

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

Efforts are being made to establish a university at Jerusalem, Palestine, for the Jewish students expelled from European schools.

Mrs. Henrietta King of Texas is also Queen. She is said to be Cattle Queen of the world. She has more than a million acres in her ranch.

An agent of the American Bible Society reports that 49,993 copies of the Bible have been circulated in the Philippines, already, this year.

There is now an effort on foot to free Palestine from the rule of the Moslem by efforts of an international society of Christians, and money is being solicited for that purpose.

The Pennsylvania Railroad officials have found out by test that a corps of men, working six days in the week, do more and better service than an equal number working seven days in a week.

The papers state that on account of a famine in China, parents have been selling their daughters into slavery. Many of the poor girls, rather than endure the disgrace of slavery, have preferred death. Six or seven of them tie a rope around their necks and drown themselves together. It is said that some five or six hundred have already killed themselves in this way. The epidemic of suicide has reached such alarming proportions as to have attracted the attention of the government and steps have been taken to prevent it. The surest preventative of anything of the kind is the religion of the Lord Jesus Christ, which brings liberty and hope and peace and light and life.

According to a decision of the United States Court of Appeals, which affirmed the judgment for the plaintiff of the Federal Court of Nebraska, a saloon keeper may be held responsible for the death of a patron of his place, in the event that death occurs from an accident resulting from the inebriated condition of the patron. That is good, as far as it goes, but it does not go far enough. We should like to have the United States Court of Appeals pass upon the question as to whether a saloonkeeper may be held responsible for the death of a patron of his place in the event death does not occur by accident, but as a direct result of drinking the poisonous stuff sold him in the saloon. It seems to us that the saloonkeeper is more directly responsible in this case than in the case of an accident and is guilty of murder. So also, is the man who sold him the license to sell the stuff. So, also, is the man who made the law to allow it to be sold, and so, also, is the man who voted for the man who made the law. We hope that cases involving all of these points will be brought before the United States Court.

The Undiscovered Country.

Could we but know
The land that ends our dark, uncertain travel,
Where lie those happier hills and meadows low—
Ah, if beyond the spirit's inmost cavel
Aught of that country could we surely know,
Who would not go?

Might we but hear
The hovering angels' high-imagined chorus,
Or catch, betimes, with wakeful eyes, and clear,
One radiant vista of the real before us—
With one rapt moment given to see and hear,
Ah, who would fear?

Were we quite sure
To find the peerless friend who left us lonely,
Or there, by some celestial stream as pure,
To gaze in eyes that here were lovelit only—
This weary mortal coil, were we quite sure,
Who would endure?

—Edmund Clarence Stedman.

Pentecost and the Baptism of the Holy Ghost.

BY REV. J. P. KINCAID.

The first pentecost after our Lord's ascension was a most important event in the early history of the church, it being the occasion of the church's baptism in the Holy Ghost. What this baptism meant to the church is a question of great interest and importance, concerning which there are various and conflicting opinions. It is well known that those who concur in the views of Mr. Campbell hold that this baptism meant or marked the completion of the organization of the church and the setting up of the kingdom of Christ. This view finds little favor among Baptists and should find none. According to it the second chapter of Acts is an inspired account of the organization of the church and kingdom of Christ on earth, and yet that chapter has in it, in the R. V., neither the words church, king, nor kingdom. And it is not in the least degree unreasonable to suppose that an inspired penman, writing for the instruction of all succeeding generations, would write an account, and, according to this view, the only inspired account, of events of such great importance and not once mention church, king, nor kingdom? But what transpired on pentecost that can be regarded as completing the organization of the church? The most important event of the day that can be supposed to have had this effect was the miraculous power of the Holy Spirit conferred on the disciples and manifested in the gift of tongues. But those who affirm that this power and gift were necessary to complete the organization of the church are left to be gored by one or the other of the horns of this dilemma. Either this miraculous power and gift of tongues are still in the church, or the church, since the apostolic age, has been incomplete in its organization. If anything else transpired on that day that could have had the effect mentioned, no one, so far as this writer knows, has pointed it out. Peter said, of what transpired on that day, that it fulfilled the prophesy of Joel. See Joel 2: 28-32. This prophesy contains no hint or prediction of the organization of the church or kingdom of Christ. It predicts that which did occur, i. e., the pouring out of the Spirit and the wonderful results following. And is it not safe to say that what a prophesy does not predict need not be looked for in its fulfillment? Peter quotes this prophesy in Acts, 2: 17-21, and the reader should examine it and see that it makes no reference to

