecost would be too strong a leaning toward Campbellism. I have not understood either of them to say any such thing, but to admit this theory would be to accept a doctrine wholly unsupported by the Scriptures. It is for this reason, and not for fear of Campbellism, that we antagonize the Pentecost-church theory.

From the foregoing points I have shown that the God of heaven was to establish a church, that Christ was the God of heaven referred to, that the order in which the God of heaven established the church was apostles first and then prophets, that Mark and Luke clearly disclose the method of procedure in the organization, that Christ everywhere referred to the disciples as the church, that they preached the gospel, maintained discipline, and observed the Supper and elected an officer to fill a vacancy, and to this it may be added that they received the great commission to go into all the world. It is necessary to say that if a church was organized on the day of Pentecost it had no commission to preach the gospel, because there is not the least hint that, on that day, anybody was commissioned to do anything. To my mind, these facts are convincing that Christ did organize a church during his personal ministry and before the day of Pentecost.

Jackson, Tennessee.

ALONZO NUNNERY.



## The Atonement.

BY S. E. JONES, D.D.

To brethren Smith and Bayless:—Said brethren think they have found vulnerable places in statements concerning the atonement in the BAPTIST AND REFLECTOR of June 19th.

## I.

Brother Smith (Wright) finds Calvinism, which, to him, is a sufficient argument against some of the statements. I find that to be the usual method of objection. The objector gives a name to a creed and then pronounces the creed wrong because it can be named. I lay no claim whatever to Calvinism. I am willing to believe, and do believe, any truth Calvin taught, but I am not a Calvinist. I go farther back. Christ and Paul were before Calvin. I find my faith clearly, definitely stated by these.

Brother Smith does not believe that God the Father sovereignly gave a people to his Son, Jesus Christ, to be quickened, justified, sanctified, and glorified, without any foresight of any faith or good works of them moving him thereto. In this the brother differs from Jesus and Paul and, I may say, from Calvin.

If he will carefully examine the article again (mine of June 19th) he will find that no limit is set to the merit of Jesus Christ's death; none to God's love. He may see, too, clearly stated, why sinners are lost. If he can give any better reasons for the salvation of some and the condemnation (eternal) of others, my obligations to him will be increased a thousand fold.

## II.

Brother Bayless finds contradictory (?) statements in the article. The contradiction is simply from his standpoint, not from the premises stated.

He needs to read carefully again. I think the article may be read again and again without doing any violence to one's acuteness. It is objected that Christ is not the only law to the sinner. The connection shows in what sense he is the only law. This, Brother Bayless seems to misinterpret wholly. Christ is the only law of pardon; all authority, all judgment, everything has been committed to him. Even the heathen, who have never heard of him, are to be judged by Christ and by the gospel (Rom. 2: 16; Acts 17: 31). The law finds its fulness in Christ. He kept it perfectly in his life and met all its penalty in his death. So the law, which is holy and good, finds its perfect exponent in Christ.

There never was any thought in my mind of abrogating the law. That is impossible. But the law was "weak through the flesh." It could not secure that which it commanded, viz.: obedience.

The present administration of the divine government is not legal but mediatorial. God, the Father, has, so to speak, made a complete transfer of the divine government over to his Son (1 Cor. 15: 24; Matt. 28: 18; John 3: 35). There is no way to save a heathen except through Christ. If so, why preach to him? Still, the heathen nations will find in the judgment their condemnation growing out of that purity and holiness of God having its best expression in Jesus Christ.

Are people who are brought up in a gospel country condemned and lost finally for not keeping the law? In John, third chapter, eternal condemnation seems to be based wholly on unbelief. The reason assigned for a present condemnation is the rejection of Christ as God's mercy to them (unbelievers), John 3: 18, 21.

We are not commanded to preach the law, but the gospel. The gospel reveals the sinfulness of men more than the law. Christ is the gospel and the only law to the sinner. Paul speaks to the same effect, in Romans, of "the law of faith." In Hebrews, Christ is "the author of eternal salvation to all who obey him." Christ is now the King of kings and Lord of lords. There is but one will in the universe, one authority. Believe on the Lord Jesus Christ. He is righteousness to the believer. He is condemnation to the unbeliever. He, who was appointed of the Father, also purchased all by his obedience and death. So that as all roads centered in Rome, the law, everything centers in Christ. If he met the demands of the law, it was in his own right. He fully met its claims, and so he holds all its curses and blessings in his own hands. He is, therefore, sovereign, and "quickens whom he will."

Will Brother B. or S. say that Christ is the substitute of all sinners? Can any sinner perish for whom Christ made himself the substitute? If Christ did substitute himself for all sinners, is not Universalism true? But if he died in a specific sense for the sheep, if we all, like sheep, have gone astray, and the Lord hath laid on him the iniquity of all, is there not a sense in which he, Christ, died for men that did not insure their salvation? If it is contended that he died for all in the same sense, then what about all of Is. 53?

## The Atonement—Query and Answer.

In your paper of July 17th, Bro. C B Waller refers to my recent brief article on the atonement and propounds a query. He quotes my words that "the doctrines of predestination and election are to be fully accepted as taught in the Bible," and asks me to harmonize them with my further statement that "God lets all men have their own way in choosing whether they will serve God or Baal."

These great doctrines of God's election and man's freewill have never yet been harmonized or reconciled according to man's finite understanding. Yet we find both plainly taught in God's Word. Therefore, we can only believe. Even the great apostle Paul, himself, when writing on this very subject, in ninth chapter of Romans, and replying to men who say: "Since God extends mercy to whom he will, and hardens whom he will, why does he yet find fault with men?" can find only this to say: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?" This is all the great apostle could answer. And if he could not lucidly harmonize these doctrines, what hope is there for my doing so? I don't suppose it will ever be made any plainer to us in this world. All we can do is to reverently accept what God's Word teaches, and leave it with him to give us more light in his own good time. Moreover, predestination is God's part, as I said before. We have nothing to do with it, but to believe and find comfort in it. Our part is to use that volition he has given us, that free agency, to which the Bible makes a thousand references, in serving him willingly, joyfully, freely, as obedient children delight to obey, honor, and serve a good and loving father. We exercise this freedom of will daily and hourly in the ordinary affairs of life. And the Bible plainly tells us how we are to exercise it in performing our duties to God. It is dangerous for men to tamper lightly and unwisely with "predestination," and, in the face of their daily experiences, and God's Word, permit themselves to think that God has fixed their fates for the future existence, and that there is nothing for them to do about it one way or the other.

For what I mean by "the doctrines of predestination and election, as taught in the Bible," I refer the brother to Romans, chapter 8, verses 28, 29, and 30; Ephesians, chapter 1, verses 4, 5, and 11; 2d Thess., chapter 2, verse 13; 2d Tim., chapter 1, verse 9; 1st Peter, chapter 1, verse 2, and chapter 2, verse 9.

S. W. HAMPTON

Memphis, Tenn.

## Some Hints for Brother Jordan.

In your paper of July 3rd Brother W. A. Jordan has an article on the "Moral Law," in which he takes issue with a statement made by myself in the BAPTIST AND REFLECTOR of February 20th. Brother Jordan's attempt is positively funny, not to say ludicrous, and bears the earmarks of hasty preparation and a superficial grasp of the subject in hand. He tries to discuss a theological subject and quotes not one single passage of Scripture. He quotes Wayland, (Moral Science, I suppose) and tells what Wayland says, but makes no appeal to the Word of the Lord. He thinks I "made a statement calculated to mislead and do harm: 'We are not under the law of the ten commandments.'" In the first place, he has misquoted my words. The language referred to reads: "I make bold to say that the Christian is not under the law of the ten commandments." The sinner is under the ten commandments and, hence, is condemned already, but I would get on the housetop and shout to Christians all day long, "Ye are not under law but under grace." and I think I would be Scriptural. What does the reader think?

The brother seems to think I am preaching Antinomianism in the statement referred to. Let the reader judge from copious quotations from the same paragraph in which the objectionable words are found: "Neither do I hesitate to affirm that no man can keep the decalogue. It is difficult to speak at this point without being misunderstood, or giving 'an occasion to the flesh,' therefore, permit me speedily to observe: 'The righteous also shall hold on his way.' The citizens of the kingdom must persevere in holiness of life, and they who do not are 'bastards and not sons.' Let no one who is living in wilful sin gain any comfort from the doctrine of free grace. If some have mistaken our liberty in Christ Jesus for license to the flesh, let them know that they must 'bring forth therefore fruits meet for repentance,' or forever perish." "The Christian's standard is Christ the Lord, and we should daily

seek to approach our perfect model." "Then, to sum up, believers should live clean, pure, and intensely holy lives, and live them 'by the faith of the Son of God,' and not in everlasting dread of the Mosaic law, either ritualistic or moral." Then, the closing sentence of the article, "Don't drum in my ears, please, that infernal doctrine that grace begets godlessness, that liberty breeds license, that love issues in lawlessness." That is so plain that he who runs may read.

Our brother affirms that I am 'neither Scriptural nor correct,' as if I could be one and not the other. To see that he is "neither" is easy, since he made no appeal to the Scriptures save through an interpreter, and since his arguments are in plainest conflict with passages already quoted and others to follow.

So far as I have examined the original he is correct in saying that "nomos" is the only word used to express the idea of law. It is the one commonly used, at any rate. But he errs in this: "Paul is combatting the Judaizing idea that the law (especially that feature of the ceremonial law known as circumcision) must be kept to be saved." The clumsy English is not the only fault of that utterance. Circumcision was not the only heresy of the Judaizing party. They said: "Ye must be circumcised and keep the law of Moses" (Acts 15: 24). More than ceremony was involved in the contention, as the decree of the council shows: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well" (Acts 15: 29, 30). This was the finest place in the world to have said that the Christian is still under the decalogue, but that council by the authority of the Holy Spirit refused to say it. "For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10: 4). ("End means termination"—Stiffer in loco.) Brother Jordan would erroneously insist that law here means "ceremony and circumcision."

The Christian is righteous without the law—not, however, without doing the things contained in the law, for it is good, "spiritual" and "holy"—but this righteousness is obtained through union with Christ. Men are not only justified through Christ but sanctified through him.

Paul says (Gal. 2: 19): "For I through the law am dead to the law, that I might live unto God." I never heard of any kind of law controlling a dead man. Those who are under the law are not alive unto God. When a man is dead his friends come and give him sepulture. When God's law kills a man grace comes and buries him to the law and makes him alive unto God. Brother Jordan seems to have no just conception of what the function of the law is. If it were true (thank the Lord it is not) that Christians are always subject to the decalogue, as their master, not a human being in Christendom could be saved. Because that condition supposes a perfect life. The law doesn't 'know our frame and remember that we are dust'—that is mercy. "If righteousness come by the law then Christ is dead in vain." If the Christian is amenable to the law, why have a Savior? If I must answer to the law for my sins, Christ can do me no good. He has not "redeemed us from the curse of the law, being made a curse for us," if we are still its subjects. Redeem means "to buy back," "to set free," "to reclaim the lost possessions." I do say, and repeat, without apology or fear of successful contradiction, that the Christian is not under the ten commandments, because to say anything else "takes away my Lord and I know not where they have laid him."

I care nothing for Bro. J's. quotations from Wayland's Moral Science (?) for all the things that I have read preached a work salvation and are devoid of the doctrine of the atonement.

To be sure, we should do the things in the decalogue, but we should do them Christward and not lawward.

"Wherefore, the law (ceremony and circumcision?) was our school-master to lead us unto Christ that we might be justified by faith, but after that faith is come we are no longer under a school-master" (Gal. 3: 24).

1. The law is a schoolmaster to lead us to Christ.
2. But after conversion ('faith is come') we are no longer under a "school master," the law.
3. Therefore, "the Christian is not under the law of the ten commandments." *Quod erat demonstrandum.*

Jordan says the Christian is under the law; Paul says he is not—I will take Paul's side of the controversy.

L. E. BARTON

Suffolk, Va.



### Chautauqua, New York.

It would be difficult to exaggerate the merits and attractions of Chautauqua. I have found it delightful and profitable.

In addition to the sermon on Sunday, 13th inst., Dr. Whitman spoke at 10 a. m. on the five days following. Dr. Hulley, of Bucknell University, who is also a Baptist, was perhaps the most prominent speaker of the past week. He not only lectured on Ecclesiastes, Song of Solomon, and the minor prophets, but gave lecture recitals on Kipling, Browning, and Dunbar. He speaks pleasantly of his visits to Montezuma for four years, where he lectured on the Bible.

Each of the leading denominations has a house here in which denominational meetings are held—Wednesdays at 7 p. m. and Sundays at 10 a. m. The Baptist house is one of the best on the grounds and is presided over by Miss Hackley, of Georgetown College, Ky. A reception is to be given to the Baptist people in this house next Wednesday evening. The services last Sunday were conducted by a minister from London, Eng., and to-day by one of the professors of Colgate University. These meetings are unique, as well as interesting. While the people come from all parts of our country, and some from other countries, and are strangers to each other, yet there is glorious fellowship.

Sunday evenings here are given to sacred concerts. There were perhaps 6,000 people present to-night and it was inspiring to join with the chorus of 300 voices, and about 6,000 other Christians from all parts of the earth, in singing "Onward, Christian Soldiers." Some of the best soloists of America are here and are heard on these occasions.

The concerts given during the week are an attractive feature of the Chautauqua to the music loving people. I was glad of the privilege of hearing that master, Mr. Sherwood, of Chicago, play the piano.

Booker T. Washington was here yesterday and was accorded the largest and most enthusiastic hearing given any speaker so far this season. His visit comprised about two hours. He came in a rush, spoke for an hour, got his supper at the Athenaeum, and hurried to meet another engagement. It was hard for me to decide which was the greater attraction, Booker T. Washington or Niagara. I decided in favor of the latter and, although "the rains descended and the floods came," I spent six hours in gazing, with rapture and reverent awe, upon the wonders of Niagara.

My friend, at whose invitation I came, has been here most of the time and has contributed much to the delight of the visit. Prof. Moore, of Mars Hill, N. C., has been my constant companion, and we both regret that we must so soon turn away from the attractions of Chautauqua.

J. T. HENDERSON.

Chautauqua, N. Y., July 20, 1902.

### From Georgia.

Through your kindness it gives me great pleasure to report to my friends in Tennessee, occasionally. I am glad to say that, while my church has recently given a good many of its members to help constitute a new church in one of our growing suburbs, the work is in good shape, and we are hoping for better things to come.

My church has granted me a vacation, and I am arranging to be away during the month of August.

I will supply the Second church, Atlanta, for five Sundays, spending the week days with my family in the delightful town of Marietta, Ga.

The summers here are long and hot, and our pastors hail with joy a sojourn among the hills. Bro. Melton, of the First church, joins his family in Virginia next week and will visit Baltimore and Philadelphia.

I have recently assisted Bro. J. I. Ayres in a meeting at Elloree, S. C. He was some years ago in charge of the musical department of Brownsville Female College but resigned to enter the pastorate.

Carson and Newnan College has sought and secured his services as musical director, and he will shortly move his family to Jefferson City. The College is to be congratulated on securing the services of such an accomplished music teacher. No school in the South will have a better one.

Bro. Ayres is considered one of the best preachers in his State, and his people regret very much to see him leave.

We thank Tennessee for giving us Bro. O. C. Peyton who comes to the First church, Dalton. He has an important pastorate and will, no doubt, do a good work. With few exceptions the churches throughout the State are supplied with good pastors and are doing well.

I hardly think the brethren at large need feel any uneasiness about the Diaz matter or anything else

intrusted to the Home Board. Those who know and love the members of the Board as I do feel safe in leaving most matters to their good, consecrated judgment.

God bless and prosper the brethren of Tennessee. I love them all, and may come to live among them again some day.

R. L. MOTLEY.

Augusta, Ga.

### A Parting Word, It May Be.

Grant me space for a brief interview with a few relatives, and some friends yet surviving, in Middle Tennessee, especially, though not confined to that division of the State.

I was born in Robertson County, born again, baptized and commenced to preach in Davidson County. Of these three happy events the first and second occurred in April, 1845, and the third just two years later, in 1847, or fifty-five years ago.

In the winter of 1853, and coming in of 1854, I contracted a deep cold, since which I have experienced not a well day. Thank God I have been able to work through all those years till six months ago when I had to surrender my work to other hands; have likely preached my last sermon, and now await the summons to come up higher. The indications are that I am near the end of my pilgrimage, and any day now may be my last. I am within a few days of my seventy-third birthday, and passed my golden wedding two years ago. My hands hang down and my "knees are feeble," but my life has been a happy one, and I hope the world is no worse because I have lived in it. I have been happy in the family, in the church, with my friends, with my Savior, "who is formed in me the hope of glory."

There are not many on the train who were aboard when I went aboard, but my fellow-passengers, now, are my friends and I love them, and I ask you all to pray for me to have grace and strength to the last.

"Through many dangers, toils, and snares, I have already come;

'Tis grace has bro't me safe thus far, and grace will lead me home."

Yes, I can truly say, "By the grace of God I am what I am."

"Grace all the work shall crown, through everlasting days.

It lays in heaven the topmost stone, and well deserves the praise."

W. N. CHAUDOIN.

LaGrange, Fla.

### Washington Letter.

Perhaps the Baptist hosts of Tennessee would enjoy a few lines from this "far North State."

Our two Associations for West Washington have just been held, and the reports from the churches were cheering, showing progress along all lines of work. In the Puget Sound Association there were 347 additions—137 were by baptism, while last year there were only 66 baptisms.

The future is encouraging for this Associations.

The Northwest Association is the strong Association of the State. It includes thirty three churches, covering a very large territory. The reports showed 165 additions by baptism and 441 by letter, making a net gain of 463 over last year.

This has been the best year in the history of our Baptist cause in this State; the Lord has done great things for us.

Forty-three missionaries have been under appointment during the year and the fields are ripe for harvest.

There are ten large towns in West Washington and many villages and country places that doesn't have a Baptist church in them.

If it were possible for our great Baptist host both North and South to cast their eyes upon the great destitution of this State and see the need of the gospel, surely they would give more to home missions.

There is room for 100 missionaries and all could be kept busy if we just had the money to help sustain them.

The growth of our State is wonderful; people are coming from all directions and settling here.

The climate is ideal and the soil is very productive.

It never gets hot nor cold here; just pleasant all the time, and the greatest place to eat and sleep in the world.

I start on my second year as pastor of the First church of Snohomish. Of course I believe I have the best church in the State.

During the past year the Lord has given us thirty-seven additions and the church has met all expenses promptly, giving over \$150 to missions.

The church to show their appreciation of their pastor voted him a three weeks' vacation and raised his salary \$150 for the ensuing year. We will visit different points on the Pacific Ocean, sailing across the Strait of Juan De Fuca to the Vancouver Islands also go around Cape Flattery taking in a part of the great ocean.

We are happy here in the work of the Lord and appreciate our opportunities of doing his work.

I ask an interest in the prayers of all my Tennessee friends, that I may be useful in the Master's kingdom.

S. M. McCARTER.

### Chattanooga First Church.

Several events of unusual importance have taken place, recently, in the First church, of which Rev. J. Whitcomb Brougher, D.D., is pastor. On Easter Sunday, in less than a half hour, \$3,500 was pledged for the payment of the church debt. This money was paid in within thirty days and on May 27th, a grand jubilee service was held, at which time the mortgage was burned, amidst great rejoicing. Rev. T. T. Eaton, D. D., of Louisville, Ky., delivered the crematory address. The successful accomplishment of this object was due in large measure to the energy and splendid executive ability of the pastor, Rev. J. Whitcomb Brougher, D. D., and as a token of their appreciation of his work, not only in this matter, but during the three years of his pastorate, the church has voted an increase of \$500 in his salary and adopted an elaborate testimonial, expressing their high estimate of his character and work. The action was unanimous and enthusiastic, the whole church being united in their love for their pastor and the desire to honor him. Over four hundred have united with the church since the present pastorate began and several new lines of work have been undertaken and are being successfully carried on. A Boys' Brigade, the first in Tennessee, and a Girls' Christian Association have recently been added to the list of societies and are doing excellent work. The pastor has been preaching two very helpful series of sermons, one on "The Model Prayer," at the morning services, and on "The Ten Commandments in Modern Life," at the night services. Electric fans have been placed in the auditorium of the church, and, in spite of the hot weather, the congregations continue to fill the church to overflowing. After-meetings are held every Sunday night the year round and baptisms are frequent. Dr. Brougher is to be one of the speakers at the Moody Bible Conference, Northfield, Mass., in August, and will supply the pulpits of several of the prominent Baptist churches of the North during the month.

E. M. H.

### Holston Association.

This Association convenes with the River Bend church August 5, 1902.

Those expecting to attend by railroad will stop off at Bristol, Tenn., and take the Holston Valley train, which leaves Bristol at 7 and 10 a. m. and 1 and 3 p. m.

Station to get off at is Emmett. I. S. BOYD,  
Clerk, River Bend Church.

I offered my resignation yesterday as pastor of the Fifth Street Baptist church to take effect the 1st of Sept. My health has broken down and having had led to hire supplies for the past two months, and with no promise of being able to preach soon, I retire from the pastorate with the hope of a more speedy recovery. The church is a promising field for the right man. It is with sorrow that I retire from a work so dear to my heart and from a field so promising of reward.

S. A. OWEN.

I preached Saturday at New Middleton for my father. Bro. Mann, the State missionary, preached for us Sunday. We had good services both days. I will preach next Sunday night at Rocky Branch; may God grant us a blessing there. Brethren, let us wake up to missions and to all of our duties as the children of God. Let us take old Tennessee for Christ, and work more for the Lord. May the sunshine of gentleness sweep over our country, and bless us all. Amen.

J. H. OAKLEY.



## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

North Edgefield.—Bro. S. M. Gupton preached in the morning on "The Ark of the Covenant," and pastor Sherman preached at night on the third commandment; one profession.

Belmont Mission.—Thirty-six in Sunday school; Bro. S. M. Gupton preached at night.

Central.—Bro. W. C. Cleveland preached in the morning to very good congregation.

Immanuel.—Pastor Ray preached in the morning on "Being Independently Rich," and preached at night the union sermon on "Program For Effective Living."

Third.—Pastor Golden preached on "Lot's Self-inflicted Loss," and "Man's Mistake in God-making," 87 in Sunday School; 112 in Summer Street mission.

Edgefield.—Pastor Rust preached on "The Use of the Mind in Religion." One received by letter.

First.—Pastor Burrows preached on "The Disciple Whom Jesus Loved," and on the street in gospel wagon in afternoon. One approved for baptism; the bonded debt reduced \$1,000.00.

Murfreesboro.—Bro. Van Ness preached on "The Life That Now Is and That Which is to Come."

Dr. Frost worshiped in Knoxville Sunday.

Centennial.—Pastor Stewart preached at both hours on "Members of One Body," and "Honoring Parents," good B. Y. P. U.; 115 in Sunday school.

Dr. Holt preached at the First church, Knoxville, at the morning hour; subject, "Pray ye the Lord of the harvest to send forth laborers into the harvest."

Seventh.—Pastor Wright preached at both hours to large congregations; subjects: "Seek Wisdom From Above," and "God's Call to Sinners;" one baptized; one approved for baptism and one profession. A special meeting of the men of the church in the afternoon.

Newhope.—Bro. Trice preached in the morning, and in the afternoon at the Soldiers' Home; good service.

#### Knoxville.

Third.—Pastor Murrell preached at both hours, morning subject: "The Secret of Human Happiness" (John 13: 17); evening subject: "Lot's Wife as a Warning" (Luke, 17: 32). 167 in Sunday school. Good Mission Sunday school.

First.—Bro. Holt preached in the morning. Pastor Egerton at night. One baptized; good Sunday school.

Second.—Bro. Spilman preached in the morning: "The Love of the Holy Spirit." Pastor Jeffries preached at night: "Ruin by Thoughts." 331 in Sunday school. A fine session of the Sunday School Association at 3 p. m. Addresses by brethren Spilman, Holt, and Bailey, of Nashville.

Holeton Baptist Association meets with the River Bend Baptist church at Beidleman, six miles east of Bristol. Hacks will carry all from Bristol to the church and return at a very low rate.

GEO. P. CROUCH, Clerk.