the organization of the church or kingdom, but to the gift of God's Spirit and his wonderful works. Furthermore, on this pentecost there was fulfilled a promise which was made by our Lord to his disciples before his ascension and for which he commanded them to tarry in the city of Jerusalem. See Luke 24:49; Acts 1: 4; 2: 33. The reader is urged to examine this promise and see that it contains no reference to organizing the church or setting up the kingdom. The church, as the record shows, had already been organized and had performed some important ecclesiastical functions. It was not, therefore, a promise to organize them into a church, but it was a promise to endue them with power from on high by the baptism of the Holy Ghost, to specially prepare them for their great work as a church. And this is what the record shows to have been done on that day. As to the kingdom, the prophet had said that God in heaven would set up a kingdom, and John said, early in his ministry, "Repent, for the kingdom of heaven is at hand"—has come nigh—perfect tense. During his ministry our Lord repeatedly spoke of this kingdom as already in existence and as being preached. He also said, "I will build my church," and the record nowhere shows that he ever authorized anyone else to build it.

The assertion that Christ had no church or kingdom in the world until the day of pentecost, is without support in the facts of Scripture, and is a harmful error. It denies to Christ the honor of wearing the crown and wielding the scepter of his kingdom, and even of standing within its sacred precincts, while on earth. It carries with it the affirmation that he was not a king while he was in the world. But the wise men went to Jerusalem to see him who was "born King of the Jews," and our Lord's triumphant entrance into Jerusalem was said, by Matthew, to, fulfil the prophesy, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee," etc., Mat. 21:4-5. See also John 18: 37: "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born," etc. The assertion mentioned above also carries with it the claim that the ministry of Christ belonged to the old Jewish dispensation, and that the thief and all others saved during his ministry were not saved under the gospel but under the law. But Christ himself said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it," Luke 16:16.

No; this pentecost and this baptism in the Holy Ghost did not mean the organization of the church and kingdom of Christ, but it did mean the gift of the miraculous power of the Holy Spirit which was so necessary to the church at that time. And this gift of the Spirit to the church, while it yet stood on the threshold of its great mission, strongly emphasizes the fact that we are in the dispensation of the Spirit; and while we may not now expect his miraculous power, as of old, we are, nevertheless, as dependent on his help as were the early disciples. All the divine work that went before that day of pentecost did not in any measure remove the necessity for the presence and power of the divine Spirit in the work that came on and after that day. The work of Christ had to do with the effects of sin in the law; the work of salvation, the great work of the Spirit's dispensation, has to do with sin itself, the cause, strongly entrenched in the human soul. If it took God, the Son, to remove the effect in the law, it surely requires God and Spirit to remove the cause in the soul. There are some great lessons we may learn from the events of pentecost. And as those early disciples tarried at Jerusalem for divine power, so let us tarry at the throne of grace for the divine unction, that our work may be done in power and in demonstration of the Spirit.

Kyle, Texas.

Dr. Jesse Baker.

(Address delivered by Prof. W. T. Russell at the memorial service held by the Trustees and Alumni of Carson and Newman College, in memory of Rev. Jesse Baker, deceased, May 29, 1902.)

By a vote the BAPTIST AND REFLECTOR was requested to publish same.

At the present commencement occasion there is one absent for the first time in thirty-three years.

In 1859 Jesse Baker was graduated from this institution and entered the Christian ministry. Soon, thereafter, the land was baptized in blood and tears, and overshadowed by the smoke of battle.

The college came out a wreck, with a debt of \$6,000, her only assets being three dilapidated brick buildings, destitute of floors, windows and doors, and an unfenced lot.

In 1869 Dr. Baker was elected president and an attempt was to be made to revive the institution.

I knew something of his feelings, for it was then that I was called, a mere boy, to a place in the faculty. It was then called Mosey Creek College.

We went to look over the grounds and talk over the work on August 7, 1869, the day of the total eclipse of the sun. As we looked over the wrecked buildings and grounds, it seemed fitting to have the light of the sun shut out.

Dr. Baker was distressed because the property was in ruins and the people discouraged, the college about to be sold under debt, and its history about to end in dishonor.

He seemed to have feelings akin to the captive Hebrews, who, when they remembered Jerusalem, laid waste and in ashes, sat down by the River of Babylon, hanged their harps upon the willow and wept when they remembered Zion.

Yea, he seemed to say, "If I forget thee, O my alma mater, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

As we turned to leave the cheerless spot he said: "Let us undertake it."

Ah, that was a stupendous faith which seemed to say, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof. . . crying, grace, grace unto it. . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel."

Inspired by these sentiments, and, at the solicitation of the trustees, he took the field to raise funds to pay off that debt of \$6,000. He rode on horse-back all over East Tennessee, where man or woman could be found willing to pay \$5 or \$10 for this purpose. He preached and prayed and plead for this money. Meanwhile improvements were going on in a modest way on the buildings and grounds, and the school prospered.

At the end of the year funds had been secured to pay off the debt, and that was a day of great rejoicing.

Dr. Baker then came into the college and spent a period of some years in teaching, and also preaching to the church, which then met in the old college.

It was during these years that some memorable revivals were held by him in the college.

During one of those meetings about 100 souls were saved, and this occasion became an epoch in the history of the church and the college.

Ever faithful to his work, he taught during the day and preached at night.

I remember, especially, one great sermon at night. He spoke with such pathos and power and eloquence that it seemed the whole audience was moved as I have never seen an audience moved, before or since. His voice was full of fervor and melody. His tongue was eloquent; his hands could speak. His fiery words burned into every soul present. In the midst of his sermon his face shone as it had been the face of an angel, and he said, "My soul's on fire to-night!" He then proceeded to describe a soul about to be doomed to death. He pictured that soul reaching out the hands of faith to take hold on the Christ, and struggling to break loose from the demons of hell, that had come up from their fiery home, clothed with scorpion stings and flames of fire.

He painted that soul laying fast hold on Christ. Then the demons loosed their hold and turned in flight. "Thank God, he's saved!" cried someone in the audience.

He rose to such heights of impassioned and entrancing eloquence, that many of the audience rose from their seats and stood up.

One strong young man fell down and buried his face in his hands, and involuntary shrieks and groans came from all parts of the room.

It was after midnight when that meeting closed.

It was during one of these great meetings that Rev. D. W. Key, now the honored president of the Baptist State Convention of S. C., and, also, Z. T. Cody, an eminent divine, of Kentucky, were converted.

Dr. Baker finally deemed it best to give all his time to preaching, but continued one of the most active members of the Board of Trustees, and its secretary, attending all of its meetings, unless prevented by sickness. He was always considered wise and safe in counsel. His opinion was sought and awaited on all important occasions.

Someone has said the North Star is the most familiar and brilliant star in the whole heavens.

It is said that the ancient seamen, when driven by adverse wind or wave, watched for hours for the appearing of the North Star to guide their course.

So Bro. Baker was looked to as a guiding star on all occasions, and rarely was action taken by the Board when he opposed it.

He wrote the will of Jas. H. Carson and of Elisha Kimbro, from which the sum of about \$17,000 was given to the endowment of the college.

I might mention his work in organizing the Alumni Association.

During the year 1871 I had just visited several schools and colleges and, from an alumnus of one of the old Eastern colleges, learned something of their Alumni Associations.

It then occurred to me that it would be wise and feasible to organize the graduates of the college. I came back and laid the matter before Dr. Baker. After thinking over it a day, he said: "I like the suggestion."

He wrote letters during all that year and got together as many old graduates as possible, and the association was formed.

As he grew older, his interest in the college increased. And when he was nearing the end a relative was visiting him, and mention was made of the college. He said to her, "Yes, Aunt, I want you to visit our great school."

There are two words in that remark that mean much—our school and great school.

Then the silent night came on. "He gathered the drapery of his couch about him" and laid down for a long sleep. He slumbers, yonder, quietly and peacefully. We would not call him back, if we could.