We closed our revival at Gardner Sunday evening with thirty-three additions. Began our meeting at Mt. Pella last night with fine outlook. Bro. Fleetwood Ball will reach us to-day for service.

I. N. PENICK.

#### Martin, Tenn.

I have just closed a meeting at Malesus. Brother E. L. Watson assisted me. We had a good meeting and God's Spirit was with us in its convicting power. Christians realized that it was "high time to awake out of sleep," and sinners asked to be prayed for. Seven conversions.

C. W. KNIGHT.

#### Malesus, Tenn.

Our pastor, Rev. E. H. Yankee, preached to a good congregation Sunday morning, subject: "Death-bed scene in the palace of the king; or, a soldier's advice to his son;" night: "God's care for his poor children." One brother remarked that we were having more pure, straight gospel given us now than we had had for a long time. The more we know Brother Yankee the better we love him. A good Sunday school. With many kind wishes for the BAPTIST AND REFLECTOR.

#### McMinnville, Tenn.

A MEMBER.

Last Sunday night I baptized three candidates into the membership of our church. Last night the church granted me a month's vacation, which I will spend in the State of Missouri. At the solicitation of Dr. Manly J. Breaker, Secretary of Home and Foreign Missions, I will make a missionary tour through Southern and Central Missouri, making thirty different points and covering a distance of more than 1,000 miles. I will visit Associations and other points, representing the Boards of Home and Foreign Missions. I hope to be able to do much good for the cause on this tour. Will write something of my trip to the BAPTIST AND REFLECTOR on my return, which will be the 1st of September.

Charleston, Mo.

W. ALEX JORDAN.

The meeting held in our church by Brother U. S. Thomas closed the last Sunday in June. Brother Thomas preached with great power for three weeks. We had afternoon meetings for men only at the court house near the business center of town. Several were converted there and at Brother Thomas' room at the hotel. About twenty-five professions and ten baptisms to date, with several more to follow. The Mormons were in town in force. Two who were loitering at the same hotel came to Brother Thomas' room to discuss religious matters. In a short while Brother Thomas had them on their knees praying for them. They left hurriedly and sought no more interviews. Our church was greatly revived and God greatly blessed us.

Greenville, Tenn.

E. K. Cox.

On the 22nd of this month, in the home of the bride, I performed the marriage ceremony which united Mr. John H. Tate and Miss Jessie Williams in the bonds of matrimony. In every respect the occasion was a most delightful one. Mr. Tate is an intelligent, enterprising gentleman, and a member of Spring Creek church. Miss Jessie is one of our most lovable young ladies and a member of Little Hope church. Many good wishes and tender blessings will follow the young couple. I have just assisted Bro. A. H. Rather in a week's meeting with his church at Forest Grove, Ky. The visible results were not what we hoped for, but it was a good meeting in several ways. There was one profession of faith, one approved for baptism and one joined by letter. Forest Grove is one of our best country churches. It is composed of many intelligent and substantial citizens. Brother Rather is proud of his church and they are proud of him.

H. F. BURNS.

My trip to Mexico, including the time on the train, was from June 11 to July 19. A daily prayer of mine was that I might have eyes to see, ears to hear and a heart to understand. My experience was very pleasant and instructive to me; and in no distant future, as occasion may demand, I will give our readers some share of them. On my return I found occasion to be grateful for some contributions which had been sent in for ministerial education. While the total amount was only \$10.65, yet I am truly grateful. But, brother pastor, let us think over this matter. A new year is approaching, and an indebtedness still embarrasses the Board—an indebtedness contracted for what the denomination is enjoying now, and will continue to enjoy for thirty years to come, directly and indirectly, no doubt until the end of time. May God help us to love the church our Lord founded and is still building. Remember that the present treasurer of the Ministerial Board at Jackson, Tenn., is J. C. Edenton.

G. M. S.

I began my first meeting of the season at Selmer, Tenn., on the 1st Sunday in July, where I had the assistance of Bro. J. W. Dickens. This is a church that has been doing without a pastor for sometime, and it was a very hard field of labor. Bro. Dickens did us some fine preaching; and, while we had little visible results, good was done in the reviving of the church. We hope to see it a bright light in the Association. The meeting closed on Monday night, July 14th. I then went to McNairy and was associated with brethren Curry and Perry, where a great outpouring of the Spirit was felt. I am now just returned from my meeting at Cedar Chapel, a mission point near Whiteville, where I began the meeting on the 3rd Sunday. Dr. Inman was with us a part of the time and did the preaching. The meeting closed on the following Friday night with eight conversions and a great number of sinners asking for prayer. We had instances of a man and wife and grown son and daughter, or a "man and his household," asking for prayer. May the Lord richly bless all of his servants in their efforts to lead souls to Christ. Brethren, pray for us; we need your prayers. We hope to see the editor with us at Clover Creek on Sept. 6th.

O. W. STUMPH,

Bethel Springs, Tenn.

Colporter.

### Married.

Saturday evening, July 26th, in the parsonage of Rowan Memorial Baptist church, Memphis, Mr. George Parke and Miss Zetta Hollis were made man and wife, by Rev. R. Morrell Richardson, in the presence of a few intimate friends of the contracting parties. All wished them great joy and abundant happiness in their matrimonial life.

### The Duck River Association.

This Association will meet with Charity church, Moore County, Tenn., thirteen miles south of Shelbyville, on Friday before fourth Sunday in August, 1902. No delegates will be conveyed by the church from any railroad station. Ample arrangements are being made for the entertainment of all who come by private conveyances. All those who arrive on Thursday will please come to the church, where they will be cordially received by the committee.

R. P. McPHERSON.

Fayetteville, Tenn.

### Monument for Rev. Jesse Baker.

Many of the friends of the late Jesse Baker have expressed a desire to see a suitable monument placed over his grave.

The Baptist church at Alpha has voted to contribute \$15 00 for this purpose. A committee was appointed, consisting of R. M. Bales, Jesse Sunderland, and W. N. Johnson, to look after the matter.

Bro. Baker served this church most faithfully for about eighteen years, and we are glad to thus express our respect and love for the memory of this great and good man.

Do any other churches, which were served by him, desire to join in the undertaking?

Many individuals perhaps would like to do so.

Bro. Baker worked faithfully and earnestly and his labors were a blessing to many hearts and homes. Brethren, he baptized your children, married many of them, and buried your dead. Let us keep alive his memory. Let us all join hands and erect this monument.

I wish to show in the BAPTIST AND REFLECTOR the progress of the work from time to time.

Write me at Jefferson City, Tenn.

R. M. BALES, Chairman.

### Andersonville Institute.

Since my last writing two vacancies have been filled in the faculty of the Andersonville Institute. Rev. Arthur J. Foster has been elected to succeed Prof. W. L. Gentry, and Miss Nannie R. Lowe has been elected to succeed Miss Nola Harless. The two teachers retiring from our faculty had the sympathy and hearty support of the trustees and the confidence and love of the students.

Rev. Arthur J. Foster who succeeds Prof. Gentry comes to us as no experiment but as a public servant who has been tested and tried. He has been educated at Carson and Newman College and at the Southern Baptist Theological Seminary. Last year he served the Clinton Association as its missionary and in that capacity won the respect and love of our people generally. Great things are prophesied for, and expected of, him in his new work.

Miss Lowe, who comes to us from West Virginia, is likewise no experiment. She is a scholarly young lady, being a graduate of several institutions. She also has taught with decided success. We consider ourselves very fortunate in being able to get two teachers of such character and ability.

Two weeks ago I presented the claims of Andersonville Institute to the members of Beech Grove church. The heartiness with which they responded did the heart good.

For the past two weeks I have been visiting the teachers' normals of Anderson, Campbell, and Union Counties. In the three counties I found about fifty students and ex-students of Andersonville Institute who expect to teach public schools this fall. When at Jacksboro, the sad absence of Jonathan Lindsay was only too evident. Beginning the eighth and ending the eleventh of August, there will be a missionary campaign conducted in the Clinton Association. We shall begin at Fincastle and end at East Fork. Among the prominent men who will speak and preach, I shall mention only two, Rev. A. J. Holt, D.D., and Rev. R. M. Murrell. Great things are expected from these meetings. The Clinton Association is attempting great things for God, and we believe that it will accomplish great things.

We wish publicly to invite Editor Folk to join us in our missionary campaign.

C. T. CARPENTER.

Andersonville, Tenn.



## Missions.

### MISSIONARY DIRECTORY.

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

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

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

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

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

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

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

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

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

### WOMAN'S MISSIONARY UNION.

#### Program for August, 1902:

Plan for gaining at least one new member each month. Prayer and perseverance will accomplish wonders.

1. The Lord's Prayer in concert. Remember "thy kingdom come" means Foreign Missions.

2. Hymn, "Speed away, speed away, on your mission of light." G. H., 544.

3. Scripture, the principle of Foreign Missions—John 10: 16; John 3: 16; Acts 1: 8; Matt. 28: 19, 20; Rom. 10: 12, 13. The reward—Gal. 6: 9; Ps. 126: 5, 6; Dan. 12: 4; John 12: 26.

4. Foreign Mission echoes from the Convention and W. M. U. meeting at Asheville. (Leader should make and distribute clippings from July and August Foreign Mission Journal, and recommendations from Foreign Board.)

5. Leaflet: "The Foreign Mission Board—its work and needs." Rev. W. T. Derieux.

6. Chain of Prayer. Praise for what has been should inspire greater desire for what may be through the Foreign Board, our substitutes, ourselves.

7. Hymn: "All hail the power of Jesus' name."

8. Food for reflection. The fields are ready, the workers are ready, where is the ready money? The obligation to evangelize the world speedily is an urgent one. By the liquor traffic, opium trade and other evils of Christian countries, we have increased the misery of the heathen. In China there are 500 heathen to every missionary.

9. Reading: "Job's Legacy." Helen Ames Walker.

10. Business, collection, etc. Plan for observance of Missionary Day by the Sunday school, programs obtainable from Dr. J. M. Frost, Nashville, Tennessee.

11. In closing, read together the 96th Psalm.

Recommendations of Foreign Mission Board to W. M. U., Aug. S. B. C., adopted at annual meeting, Asheville, N. C., May 10, 1902:

"There are no people on earth who ought to be more interested in giving the gospel to all the world than Christian women. Christ is woman's best friend. In every Christian land woman is exalted; in every heathen land she is debased. We rejoice that more and more our Christian women are realizing their high and holy privilege to take part in giving the gospel to all the world. Some of our most earnest missionaries are consecrated women, and many of the best workers in the home land are also women. They are gathering and giving out information, developing new interests and raising funds to send out the gospel of Christ to the uttermost bounds of the earth. Appreciating the consecrated help of our sisters, the Foreign Board makes the following recommendations for the coming year:

"1. That our sisters try to raise enough to pay for the support of the women of our Board who are working in foreign lands. During the past year we have sent out a goodly number of new female workers. We feel that our sisters can give enough to support all whom we employ, and to this end we ask them to raise \$45,000 for the next year.

"2. The 'Christmas Offering' for China has proved a great help to the Board in enlarging the work in that country. China is open to the gospel to day as never before, and we do not think that the sisters can do better than to make their 'Christmas Offering' for the same cause as heretofore. With the wonderful openings in China they could do a great deal of good if they would raise \$8,000 for the 'Christmas Offering' at the close of 1902.

"3. We request that the sisters bring prominently before the Sabbath schools the special 'Missionary Day' which has proved a great help in the past. While the Sunday school prepares literature, it has been with the assistance of the Woman's Missionary Union, and we rely upon our sisters to assist in getting this literature and the interest of the work before the Sabbath schools.

"4. We urge that the sisters impress upon the societies the duty of systematic and proportionate giving, and that they use their influence to bring this subject to the attention of the churches.

"5. The Foreign Mission Journal accomplishes great good in giving out information and awakening interest. The past year we have had a fine circulation of the Journal. Much of this is due to the help of our sisters. We ask them to continue their efforts un-

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til they can get every member in their societies to take the Journal and also every family in each church."

Richmond, Va., May 20, 1902.