All honor and love to his memory! He will no more meet here with Alumni and Trustees, but if sainted spirits ever take an interest in earthly affairs, surely he looks down with lively interest on this great occasion, although we call him dead.

"There is no death: the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forever more.

And ever near us, tho' unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

Exegetical Notes.

(Seeing God.)

BY REV. R. M. RABB.

"Blessed are the pure in heart: for they shall see God," Matt 5:8.

This is one of the eight beatitudes. It contains a prophecy and a promise. The "heart," here, is the real man; it stands for the person, and includes not simply the affections and the motive but the man as the source and center of thought, affection, purpose. Blessed is the man whose moral quality is purity, for such a man shall see God.

The implication is that the man who lacks purity shall not see God. Purity is the condition of seeing God. The vision of which Jesus speaks most likely refers to the future, heavenly vision of God, but not necessarily. He says to Philip, at a later time: "He that hath seen me hath seen the Father."

An impure man does not see God. The spiritual vision of such a man is perverted. And I do not mean by an "impure" man a lustful man. I mean more than that. I mean a man that is unholy, irreligious, unlike a Holy God. Only the religious can apprehend the God of religion.

Long before the birth of Jesus a psalmist wrote these words which puzzle us if we regard them from the divine side and not from the human:

"With the merciful thou wilt show thyself merciful;
With the perfect man thou wilt show thyself perfect;
With the pure thou wilt show thyself pure;
And with the perverse thy wilt show thyself forward."
—Psalms 18:25, 26.

It is the last line that puzzles us. Come straight over to the ground of experience, and you need no commentary. Pauls says (Titus 1: 15): "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and their conscience is defiled." The jaundiced eye sees a world of sickly green.

A man preferring to live in an atmosphere of sin cannot see God as he is. A man who is color-blind cannot see red and purple; his eye is defective. Only the God-like can see God. A sinful world may look toward heaven for a thousand generations and never see God, while the humblest believer, whose heart God has cleansed, sees him in a flower, or in a simple Christian act. But a clearer vision of God awaits all the pure in heart, when the atmosphere shall be purer in a world of light, where God manifests his glory to angels and redeemed ones.

The True Baptist.

BY CHARLES BRANSON.

The genuine Baptist, one representing the good old-fashioned orthodoxy of former days, is not found every time you meet a preacher who belongs to a Baptist church. It strikes me that we have far more men who advocate various shades of doctrine, and doctrines that miss the mark of real gospel truth, than we had in the days of Dr. Gill. We have men in our ranks who would hardly have been recognized by our great-grandfathers as Baptists at all. I am sorry that it is so.

Let us picture a model Baptist—a Baptist that is a Baptist and not something else. He is a man who holds forth that all the Bible is inspired and fully trustworthy. He believes it is his only infallible guide in doctrine and practice. He believes in the doctrine of eternal, unconditional, particular election. He holds to the doctrine of both a special and a general atonement; that Christ actually bore the sins of all his elect so as to make certain their salvation, and in doing this he removed the legal obstacles out of the way of the entire race so as to make way for the sincere offer of the gospel to all men, and their salvation possible. He believes in a spiritual regeneration. He holds that this is not merely what a man does or can do, but that the Holy Spirit performs this work according to his own sovereign will; that repentance, faith, and good works are only the evidence of this work of the divine Spirit. He holds that sanctification is only a continuation of the whole Christian life. He regards sinless perfection as the essence of nonsense. He believes in putting forth every effort to save souls. His soul is all aglow for missions. He is zealous for education. He holds that the church is a local body of properly immersed believers. He ardently believes that such congregations have more or less existed in the world ever since the days of the apostles. He regards all immersions performed by authority of the Pedobaptist or Campbellite church as but little, if any, more valid than infant sprinkling. Of course he is not an open communionist. Ah, me! if all our Baptist preachers held out such a noble body of doctrine, what a force of orthodoxy they would make.

Jefferson City, Tennessee.

What the Bartender Sees.

(A panorama of human nature adrift.)

[From the New York Journal.]

A young man with a cold face, much nervous energy, and a tired-of-the-world expression, leans over the polished, silver-mounted drinking bar.