Dear Sisters:—As we enter upon the labors of another year, let us, first of all, render thanks to God for his goodness. This is acceptable to God—"praise is comely"—and it is indispensable to that frame of mind which saves us from anxiety and fretfulness and makes us happy in our work. Let us be thankful that none of our missionaries have died; that so large a proportion of them have been kept in health that even their trials have been blessed to their good; that their work has prospered and that the spirit of aggressiveness, as well as of patient toil, is upon them. Let us be thankful for the large number of baptisms and for increasing interest in the gospel on the part of those to whom it is preached. Let us be thankful for the growth in number and usefulness of our native churches.

Let us be thankful that God has blessed our labors. Under his blessings the churches of our Southland gave for the evangelization of the world more than \$175,000. This is not all they could give, not even all they should give, but it is an advance on any previous year; it is good, let us give thanks for it to the God of all goodness. Of this sum you, yourselves, contributed \$34,787.17 through the agency of the Woman's Missionary Union. Let us praise God for it.

Most of all, let us thank him because the spirit of encouragement and hope and strength is upon us all. Whether we look to China, or Brazil, or Italy, or any other of the countries we have entered, we see the missionaries praying and planning for greater things. The spirit of endeavor is upon them. New stations are being opened, old ones are being strengthened, houses of worship are being erected, homes for the missionaries are being built, hospitals for the sick are becoming a reality, while enterprises like our theological training schools and Baptist publication societies bespeak the zeal and hopeful work of our missionaries. Here, in our own country, not only have our receipts for the work grown, but there has been a growth throughout the whole land of the spirit which asks great things and undertakes great things. For all of this, and much more, let us be profoundly thankful.

Your own ideal of work for the year is before you in the recommendations of the Board which you have adopted. The main features of these recommendations are to keep on and to do better. Will you not see to it that this year will be your best year? It is a happy time when the resolution is reached to do one's very best and to see that one's ideal is reached. You have done well in the matter of getting subscribers for the Journal, but have you done your best? Will you not see to it that the Journal is in every family in your churches, as well as in the hands of all the members of your societies? Make the Missionary Day in the Sunday schools a success. Your effort and influence can accomplish it. Your offerings for China have been good. Can you not make them better? From \$34,787.17 to \$45,000, the amount asked for this year, is an advance of over \$10,000. Will you not see that this ideal is reached? We all admire the courage of Hannibal who, when reminded that the Alps lay between him and Italy, said, "There will be no Alps." Let us have the same courage, that spirit of

faith which makes a great enterprise successful. Let our prayer be, "Lord, from this year more service win."

EDWARD B. BOMAR,  
Assistant Corresponding Secretary.

### THE INFLUENCE OF THE SALOON IN EAST TENNESSEE.

We are sorry to say the influence of the open saloon has had wide sway and has done much to corrupt legislation, not only in city and municipal government but has extended to our own loved State of Tennessee. Shall it ever be so? Who will say no? We thank God for the hope that he gives us that the time is not far distant when his people, who are many, will say no. There are those who do not belong to any church but who have come to see the evil of the open saloon. They are ready to say no. Even the railroads and other corporations, as well as many business men, say no. Its evil and blighting influence is beginning to be felt as never before. This alone gives us hope. The people who are living for God and humanity are beginning to be aroused as never before.

We rejoice in the progress of the Anti-Saloon League. We feel sure that God, who has ever heard the prayers of his people, is directing this great movement. It has in a short time spread to most every State in the union. It is no political party. We do not see how any Christian man or woman who truly loves God and humanity can refuse to join this onward movement. We say they will when they fully understand its object and principles. As we said before, there are business men who are anxious to see the saloon go. But some of them are so influenced, as the matter now stands, that they are afraid to express their views. Oh, for men of courage to stand for the right against all odds.

The Anti-Saloon League is bringing all the forces together and its power and influence is already being felt in a way that has alarmed whiskey men as they have never been alarmed before. We rejoice to see the day when the forces of the Anti-Saloon League and the forces of Satan in the form of the saloon shall be arrayed in every State. In a recent corporation election in Southwest Virginia, the power and influence of the saloon, and with it an organized gambling club, were seen and felt in a way to alarm the better class of people, and that should arouse them to action. With the Anti-Saloon League fully organized this would not have been the case. The opposing forces were fully organized. There is power in organization. We are glad that the towns of Greenville and Bluff City have come to realize the evils of the saloon and have closed them; as we trust, forever.

Rogersville, the county seat of Hawkins, has the open saloon, not by the choice of her better class of citizens, but because of corrupt State legislature. Had they not been deceived by the power and influence of the saloon the good old town of Rogersville would be free to-day. But we feel that her people will resent this influence in the coming fall election in a way that shall be a strong rebuke. The time is fast coming when a man who offers himself for office must take sides either for or against saloons. Organization is what we need and must have. Will not all church people join in this warfare for



God and humanity? We think they will.

#### MEMBER ANTI-SALOON LEAGUE.

Since writing the above we learn that Rogersville has voted on "old or new charter." The new won by only one vote, which means the closing of the saloon. We rejoice with them.

#### THE FIRST CHURCH.

The first church question has been and is now very interesting to me. I had no thought of an inclination to write on this subject until I read the article from the pen of C. C. Brown, D.D. His remarks on Matt. 16: 18, I believe to be wide of the mark. When Jesus said, "I will build my church," it was then being built. Compare Eph. 2: 21: "In whom all the building fitly framed together groweth unto an holy temple." Evidently this means the building of the church. It was then being built and so it is now being built. The building of the church is progressive and is still being built, and the Lord is still at work building his church.

As to the first church, this matter has not troubled me much. With Bible in hand it is very easy to settle. The first thought of the church is expressed in that of the kingdom, Matt. 3: 2: "The kingdom is at hand." This was in the year 26. This kingdom that was "at hand" is twofold in its meaning: (1) spiritual, (2) organic. Jesus, the King, and his subjects form this kingdom. Jesus and all regenerated people form the spiritual; Jesus and all baptized believers form the organic. Let us see when it started. John the Baptist prepared the material; he baptized the people; Jesus gathered the material that John prepared. Now turn to John 1: 35-39: here is the King and two subjects. This is the beginning of the church. From this on Jesus was building his church. He continued to build it until his death. He could most appropriately say, "I will build my church." Before his final departure from earth Jesus commissioned his followers to continue the work he had begun (Matt. 28: 19). That same church is in the world to-day, for Jesus said, "The gates of hell shall not prevail against it" (Matt. 16: 18). That church cannot and will not die, for Jesus said it would not and should not.

Again, that the kingdom idea refers to the church I think is made very clear by turning and reading Luke 16: 16: "The law and the prophets were until John (old dispensation). Since that time (the beginning of John's work) the kingdom of God is preached and every man presseth into it." The people turned away from the old and pressed into the new. They entered the church of Christ. So, today, people are entering or "pressing" into it (the kingdom).

Now, about putting our finger on the verse where the church was organized, I have this to say, in the language that Jesus answered the Pharisees: "The kingdom of God cometh not with observation" (Luke 20, 21). [The Bible nowhere shows a formal organization of the church as we now meet and organize churches. Wherever the King and his subjects were banded together, as he and the two disciples, and after that the twelve, and then the one hundred and twenty in the upper room, there is the church; Jesus said, "The kingdom of God is among you" (within you).]

The Pentecost theory has no ground at all, for in Acts, 2:41, it says they were "added." Something must exist before you can add to it.

D. E. DORTCH.

#### THE FIRST CHURCH.

Why wrangle about the organization of the first church? It is plain that the confession of Peter to Christ made public the foundation of the church, and upon that foundation the church was built. After that, whoever came confessing that Jesus is the Christ, and was baptized, was added to the church, even before the day of Pentecost. Pentecost was only a revival of the faith in Christ, showing forth the power of the Holy Spirit to convert, and making its advent into the world by public demonstration by the power of God through the church.

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## STRANGE FIRE.

After the tabernacle, about which we studied last week, was set up and dedicated to the Lord, Moses prepared Aaron and his sons for the work of their priesthood. The ceremonies occupied seven days. On the eighth day Aaron and his sons began their priestly ministry. They offered a burnt offering for themselves and also a sin offering; a burnt offering and sin offering and thank offering for the people. Fire from the Lord then came down and consumed the offerings, greatly to the delight of the people.

Two of the sons of Aaron, Nadab and Abihu, then offered strange fire before the Lord. Just what this was we do not know. Probably they took fire from some other source than the altar of burnt offering. At any rate they violated God's command, and for their disobedience they were consumed by a devouring flame from the Lord. This seemed a severe punishment for what was apparently only a slight transgression. But in the beginning of the worship of the Lord in the tabernacle and afterwards in the temple it was necessary to impress the duty of exact obedience. It was better that Nadab and Abihu should be slain than that the worship of the Lord should be corrupted. The death of these two might mean the salvation of many others. It seems hard to take the life of a man by hanging, and yet it is necessary for the protection of society. We must proceed upon the principle of the greatest good for the greatest number. The severest justice to the individual is in the end the greatest mercy to society. But mercy to the individual is often the greatest injustice to society.

These people also needed to be taught the spirit of reverence. The fact that Nadab and Abihu came into the presence of the Lord to perform their priestly offices in an intoxicated state and the fact of their offering strange fire showed a spirit of irreverence which it was necessary to rebuke in the very beginning. Otherwise there would scarcely have been any need

for the tabernacle and its altars and sacrifices. And is there not need to-day that the spirit of reverence should be impressed upon the people? Does it not show a lack of reverence to talk or whisper or laugh in church, either before or during services, or to violate the Lord's day by social visiting or riding, or otherwise spending it simply for pleasure? Suppose all who are guilty of irreverence now should be consumed by fire from the Lord, would it not be a tremendous holocaust?

Another lesson which needed to be taught was that of exact obedience to the Lord's commands. He told the priests to do one way. Nadab and Abihu thought it would do just as well to do some other way, and they got killed for it. Do we not need to learn that to obey is better than sacrifice? Do not many in the Christian world continually violate this principle? When the Lord commands us, for instance, to be baptized, is it sufficient for us to be sprinkled or poured upon? Will some other way do as well as the Lord's way? Let the fate of Nadab and Abihu make answer.

Then there was a lesson of personal purity. These men, priests of God though they were, had gone to offer sacrifices unto the Lord in a state of intoxication. It was disgusting. And, more, it was grossly wicked. No wonder the Lord consumed them for it. Remember, O man of God, to "keep thyself pure." Remember that the Lord said to Aaron on this occasion, through Moses, as a reason for killing Nadab and Abihu: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." It is bad enough for a man to drag himself down in the mire of impurity, but he must not drag down the name and the service of the Lord also. His name and his service must be kept sacred.

The cause of all the trouble with Nadab and Abihu was that which is the cause of so much trouble now—strong drink. It was that which befogged their minds and blunted their moral sense and led them to offer this strange fire before God. It is this which is the cause of so much trouble and so much woe to-day. A lawyer in the city of St. Louis told us that 99 per cent of the murders committed in that city are committed in and around saloons. A policeman in the city of Nashville told us that 99 per cent of the crimes committed in Nashville are committed in and around saloons. A constable stated publicly in our hearing that the same proportion holds true in the country. Strong drink ruins a man in body, mind, character, and soul. And yet we allow these saloons, where strong drink is being continually sold, to run wide open in our cities. And we call ourselves Christian people. Shame on us. Suppose that not only those who drink, but those who sell the accursed stuff, and those who make the laws to allow them to sell it, and those who vote for the men who make the laws to allow it to be sold, should be killed like Nadab and Abihu, would it not cause a mighty thinning out? And would there not be a good many so-called Christian people consumed by the fire? But if the judgment day does not come here it is coming sooner or later. Watch out.

## ASHLEY COCKE.

We referred last week to the hanging of a man in Mississippi who belonged to a wealthy family in that State and to save whom every possible effort was made by his friends and relatives. His name was Ashley Cocke. There are several lessons suggested by the hanging:

1. We want again to commend most heartily Gov. Longino for his course in refusing to commute the sentence of Ashley Cocke to life imprisonment. At the beginning of his administration Gov. Longino took a very strong stand in his message to the legislature against lynching. If he had yielded to the pressure brought to bear upon him and commuted the sentence of Ashley Cocke it would have completely nullified the effect of his message. But his course both in his message and in the case of Ashley Cocke has done more to check both lynching

and murder and to secure the enforcement of law than anything which has ever happened in the South. It is stated that after the hanging of Ashley Cocke the people of Greenville swore that the high standard of justice which had been set by that event should be maintained in the community, and people all over the State joined them in declaring that it should be maintained in their community also. No event since the war has done more to vindicate the good name of the South.

2. The trouble with Ashley Cocke was that he was a rich man's son. When he was growing up he had all the money he wanted. He did not feel the need of working. He grew up in idleness, and as a natural result drank and gambled and committed all sorts of vices and crimes. He became a regular desperado and seemed to feel that his money and family connection would give him immunity from punishment for the commission of any deed.

O ye fathers, take warning. If you have money, do not give it to your sons to spend without stint, while they grow up in idleness and profligacy. Put it in their heads. Put it in their characters. But do not put it in their pocketbooks. If you have not money, do not be lamenting that your boys are not able to have a good time like other boys, but rather rejoice that they will be spared the temptations which come with money.

O ye poor boys, having to work for your living and thinking perhaps that you have such a hard time in life, congratulate yourselves both on your poverty and your struggles. It is of such as you that men are made. Your very poverty leads to struggles, and struggles develop character as exercise develops muscle. Thank your stars that you were not born rich.

3. Another special trouble with Ashley Cocke and the occasion of his awful doom was whisky. It was this which led directly to his downfall. It was the fact that his mind was besotted, his passions fired, and his moral sense blunted by liquor which caused him to commit the murder for which he was hanged. Where did he get the liquor? Probably in Greenville. He deserved his fate. But what about the man who sold him the liquor which caused him to commit the murder? Had he no responsibility in the matter? What about the man who refused to vote for the passage of the bill before the last legislature prohibiting the existence of saloons anywhere in the State? Was there no responsibility upon him? And then what about the man who voted for these men, and who will probably vote for them again when they are candidates for the next legislature as their representatives? Is there no responsibility resting upon them? We think there is, and we believe not only that Ashley Cocke was guilty of the murder of conductor Wrenn, but in a moral, though not in a legal, sense the saloonkeeper who sold him the whisky and the legislator whose vote and influence allowed the saloonkeeper to sell him the whisky, and the citizen whose vote at the polls elected the legislator, all are guilty before God of the murder of conductor Wrenn. But if you go to hanging all of these it would require a pretty large gallows. Let them remember, however, that some day they must stand before the judgment bar of God to give an account for the deeds done in the body, and in God's court the most exact justice is meted out to everyone.

## BIG HATCHIE ASSOCIATION.

This body met in its 74th session, at Ripley, on July 22-24. It was formerly one of the largest Associations in the State, but was considerably depleted in numbers by the formation of the Memphis Association, some eight or ten years ago, which took off a considerable portion of its membership. It now numbers twenty-two churches, with about 2,800 members.

The reading of the letters revealed a hopeful condition. Every church in the Association was represented by letter or messenger or both. There were 171 baptisms, an increase of about 100 over the previous year. The contributions for all purposes amounted to \$17,862.64; for benevolent purposes alone they amounted to \$3,164.01. Brethren



T. E. Glass and S. W. Hampton were unanimously re-elected as Moderator and Clerk, respectively. They both make efficient officers. Bro. Glass not only presides well during the meeting of the Association but he gives considerable thought to it beforehand, trying to get the members to attend and to have good reports prepared. We do not know that we have ever heard a better set of reports read at an Association than at the Big Hatchie Association last week—unless it was at the same Association last year. Brother C. B. Creamer, of Memphis, was elected Treasurer in place of Brother H. C. Baker, who could not be present.

Among the visitors were Drs. A. J. Holt and H. C. Irby. Dr. W. D. Powell was also present, but hardly counted as a visitor, as he is pastor of a church in the Association. The introductory sermon was preached at 11 a.m. on the second day by Rev. W. L. Anthony, of Durhamville. It was an able and exhaustive discourse on the text, "God is Love," and was unanimously requested for publication in the BAPTIST AND REFLECTOR. Bro. Anthony is one of our best thinkers.

The discussion of the various reports was always interesting and, at times, quite lively. Among the best speeches were those by W. A. Owen, on the Orphans' Home; A. J. Holt, on State Missions; T. S. Potts, on Home Missions; J. B. Lawrence, on Foreign Missions; W. R. Farrow, on Temperance; H. C. Irby, on Education; R. M. Richardson, on Ministerial Relief.

On Wednesday night Dr. T. S. Potts delivered a fine address on the "Consecration of Wealth," and on Thursday night Rev. J. B. Lawrence delivered one equally as fine on "Successful Church Work." This was requested for publication in the BAPTIST AND REFLECTOR and afterwards in tract form. The discussion on temperance brought out some interesting facts. After a hard fought struggle Ripley voted out saloons some months ago. In response to questions, brethren W. H. Bruton, J. Y. Barbee, and others, gave the following statement in regard to present conditions there: Prohibition prohibits; there are no blind tigers; it is seldom, or never, that a drunken man is seen on the streets; the business of the city has not lost but gained; the \$75,000 which used to go to the saloons now goes to dry goods merchants, grocers, etc.; the loss in revenue occasioned by the loss of the saloon license is more than made up by the increased business in other lines and also by the reduction in court expenses for criminal prosecutions.

Among the most interesting features of the Association were devotional exercises conducted by Revs. J. B. Lawrence, W. H. Major, A. J. Holt, H. L. Martin, and T. S. Potts. These gave a spiritual tone to the whole meeting.

The next meeting of the Association will be held at Zion church, Haywood County, Rev. W. H. Bruton to preach the introductory sermon. Brownsville was a close competitor for the honor of entertaining the Association. As that will be the 75th anniversary of the Association, arrangements will be made for its proper celebration.

Ripley is a delightful community. The membership of the Baptist church is composed of some of the best people of the town and surrounding country. Dr. W. H. Bruton is the able and popular pastor. He made a gracious host. Our home was with Dr. G. A. Lusk. To him and his excellent wife we are indebted for the most cordial and elegant hospitality.

#### PERSONAL AND PRACTICAL.

The Baptists of Great Britain have completed their Twentieth Century Fund of \$1,250,000. It was a great undertaking and gloriously done.

The Home Board of the Southern Baptist Convention has under appointment two women who are to work in the larger cities of the Indian Territory.

The bonded debt of the First Baptist church, this city, has been decreased another \$1,000. This makes \$2,500 decrease since Dr. Burrows became pastor.

It is reported that a large part of Trinity Episcopal church, N. Y. is rented to saloons. If this is not so Dr. Potter ought to answer the charge with vigor.

We are sorry to note that Dr. J. W. Warder is very ill, and grave fears are entertained for his recovery. He was for years Secretary of Kentucky State Missions.

D Hampden D. Dubose, for thirty years a missionary in Soo Chow, China, under the Methodist Board of Missions, is now visiting relatives and friends in this city.

Editor T. P. Bell is out on a two months' rest at Society Hill, S. C., from which place he and Mrs. Bell will continue to edit the *Christian Index*, as if they were in Atlanta.

Our Methodist brethren in the North especially are contemplating a consolidation of some of their missionary and other denominational Societies, and a commission has been appointed.

Rev. J. H. Deere resigns at Lima, Ohio, to accept a call to Jefferson City, Tenn. The reason for Bro. Deere's coming South is said to be his wife's health. We extend him a cordial welcome.

Mrs. S. J. Kinkaid, who runs the National Hotel of Sebre, Ky., a prohibition town, has sued lawyer J. R. Lambert for \$50,000 for persisting in bringing whiskey by the jug into her hotel over her protest.

Dr. A. J. Holt says that there were more than 1,000 scholars in three Baptist churches in Knoxville last Sunday. He knew not how high it would have gone if he could have had a report from all the churches.

Dr. J. O. Rust, pastor of Edgefield Baptist church, has returned from his Eastern trip where he attended the Providence meeting of the Baptist Young People's Union of America, and where he was one of the speakers.

Dr. J. M. Phillips for six years pastor at Jefferson City, this State, accepts the call to Howell Memorial, Baptist church, this city, and entered upon his pastorate on July 27th. We are glad to have him in Nashville.

A saloonkeeper, Charles Lewis, has rented part of a building in Knoxville, Tenn., now being used by our Methodist brethren as a mission. He declares he will go on with his saloon and they declare they will go on with their mission.

It is no wonder that laws are not obeyed when we read in the daily papers that an ex-police chief of Chattanooga is locked up for drunkenness, and a councilman of Nashville is before the courts on charges of drunkenness, assault and resisting arrest.

A poor drunken sot of a husband got on the street car in Nashville and when the conductor put out his hand for fare he said: "Madam where is that nickel I gave you last week?" His delirium tremens condition made the conductor appear to him as his wife.

On the eve of election we want again to call attention to the card of Judge J. S. Gribble in the BAPTIST AND REFLECTOR announcing his candidacy for re-election. Judge Gribble is a good Baptist and a high-toned Christian gentleman. Besides, he has made a most honorable record as Chancellor. It is stated that his decisions have been reversed a fewer number of times than those of any other Chancellor in the State. He deserves, and we hope he will receive, endorsement.

It is announced that Rev. H. N. Quisenberry has resigned the pastorate of the Baptist church in Hamilton, O., and accepted that of the Valence Street church, of New Orleans, expecting to enter upon the new relation after September 1st. Meantime he makes a trip to Europe. He is a brother of Rev. W. Y. Quisenberry, of New Decatur, Ala. His work at Hamilton has been most effective. We are delighted to have him with us in the South.

"A brother writes to ask: 'What assurance have we that our secretaries will not try to be bosses?' Just the same as you have that your pastor will not try to be boss. Just the same as your brethren have that you will not try to be boss. If a secretary should try to be boss, that is no reason the brethren should allow him to be boss. If a secretary shows any bossiness, let him be duly rebuked. So far as our observation goes, the bossiest of the brethren are not the secretaries."—*Western Recorder*.

"The New Rice-Farming in the South" is the title of an article by Day Allen Willey in the August *Review of Reviews* which is likely to prove an eye-opener to many readers who have underestimated the recent remarkable developments in Southern agriculture. That rice on the prairies of Louisiana and Texas is now seeded, harvested, and threshed by machinery like that employed for wheat on the prairies of Kansas is only one of the facts brought out in this article by text and pictures which are likely to cause a ripple of surprise among Northern and Western readers.

Boswell had passed fifty when the work that made him immortal, "Life of Dr. Johnson," was published. After achieving this success he lived for only four years, and died sadly and ignominiously. Cervantes was fifty-eight when, in spite of all his miseries, he found the opportunity for completing the first part of "Don Quixote." Daniel Defoe was fifty-eight years of age when he wrote "Robinson Crusoe," and at the same period of life John Locke produced his essay on the human understanding. Milton was fifty-nine when "Paradise Lost" was published. Samuel Johnson was sixty-eight when he began to write his "Lives of the Poets," which has been called the most masculine and massive body of criticism in the language.

The *Word and Way* is, so far as we know, in good standing among Baptist papers. Dr. Brown, the editor, is reckoned an able and trustworthy Christian brother. It would greatly shock and mortify those who have so long and fully believed in him if he should publish something that would require a great strain to believe. We feel it incumbent on us to say this much in order to somewhat prepare our readers for the following clipping from the editorial columns of the *Word and Way*: "An editor published the information that a certain young lady in a certain city actually kneaded bread with her gloves on, whereupon another editor, commenting upon this fete, observed that he had discounted the performance of the young lady in that he had needed bread with his boots on and with his coat on, and added that unless his subscribers paid up he should likely need bread without anything on."

It is against the laws of this State to play baseball on Sunday. The law, however, is being constantly violated in Memphis every Sunday. A Sunday or two ago some one swore out a writ, or what ever the lawyers call it, forbidding the game and placed it in the hands of an officer. But when the officer attempted to arrest the players, he was set upon by some policemen, roughly handled, and then was arrested himself. Now, the game of baseball itself may be an innocent pastime. We used to enjoy it at college. We have never, however, seen a regular professional game. But, judging from the above fact, it seems that professional baseball players are all a lawless set when it suits their pockets to be so, and we do not believe that ministers of the gospel and Christian men can afford to patronize such a set, as a good many have been in the habit of doing in this city. Even if the players do not play on Sunday here they do elsewhere, showing that it is the fear of men not the fear of God before their eyes.