You look at him and order your drink.

You know what you think of him, and you think you know what he thinks of you.

Did you ever stop to think of all the strange human beings besides yourself that pass before him?

He stands there as a sentinel, business man, detective, waiter, general entertainer, and host for the homeless.

In comes a young man, rather early in the day.

He is a little tired—up too late the night before. He takes a cocktail. He tells the bartender that he does not believe in cocktails. He never takes them, in fact. "The bitters in the cocktail will eat a hole through a thin handkerchief—pretty bad effect on your stomach, eh?" and so on.

Out goes the young man with the cocktail inside of him.

And the bartender knows that that young man, with his fine reasoning and his belief in himself, as the confirmed drunkard of year after next. He has seen the beginning of many such cocktail-philosophers, and the ending of the same.

The way not to be a drunkard is never to taste spirits. The bartender knows that. But his customers do not know it.

At another hour of the day there comes in the older man. This one is the fresh-faced, young-oldish man.

He has small gray side whiskers. He shows several people—whom he does not know—his book of commutation tickets.

He changes his mind suddenly from whiskey to lemonade. The bartender prepares the lemon slowly, and the man changes his mind back to whiskey.

Then he tries to look more dignified than the two younger men with him. In the midst of the efforts he begins to sing "The Heart Bowed Down With Weight of Woe," and he tells the bartender "that is from 'The Bohemian Girl.'"

He sings many other selections, occasionally forgetting his dignity, and occasionally remembering that he is the head of a most respectable home—partly paid for.

The wise man on the outside of the bar suggests that the oldish man will get into trouble. But the bartender says:

"No, he will go home alright. But he won't sing all the way there. About the time he gets home he'll realize what money he had spent, and you would not like to be his wife. It won't be any songs that she'll get."

The bartender knows that the oldish man—about fifty-one or two—has escaped being a drunkard by mere accident, and that he has not quite escaped yet.

A little hard luck, too much trouble, and he'll lose his balance, forget that there is lemonade, and take to whiskey permanently.

At the far end of the bar there is the man who comes in slowly and passes his hand over his face nervously. The bartender asks no question, but pushes out a bottle of every-day whiskey and a small glass of water.

The whiskey goes down. A shiver follows the whiskey and a very little of the water follows the shiver. The man then goes out with his arms close to his sides, his gait shuffling, and his head hanging.

It has taken him less than three minutes to buy, swallow, and pay for, a liberal dose of poison.

Says the bartender:

"That fellow had a good business once. Doesn't look it, does he? Jim, over there, used to work for him. But he couldn't let it alone."

The "it" mentioned is whiskey.

Outside, in the cold, the man who "couldn't let it alone," is shuffling his way against the bitter wind. And even in his poor, sodden brain reform and wisdom are striving to be heard.

His soul and body are sunk far below par. His vitality is gone, never to return.

The whiskey, with its shiver that tells of a shock to the heart, lifts him up for a second.

He has a little false strength of mind and brain, and that strength is used to mumble good resolutions.

He thinks he will stop drinking. He thinks he could easily get money backing if he gave up drinking for good. He feels, and really believes, that he will stop drinking.

Perhaps he goes home, and, for the hundredth time, makes a poor woman believe him, and makes her weep once more for j y, as she has wept many times from sorrow.

But the bartender knows that that man's day has gone, and that Niagara River could turn back as easily as he could remount the swift stream that is sweeping him to destruction.

Five men come in together. Each asks of all the others:

"What are you going to have?"

The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks that he is hospitable.

But the bartender knows that those men belong to the Great American Association for the manufacture of drunkards through "treating."

Each of those men might perhaps take this glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison

in his turn. And everyone spends his money to make every other one, if possible, a hard drinking and a wasted man.

You, Mr. Reader, have seen all these types, and many others, have you not?

Why did you see them? What reason had you for seeing them?

The bartender stands studying the procession to destruction because he must make his living in that way. He is a sort of clean-aproned Charon on a whiskey Styx, ferrying the multitude to perdition on the other side of the river. But what is your business there?

You might as well be found inside an opium den.