## The Home.

### HOW THE CLOUDS WERE LIFTED.

The bereaved mother in that beautiful home had forgotten to count her many mercies through the long winter, because of a little mound in the silent city, upon which flowers had not yet bloomed. To her there remained a devoted husband and two bright children, still her life seemed as empty as had been her arms since baby had slipped from them, and, as the result of sleeplessness and grief, the dawning of spring found her a wreck of her former self.

The Christian physician, however, had continued to assure the anxious husband, from month to month, by saying: "It is all because of her continual thinking of that snow-covered grave; but when winter gives place to bursting buds and flowers, she will be able to grasp the truth of, 'I am the resurrection and the life,' and gradually become the light of your home, as of old."

Contrary to his expectation, however, the first indication of spring but deepened the gloom, as the baby had been an Easter gift, two years previous, and, in view of this, the broken-hearted mother became more depressed as she noted the heralds of spring.

Strange to say, this mother found little solace in the society of her remaining children, and so they preferred the company of the maid who had them in charge, and said to her, confidentially: "Mamma doesn't love us, now baby's gone to heaven."

Likewise another, whose hopes lie buried, the mother shed her bitterest tears in the night watches, especially when, after the troubled sleep, she awakened to the reality which to her seemed unjust and cruel, and relieved her ever-present sorrow, when all was still. Sometimes the hush became so burdensome that she welcomed the slightest sounds of life outside, and, so, when a night had disappeared, she felt grateful when the stillness was broken by a cheery whistle, which ended as suddenly as it began. She thought little of it at first, but when morning after morning her sad thoughts were diverted by the whistler she became so interested, and mentioned the fact so often, that the young maid, who had won the love of the children, said:

"Oh, I will have it stopped at once if it disturbs you, for that is my father's morning salute."

"Indeed, I would regret to have it discontinued; but why does he stop so suddenly?"

The well-bred girl hesitated an instant, and then, thinking that perhaps she could do something to divert her mistress' mind, put the question:

"Shall I tell you why my father goes out of his way every morning to whistle just that bit of tune, ma'am?"

"Yes, tell me all about it, Anna; for you are such a good companion for the children that I am sure that you have good parents."

"I have only a father on earth," was the low answer; "but he's a kind

father! Mother died a year ago, and then our home was broken up, and father and the younger children went to live with grandma, just outside the city limits."

"I should have supposed that a girl who seems as capable and womanly as you do could have kept the little home going when the mother was taken from it," said the one who had not so far forgotten herself for many a day.

"It almost broke my heart to think I couldn't," said the girl, who looked more like crying than laughing, "but mother had been sick a long time, and there were so many bills to meet that father thought we'd better break up a spell and save rent, and me help by going out to service; so that is how I am here."

"Why, you poor child!" exclaimed her mistress, who had judged from her maid's smiling face that she knew nothing of sorrow, "how can you be so brave, when your mother is gone and you can only see your father and the rest of the family twice a week?"

"But I have father's whistle every morning, and that helps a lot, even if I can't see him. He's night watchman in one of the big furniture factories, and always goes the furthest way to get to grandma's, so's to say it to me."

"Say it to you, Anna! What do you mean, when he only whistles a bar or two?"

"Yes, I understand him as plain as if he hollered the words," was the laughing rejoinder. "My father's so full of music that he fits a tune to what he wants to say."

"But what does he put into just one sweet strain, Anna? If I may ask. Or how do you know what he is trying to make you understand each morning?"

"Because he always says the same thing," said the girl, with rising color. "You see, it was like this: It most broke my heart when mother died, and everything was so different; but father, poor man! was so brave, too; but father knows how hard I find it, and so every morning he does all he can to make me strong for the day by reminding me."

"Reminding you of what, Anna?" was the persistent query, as the girl paused. "I have never heard of this way of communication before, and my curiosity is aroused as to the exact message that cheery whistle brings to you every morning."

"I'll tell you, then, ma'am," said the girl, delighted to see a smile on the wan face. "Though it may not seem much to you, it means lots to me, for there's nothing like the darkness for robbing folks of courage. Well, the night I went to my first place—I'm lots happier here, because there are children to love—father went with me, and for a long way he kept whistling over and over just the same bit of tune, until I finally asked him what he meant by it."

"It's just a tune I've made to fit some words," said he, "and if you happen to be awake when I quit work in the morning, you'll hear it, for I shall whistle it in your hearing every single morning until I get my little brood together again."

"And then he told me that when I heard him I'd know that he was trying to say to me:

"Look up! cheer up! father loves his child."

"Why, what a thoughtful father you have," said the interested listener, looking more like her old self than she had since her bereavement.

"Oh, yes; he is so kind that it would be cruel for me to let him know how hungry I get to see another; but its queer. I'm getting to sleep so well now that I miss hearing his whistle half the time; but it makes me happy to know father has been so near and left his message for me."

The message was only intended by the whistler himself for the humble maid, but the Father, who would not suffer his child to be tempted above what she was able to bear, used it to unstop the years which had been deaf to his tender pleadings and his words of comfort.

As morning after morning the stillness was broken by what she knew meant, "Look up! cheer up! father loves his child," she was strengthened by it, as she was reminded of the Father whose love far surpasses that of any earthly father. And because of this the anniversary to which the mother had looked forward with such gloomy foreboding was not wholly sad; for to her had come such happiness of soul that she thought only that her baby was spending his birthday in the presence of the One who had said, "I am the resurrection and the life."

"And so Christ comes; not on the toss of wind,

Or beat of drum, or echo of the gun; 'Tis peace that steels and stills the troubled mind,

When once the struggle of the soul has won.

—Helena H. Thomas, in *The Presbyterian*.



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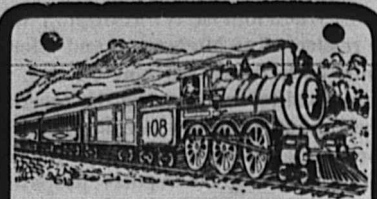
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## THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address  
304 East Second St.,  
Chattanooga, Tenn.

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

Young South Motto: Qui non profluit, deficit.

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

Mission topic for July—THE HOME BOARD.

## BIBLE LEARNERS.

Learn Psalm 100: 4. Do you do it?

## THE GUEST.

BY MABEL EARLE.

One answered, on the day when Christ went by,  
"Lord, I am rich; pause not for such as I.  
My work, my home, my strength, my frugal store,  
The sun and rain—what need have I of more?  
Go to the poor, but tarry not for me.  
What is there thou shouldst do for such as I?  
And he went by.  
Long years thereafter, by a palace door,  
The footsteps of the Master paused once more,  
From whence the old voice answered piteously,  
"Lord, I am poor, my house unfit for thee;  
Nor peace nor pleasures bless my princely board,  
Nor love nor health; what could I give thee, Lord?  
Lord, I am poor, unworthy, stained with sin."  
Yet he went in.

—Outlook.

Nearly \$25,000 worth of "frontier boxes" were sent out last year. Did you have a part in one? If not, you missed a sweet experience. This fall let one of the first meetings of your Band or Society be accompanied with a "missionary shower." Announce it from the pulpit, in the papers, and privately, that on a certain afternoon gifts for the missionary's family will be received at the church or at some home. If you have nothing suitable for a gift, money is always acceptable, for some things must always be bought. Be sure to give good clothing, and what is suited to the climate. For instance, do not send heavy blankets and overcoats to Florida, nor mosquito-bars to Oklahoma. Write to Mrs. A. C. S. Jackson, Nashville, at once, for the address of a needy missionary, and a description of his family. Send books, toys, stationery, pictures, and the like, as well as something to eat and wear.

Even the boxes are utilized in many of these frontier homes. A remnant or so of cretonne, with which they can be covered and made to do duty as dresser, or china press, or wardrobe, will not be amiss. From many places they are sent free by the railroads. At all events, get a box filled this fall, and get the whole church to take part in its filling. The effect upon the missionary spirit is wonderful. Let Mrs. Jackson hear from many Tennessee churches in August and September.

L. D. E.

## THE COIN-TAKERS.

I have sent a "Bible button" to every one who has filled a coin taker or ark in June and so far in July. If anyone has been omitted, it is because the name of the collection has been omitted in writing me. An application will still be honored.

We must make the most of the last month of vacation. Send in your order for the coin-takers or arks, or the "fi-h," that will increase your membership list at a rapid rate. Write me for particulars.

For every dollar collected in a coin-taker or ark I will send you one of the pretty Bible buttons (to be used in pinning on the brown and gold colors of the Young South) as a souvenir of the work you have done. Send a two-cent stamp for one and go to work for our own missionary at once. We want to assure her of our love for her, and our great interest in her, during these last days she will be with us. Already you know her face is turned to that island kingdom across the great ocean, but she will tarry on the Pacific coast until September. Pray earnestly every day that strength may be given her.

I hear with so much pleasure that Mrs. Maynard's sister, Mrs. W. W. Turner, of Covington, will represent our missionary at Monteagle during "Missionary Week," beginning July 20. Providence permitting, I am going to be there, too. I leave on July 25th to be the guest of my dear friend, Mrs. G. W. Drake, for a week. I had not dreamed it would be possible but God has opened the way most unexpectedly, and I am anticipating so much pleasure in coming in close touch with so many workers from all parts of our country, and I hope to write my next letter to you from beautiful Monteagle.

## YOUNG SOUTH CORRESPONDENCE.

We have four letters this week and more than three times as much money as we reported last week with which to end July. So I think I may say, "The Young South is convalescing slowly."

It is so much cooler now. I expect a return of our old energy for August. Don't disappoint me and our dear missionary, who is watching our record away off in the California hills! Who will come first in August? Stir up the Babies' Branches, the Sunday school classes, and the bands! Send on your birthday offerings, thank offerings, self-denial gifts, the Lord's share of all your summer's earnings. Don't wait for some one else to act. Don't wait for a large sum. Come on, with the "tithes." I am tired of resting! Give me a hard month's work in August.

No. 1 comes from An'loch, where Mrs. W. W. Turner is visiting, and she says in regard to her going to Monteagle:

"While I feel I cannot begin to fill my sister's place, I think I am sufficiently conversant with her work in Japan to be able, with the Lord's help,

## Out of Plumb.

When the wall is out of plumb the building is more or less unsafe, and the higher the wall is carried out of the perpendicular the greater the danger of collapse. It's about so with the health; it is out of plumb when the digestion is impaired, when there is a dull, sluggish feeling, with nervousness, irritability and sleeplessness. Every day that these symptoms are neglected increases the liability to physical collapse.

Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. It purifies the blood and cures nervousness, irritability and sleeplessness by curing the diseases in which they originate.

"For three years I suffered untold agony," writes Mrs. H. R. White, of Stanstead, Quebec. "I would have spells of trembling and being sick at my stomach, pain in right side all the time; then it would work up into my stomach and such distress it is impossible to describe. I wrote to the World's Dispensary Medical Association, stating my case to them, and they very promptly answered and told me what to do. I took eight bottles of Dr. Pierce's Golden Medical Discovery, and five vials of Dr. Pierce's Pleasant Pellets. Thanks to Dr. Pierce and his medicine I am a well woman to-day. Dr. Pierce's medicines also cured my mother of liver complaint from which she has been a sufferer for fifteen years. We highly recommend these medicines to all suffering people."

The People's Common Sense Medical Adviser, a book containing 1008 pages, is given away. Send 21 one-cent stamps for expense of mailing only, for the book in paper covers, or 31 stamps for the volume bound in cloth. Address Dr. R. V. Pierce, Buffalo, N. Y.

to arouse some interest in her service there."

We are sure it will be well done, and as we "own" Mrs. Maynard, we take the deepest interest in Mrs. Turner's part in the missionary conference.

No. 2 is from our good workers at Ripley:

"Liberty Baptist Sunday school comes again with \$1.50 for our dear Mrs. Maynard. This is a little better than we have been doing."

"Our Dr. Holt and our own 'little missionary' were in Ripley not long ago. Some of our children had the pleasure of meeting them. It was an inspiration to many of us. We are going to send 'Papa Holt' something for his children soon."

MRS. LIZZIE WHITE.

Thank the school for us, Mrs. White. We are so glad they are going "forward." I feel more than usually appreciative of their efforts this time, because our helpers are so few. May God bless them.

Memphis sends No. 3:

"Enclosed find \$4.00 for Japan from Mrs. K. and George and Robert. I am sorry for having neglected to help your other helpers lately. I hope, though, to bother you again before long."

A. F. K.

It is so delightful to be "bothered" in this way. The editor can stand no end of it. We are most grateful for all the kind aid we have received at the hands of these good friends. But the editor will never be satisfied until she meets A. F. K. face to face, and has some things explained. Will he not "make a date" for October, 1902, at Humboldt? We give them a top niche this week! The "K's" carry the banner for the last two weeks in July!

Dyersburg closes the month, enclosing \$1.50 from the Sunbeams of the First Baptist church for our missionary, Mrs. Jennie D. Walker, leader. Many thanks! The offering is so timely. We

shall hope to see some of these "Sunbeams" shining at Humboldt in October. West Tennessee must come up in great numbers to the Convention. Mrs. Wheeler assures me that "Band Work" shall have a fine opportunity at the annual meeting of the W. M. U. The brown and gold of the Young South were much in evidence at Harri-man last fall. Let us see even more of our workers this October. Now for August! Most hopefully yours,  
LAURA DAYTON EAKIN.  
Chattanooga, Tenn.

## RECEIPTS.

First quarter's offerings.....\$245 57  
To July 17th..... 46 15  
Last week in July, 1902.

## FOR JAPAN.

Liberty S. S., by Mrs. White.... 1 50  
"The K's," Memphis, by A. F. K. 3 00  
Dyersburg Sunbeams, by Mrs. Waller..... 1 50  
Total.....\$297 72

Received since April 1st, 1902.

For Japan.....\$222 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.....\$297 72  
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## ESPECIAL NOTICE.

Will someone please see to it that at every Association this summer and fall the Orphans' Home is fairly represented and that a free-will offering is taken up for us. Remember that these orphan children are the wards of the Baptists of Tennessee, and we must see to it that they are properly supported. Send the contributions to

A. J. HOLT, Treasurer.  
Nashville, Tenn.

## RECENT EVENTS.

Our Methodist brethren, of this city, have faith in the book business. They have leased a house in the heart of the city and will open an up-to-date retail book store.

The Catholics of Chattanooga are considerably aroused over what they think to be "gross errors" in "Appleton's New Encyclopedia and Atlas." These alleged errors are said to be about "Catholic doctrine and practice."

John Willis Baer, known everywhere as Secretary of the United Society of Christian Endeavor, has resigned to become Assistant Secretary of the Presbyterian Board of Home Missions.

A party has just left San Francisco for the South Seas to search for seventy million dollars said to have been buried on an island by a mutinous crew of a Japanese vessel. The vessel of the searching party cost \$18,000.

The plague of India still continues its ravages. The report for last month showed that 70,000 persons had succumbed to it during the month.

The craze for the curious still grows on men. Recently a man completed a trip around the world in forty-nine days. He was only running against time.

Admiral Dewey answers an enquiring Sunday school teacher about drinking on his fleet during the battle of Manila Bay by saying: "We fought the battle on coffee and had no liquor we could use, if we had desired, only for medical purposes."

Miss Mary Reed, missionary among the lepers of India, has a helper, now, in the person of Miss Minnie Hartry, of England.

## 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 820, 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



There has been opened up, during the last few weeks, a Nashville branch of the Battle Creek Sanitarium, on the corner of Church and Vine Streets.

The Reading Railway Company has followed the good example of the Pennsylvania system by putting disabled and aged employees on a pension.

Edward Baker, of Morrow, Ohio, while intoxicated, stabbed his son Edgar to death. The son was just recovering from typhoid fever. Another sad record of crime that cries out for prohibition.

Miss Annie Armitage, supposed to be dying, was "sealed for eternity" to Dr. Park, of Salt Lake, Utah. She recovered and a church divorce was secured. They both married. Now Dr. Park is dead, and Mrs. Hilton, formerly Annie Armitage, is suing for part of Dr. Park's \$40,000 estate.

A young lady of New York City has been offered \$8,000 to travel and whistle for an opera company. She declines, saying she prefers to whistle in her church for the glory of God as others sing for it.

We are glad to learn that the three children of Dr. F. C. McConnell, Corresponding Secretary of the Home Mission Board, who have been quite ill with typhoid fever, are convalescing.

Mrs. Nannie Lassiter, daughter of Judge R. R. Caldwell, died at her home in this city on July 25th. She was a member of the First Baptist church and a prominent Christian worker. We tender to her bereaved husband and parents our deep sympathy.

Rev. W. S. Roney, formerly pastor at Huntingdon, this State, now pastor of the Immanuel church, Little Rock, Ark., is doing a good work there. He is a clever man and a fine preacher. He is aligned squarely with the organized forces of Arkansas. For this reason there have been some unkind and unjust reflections cast upon him which his friends in this State regret and resent.

We publish, on another page, an appeal for assistance to build a monument in honor of Dr. Jesse Baker. We hope that the appeal will have a liberal response. Dr. Baker did a great deal both for Carson and Newman College and for the Baptists of East Tennessee during his life, and it is eminently fitting that his memory should be perpetuated to succeeding generations by a monument of this kind. We shall be glad to contribute to it.

Rev. J. W. Mount resigned the pastorate of the church at Fossil, Ore., to accept a call to Hepperer, the same State, but the church unanimously declined to accept his resignation and increased his salary \$100. We are glad to know Brother Mount is so highly esteemed in Oregon.

Rev. S. W. Kendrick preached at Old Zion Baptist church on Thursday night of last week. Thirty men and women requested prayer and five were converted. Brother Davis of Fayetteville began a meeting with the church Sunday. Brother Kendrick preached his farewell sermon at Pulaski Sunday afternoon. He goes to take charge of the church at Union City.

Rev. J. P. Gilliam of Hico, Tex., declined the call recently extended to him by the Hartsville church, of this State. His many friends here regret his decision. They hope, however, to have him back in this State sometime.

A dispatch from Owensboro, Ky., announces that Rev. S. O. Mitchell was killed by lightning on July 28th at Yelvington, twelve miles from that city. Mr. Mitchell was formerly pastor at Dyersburg, in this State, and went from there to Texas.

## MONTEAGLE!

THE GREAT  
Southern Chautauqua.  
SUMMER SCHOOLS AND ASSEMBLY.

On the top of the Cumberland Mountains, 2,200 feet above the sea. Opens July 3rd, closes August 25th. Ideal summer resort, accessible, inexpensive, wholesome surroundings, deliciously cool days and nights.

Special features for 1902:  
The School of the Bible,  
And  
The Sunday School Institute.  
The College of Music of Cincinnati  
And the  
New York School of Expression

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

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Standard equal to that of any other college in the United States, whether for men or for women. Thorough instruction by a large and able Faculty, using university methods. Location unsurpassed for beauty and healthfulness in the entire South. Fine buildings, splendid library, excellent laboratories, all the material accessories of study. Full Literary, Scientific, Musical and Artistic Courses. The Winnie Davis School of History, endorsed by all the great leaders of the South, by the Legislatures of South Carolina and Maryland, and by the great Confederate Reunion at Louisville, gives elaborate instruction in Southern History and Southern Literature. The beautiful Winnie Davis Hall of History, now being rapidly erected, will be ready for occupancy this fall.

For further information, apply to Capt. H. P. Griffith, Senior Professor, or to the President.

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Endowed for higher education. Four laboratories, library, gymnasium, etc. The U. S. Commissioner of Education names this college as one of the thirteen "A" colleges for women in the United States. (Official report, p. 1944.) WM. W. SMITH, A. M., LL.D., President  
College Park, Lynchburg, Va.

## RICHMOND COLLEGE

Instruction of high grade offered in Sciences, Languages, History, Literature, Philosophy, and Law. Strongly endowed. Full faculty of able and experienced teachers. Earnest, systematic and generally successful efforts on the part of Christian professors to safeguard health and morals of students. Ninety per cent of boarding students Christians. Expenses \$300 to \$250; excellent dormitory system. Seventy-first session opens September 25th. For catalogue, address  
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President.

Richmond, Va.

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## TRAFFIC DEPARTMENT.

Nashville, Tenn., July 1, 1902.  
SUGGESTIONS TO THE TRAVELING PUBLIC.

Passengers are urged to buy tickets in all cases before entering the Trains. Where passengers take our Trains at stations where tickets are on sale without providing themselves with tickets, Conductors are required to collect from such passengers four (4) cents a mile, with 10 cents per passenger added to the price of each ticket.

Where passengers enter trains at points where there are no ticket agents, or where ticket agents are not on duty, Conductors are required to collect fares at regular ticket rates only, plus 10 cents additional on each ticket.

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

When you pay your fare on the Train, be sure to make the Conductor give you a receipt for each fare paid.

E. H. HINTON,  
Traffic Manager.

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WORLD'S GREATEST BELL FOUNDRY Estab. 1852. Church, Peal and Chime Bells. Lake Superior Copper and B. India Tin used exclusively. Write for Catalogue to E. W. VANDUEN CO. Buckeye Bell Foundry, Cincinnati, O.

**CHURCH BELLS** Chimes and Peals, Best Superior Copper and Tin. Get our price. McSHANE BELL FOUNDRY Baltimore, Md.

**PLYMYER BELL FOUNDRY** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. Write to Cincinnati Bell Foundry Co., Cincinnati.



## CRAB ORCHARD ACADEMY.

This school is a new one. Will enter upon its second year Aug. 25, 1902. It is the school of the Big Emory Association, and is designed to provide instruction in the primary and higher branches.

Special arrangements have been made to give free tuition to young men studying with the ministry in view. Also free tuition to children of ministers.

Instruction in the English Bible, also in missions will be given to those desiring it. Board can be had in good families at reasonable rates. Crab Orchard is on the Tennessee Central R. R. in Cumberland County, Tenn. A healthful location. No saloons, Church and Sunday School privileges good.

Parents desiring to educate their children and wishing low rates, and, if necessary, free tuition, will find it to their interest to communicate with me.

W. L. BROWN,  
For Trustees.

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ROBINSON-PETTER CO., (Inc.) Louisville.

Rev. Lloyd T. Wilson, of Humboldt, Tenn., has not altogether recovered from his recent indisposition but has sufficiently recovered to be able to preach one of the finest sermons on State Missions ever heard in that section. This is the opinion of one who heard it.

**Dysentery Cholera morbus Cured**  
By a trial of Dr. Biggers Huckleberry Cordial. At druggists 25c. and 50c. per bottle.

Rev. John S. Cheek of Russellville, Ky., lately held a meeting at Guthrie, Ky., which resulted in forty-six baptisms and twenty additions by letter and restoration. Dr. W. A. Whittle of Franklin, Ky., assisted some in the meeting.

Rev. I. N. Penick, of Martin, Tenn., is to assist Union church, Chesterfield, Tenn., in a revival beginning next Sunday. This is one of Bro. Penick's old charges and he will be gladly welcomed back home.

Patee Park church, St. Joseph, Mo., of which Dr. M. P. Hunt is pastor is having a back door revival. The hand of fellowship has lately been withdrawn from over forty.

Beware of Cements for Catarrh That Contains Mercury

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

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

## Pearline is Trustworthy.

The revival at Buena Vista, Va., in which Rev. W. L. Wayts was assisted by Dr. J. W. Porter, of Newport News, resulted in thirty-eight accessions; twenty-seven by baptism. The town was much stirred.

Rev. Calder T. Willingham, under appointment as missionary to Japan, will supply for Grace Street church, Richmond, Va., during August while Dr. C. S. Gardner is taking his vacation.

Rev. Dan S. Brinkley, of Dollar, Tenn., is being assisted in a revival at Mt. Comfort church near Westport, Tenn., by Rev. N. L. Joyner, of Buena Vista, Tenn. These brethren will doubtless accomplish great good.

## VOTE FOR

**J. S. GRIBBLE,**

FOR

**RE-ELECTION AS CHANCELLOR.**

+++

ELECTION AUGUST 7, 1902.

"One Good Term Deserves Another."

**ON CREDIT.**

**\$22<sup>90</sup>**



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Has six 8-inch lids, oven 17x21x12, 15-gallon reservoir and warming closet, lined throughout with asbestos, burns anything, best bakers and roasters on Earth. Guaranteed 10 years. Weight 475 lbs. Only \$22.90. Terms \$8.00 cash, balance payable \$3.00 a month, no interest. Shipped immediately on receipt of \$8.00 cash payment. We trust honest people located in all parts of the World. Cash discount \$1.50 on Range. Freight averages \$1.25 for each 600 miles. Send for free catalogue, but this is the greatest bargain ever offered. We refer to Southern Illinois National Bank.

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Dept. 460 East St. Louis, Ill.

## AMONG THE BRETHREN.

Rev. Ross Moore of Highland Avenue church, Jackson, Tenn., has been assisting Rev. J. W. Dickens in a revival at Hickory Valley, Tenn. The results were very gracious.

Rev. M. E. Dodd of Jackson, Tenn., had the assistance of Rev. W. E. Hunter at his church in Lavinia, Tenn., last week. There were twelve conversions and about the same number of accessions. Bro. Hunter is a strong preacher.

Rev. Martin Ball of Paris, Tenn., is this week assisting Dr. W. G. Inman in a gracious revival at Whiteville, Tenn. They are expecting gracious results.

The revival at Mt. Pleasant church near Bradford, Tenn., resulted in a large number of conversions and about twelve additions. Rev. J. F. Ray of Bolivar, Tenn., did the preaching for Rev. Alonzo Nunnery. Bro. Ray is a strong preacher.

Rev. G. H. Stigler of Clayton, Tenn., assisted Rev. C. H. Bell of Martin, in a revival at Bird's Creek church, Whitlock, Tenn., last week. There were six or eight conversions and accessions by baptism. Others will join soon.

Rev. E. G. Butler of Jackson, Tenn., is holding a great revival this week at Mt. Pisgah church near Wildersville, Tenn. It is said that much interest is being awakened.

Rev. C. H. Bell of Martin is this week assisting Rev. G. Stigler in a revival at Mt. Carmel church near Fulton, Ky. These brethren will doubtless effect gracious results.

Rev. I. N. Penick of Martin is being assisted this week in a revival by Rev. Fleetwood Ball of Paris, at Mt. Pelia, Tenn. It is hoped that many souls will be graciously saved.

Rev. Earl D. Sims of Louisville, Ky., will assist Rev. Martin Ball in a revival at Paris, Tenn., beginning the Second Sunday in September. Plans are being laid for an untiring campaign against sin, Satan and worldliness.

Rev. W. H. Cannada, missionary under appointment to China, closed a splendid meeting with Dr. D. W. Key of the Rutherford Street church, Greenville, S. C. He will supply for the Citadel Square church, Charleston, during August.

The First church, Spartanburg, S. C., has lately enjoyed a great meeting, the pastor, Rev. L. M. Roper doing the preaching. There were about thirty additions. A new house costing \$40,000 is to be constructed.

The attendance at the B. Y. P. U. A. Convention in Providence, R. I., seems to have been very large. The enrollment ran to 5,422, and of this number 313 were from the South. The next session of the Convention will be held in Atlanta, Ga.

## FALLING HAIR



Save Your Hair with  
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SOAP**

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

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The Baptist of Mississippi with characteristic alertness, publishes the synopses of the recent sermons delivered during the Baptist State Convention at Water Valley, Miss. It always interests preachers to see how other preachers sermonize.

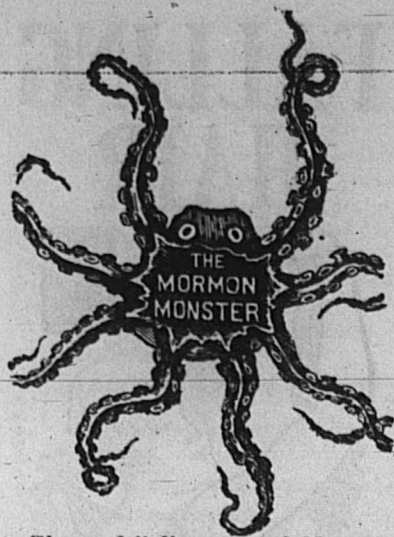
Rev. W. A. Hamlett, son-in-law of Rev. M. D. Early of Morristown, Tenn., who is the able pastor at Rockdale, Tex., declines the call to the care of the First Church, Huntsville, Ala. The Rockdale saints will not release him.

Rev. Chas. A. Loveless, one of the strongest preachers in Mississippi, will go September 1st to Kerens, Tex., to enter the pastorate.

President A. P. Montague of Furman University, Greenville, S. C., has resigned that position to accept the presidency of Howard College, in Alabama. This will be a severe loss to Furman University.

The First church, Jackson, Tenn., unanimously voted its pastor, Dr. Oscar Haywood, a vacation of a month which he will spend with relatives in North Carolina and at the Montague Assembly. Since May the 15th he has had forty accessions to his church.





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## "Mormon Monster;"

...OR...

The Story....

...of Mormonism.

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

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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*.

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

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

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

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## OBITUARY.

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

**Hooks.**—On the evening of May 29th God, in his wisdom, saw fit to call our beloved sister from the walks of men to join the angel band. Sister Hooks professed religion at the age of ten years and joined the Methodist church, of which she was a faithful member until 1890, when, after a careful study of the Bible, she joined the Big Rock Baptist church and remained a member until two years ago, when she went into the organization of the Baptist church at Tobacco Port, Stewart County. Sister Hooks was sixty-three years, five months and five days old. She was married to Brother Charley Hooks, Jan. 12, 1857. She was a true wife, a faithful mother, devoted Christian, a true Baptist, her pastor's friend and helper. Her presence was like a ray of sunshine at church and at home. She suffered great pain for two years, but she bore it patiently to the end. The last Sunday she spent on earth she said to me in regard to her son Quint, who had gone away, "I will wait for him in heaven," and she asked if there was anyone to be baptized that day. Her death was like her life, peaceful. She died with a sweet smile on her face. Good by, dear sister.

G. W. BRAY, Pastor.

**COFFMAN.**—Irvin Everett Coffman, son of James and Elizabeth Coffman, was born Oct. 18, 1875, departed this life Feb. 17, 1902, aged twenty-six years, three months and twenty-nine days. "Born of the Spirit," July, 1895. He was well advanced in every good word and work for one so young. He was elected to the office of deacon in Union Hill Baptist church, of which he was a faithful member until God, as we believe, called him home. He was anxious to see the cause of his dear Lord go forward, using money and laboring for its advancement. He will be missed in his church, home, and community. He leaves a wife and three little girls—may God in mercy remember them—also a father, mother, brothers and sisters to mourn their loss. Our loss, we believe, is his eternal gain. His pastor has lost a true friend.

Let us not weep as those who have no hope,

For he is not lost but gone before;  
He waits us now on the golden shore.  
Cheer up, friends, and let us not weep,  
But meekly bow at the Savior's feet,  
And ask his grace to guide our feet.  
Then let us ever live in touch with God,  
And meekly kiss the chastening rod,  
It is the Father's will, he is our God.

J. K. BONE,

Globe, Tenn.

## RESOLUTIONS.

**SULLIVAN.**—The hand of divine providence has removed our beloved brother, W. L. Sullivan, who departed this life on May 28, 1902, at the age of sixty-two and one-half years. He professed faith in Christ and joined the Baptist church of Woodbury by experience and baptism in 1878, and for twenty-four years remained a faithful member until death claimed him as its victim. He was a deacon in this church for twenty-one years, and the

senior active deacon of the church. He was treasurer of the church for two years. Our brother was Sunday school superintendent for four years, which place he filled at death. Brother Sullivan passed peacefully to the rest that remains for the people of God, and it is but just that a fitting recognition of his many virtues should be had.

Resolved, That in our natural sorrow for the loss of a faithful and beloved brother, we find consolation in the belief that it is well with him for whom we mourn.

Resolved, That while we deeply sympathize with those who were bound to him by the nearest and dearest ties, we share with them the hope of a reunion in a better world where we all will part no more.

Resolved, That a copy of these resolutions be sent to the family of the deceased, as a token of our respect and veneration for the Christian character of a good man gone to rest.

Adopted in conference by Woodbury Baptist church on July 5, 1902.

T. B. Means,  
J. C. New,  
W. W. Gray,  
H. B. Rushing,  
J. H. Stewart,  
Committee.

## XANTHINE! PROF. HERTZ GREAT GERMAN HAIR RESTORATIVE

The Stamp of Decline.  
Gray Hair.

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

Brings back its youthful, natural color and gloss.

Prevents Dandruff. Promotes Growth.  
Easily the Best.

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

XANTHINE CO. Richmond, Va.

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BROOKLYN, N. Y., Feb. 29, 1885.  
The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CATRINS,  
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.  
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

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

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### MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

#### AUGUST.

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

#### SEPTEMBER.

Mulberry Gap.—Pleasant Hill church, Hawkins county, Tuesday, September 2.  
Big Emory.—Wheat, Roane county, Thursday, September 4.  
Walnut Grove.—Tennessee Chapel, Roane county, Thursday, September 4.  
Unity.—Clover Creek church, near Medon, I. C. R. R., Saturday, September 6.  
Watauga.—Elk River church, Carter county, Tuesday, September 9.  
Ebenezer.—New Hope church, six miles west of Wales Station, near Weakley, Wednesday, September 10.  
Tennessee Valley.—Wolf Creek church, three miles from Spring City, Rhea county, Thursday, September 11.  
Stockton's Valley.—Eagle Creek church, Overton county, Saturday, September 13.  
Nolachucky.—French Broad church, at Oak Grove, Tuesday, September 16.  
Central.—Antioch church, near Medina, Wednesday, September 17.  
Eastanallee.—Rogers Creek church, McMinn county, Thursday, September 18.  
Midland.—Bryans Fork church, Union county, Thursday, September 18.  
Salem.—Fall Creek church, twelve miles south of Lebanon, Wilson county, Thursday, September 18.  
Friendship.—Trimble, Wednesday, September 24.  
Wiseman.—Shady Grove church, Trousdale county, Wednesday, September 24.  
Clinton.—Clinton, Thursday, September 25.  
East Tennessee.—Liberty Hill church, Thursday, September 25.  
Holston Valley.—Fisher's Creek church, Thursday, September 25.  
Sweetwater.—Loudon church, Thursday, September 25.  
Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.  
Beech River.—Rockhill church, five miles from Lexington, 10 a.m., Friday, September 26.  
William Carey.—Minor Hill church, Giles county, Friday, September 26.  
Indian Creek.—Waynesboro, Saturday, September 27.  
Union.—Shellsford, four miles east of McMinnville, Warren county, Saturday, September 27.  
Beulah.—Macedonia church, near Kenton, Obion county, Tuesday, September 30.  
Cumberland Gap.—New Tazewell church, Claiborne county, Tuesday, September 30.  
Tennessee.—Second church, Knoxville, Tuesday, September 30.

#### OCTOBER.

New Salem.—Alexandria, DeKalb county, Wednesday, October 1.  
Liberty-Ducktown.—Pleasant Grove church, six miles east of Murphy, N. C., Thursday, October 2.  
Ocoee.—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 3.  
Judson.—Parker's Creek church, Dickson county, Saturday, October 4.  
Cumberland.—Springfield church, Robertson county, Tuesday, October 7.  
Northern.—Bethlehem church, Campbell county, Tuesday, October 7.  
Enon.—Liberty church, Macon county, Wednesday, October 8.  
Western.—Bethlehem church, nine miles south of Paris, Wednesday, October 8.  
Nashville.—Edgefield church, Nashville, Thursday, October 9.  
Southwestern.—Crossroads church, Benton county, five miles southwest of Camden, Friday, October 10.  
West Union.—Buffalo church, Scott county, Friday, October 10.  
New River.—Bethel church, Anderson county, Thursday, October 16.  
Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.  
East Tennessee Sunday School Convention.—Second Church, Chattanooga, July 30, 31.  
State Convention, Humboldt.—October 15-17.

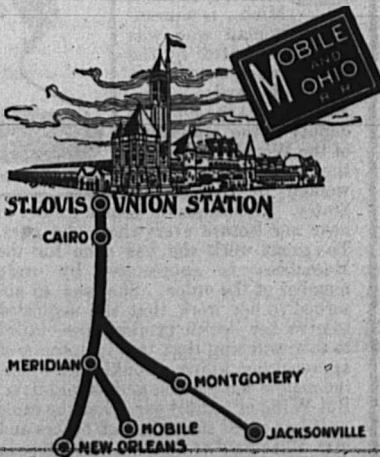


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