The drink swallowed at the bar braces you, does it? If you think you need a drink, you really need sleep, or better nourishment, or you need to live more sensibly. Drink will not give you what you need. It may for a moment make your nerves cease tormenting you. It may do in your system for an hour what opium does in the Chinaman's for a whole day. But if it lifts you up high, it drops you down hard.

And remember:

There is no such thing as moderate drinking at a bar.

You think you can take your occasional drink safely and philosophize about the procession that passes the bartender.

But the bartender knows that you are not different from the others. They all began as you are beginning. They all, in the early stages, despised their own fore-runners.

They were once as you are, and the bartender knows that the chances are all in favor of your being eventually like one of them.

Even like the poor, thin, nervous drinker of hard whiskey, who once wondered why men drink too much.

The bartender's procession is a sad one, and you, who still think yourself safe, are the saddest atom in the line, for you are there without sufficient excuse.

It is a long procession, and its end is far off.

It is born of the fact that life is dull, competition is keen, and ambition so often ends in sawdust failure.

A better chance for struggles, a more generous reward for hard work, better organization of social life, solution of the great, unsolved problem of real civilization, will end the bartender's procession.

Meanwhile, keep out of it, if you can. And be glad if it can be suspended, temporarily at least, on Sundays.

Notes from Mexico.

It has been sometime since I sent anything to my friends in Tennessee, through the columns of our paper, but I have kept up with Baptist affairs and have been greatly interested in many things that have recently happened.

A man on a foreign field sees things from a vantage-ground, and can see some things even better than the busy pastor at home; it is like watching a battle from some point above the contending armies. We read the accounts of the meeting of the Conventions and the Associations and the revivals in the churches with a new interest, and look at all the work of the denomination from a new point of view.

We see the hurrying to and fro of the secretaries and agents; read the appeals of the colleges and the seminary; note the tone of the great gatherings and study them all to see what bearing all this has on the great work of giving the gospel to the nations beyond. Over there we see the amassing a great wealth by our schools; the building of costly meeting houses and buying of fine organs; the comparative ease and opulence of the Lord's people; we note the great gatherings and the great wave of enthusiasm that sweeps over them under the magic spell of our great orators; and then we look at our fields and the hungry, perishing multitudes and wonder if our people at home have not in a large measure forgotten the end of all these schools and churches and great gatherings.

The missionaries on the field ask for schools and printing outfits and doctors and all these things, but always with the distinct and definite understanding that these are only the means to an end and not an end within themselves. The great underlying purpose is the salvation of the lost, and anything that does not exist with that end in view has no right to exist as a Christian institution.

We read almost every week of the great educational campaign in behalf of our colleges, orphanages, and other institutions at home; then we read the pitiful appeal of our missionaries in all parts of the world, and the appeals of our Board and its Secretary, and wonder when will someone make a motion that a whole State

or all the States engage in a great campaign to put into the treasury of the Foreign Mission Board, within the next six months, five hundred thousand or a million dollars.

But the brethren say, "We are getting ready our base supplies," and so we will try to wait patiently; and in the meantime the heathen are perishing, and Christ, our Lord, is saying, "Go ye into all the world."

The South Mexican Mission has just held its annual meeting at Leon. We met with Bro. Hooker and had a most pleasant and harmonious meeting.

We discussed the work and needs of each field in the mission and had some precious seasons of prayer together. We formulated some plans looking to the enlargement of our work in the near future, as we all feel that this is absolutely necessary. The past four years have been years of hard work and many trials for the new missionaries. We have been "trying the armor," so to speak, looking forward to the time when we would be able to begin work in earnest. We think now that we are in a measure prepared and the work demands that we enlarge our plans and push out into new fields.

We need a great many things on the South Mexican field, but one of the greatest needs is another first-class and well-equipped man. We have sent a modest request to the Board to send us, immediately, the right man. How I wish some of our young pastors in Tennessee would volunteer for this place!

Our work at present is doing fairly well and all our men are at work and are more hopeful than we were a year ago.

Hooker, in Leon, one of the most idolatrous and fanatical cities in Mexico, is doing well under the circumstances. He speaks the language well, has a house well located, and proposes to fight the battle to a finish, by the help of the Lord.

Hatchell, at Morelia, is taking hold of the work like a hero; is now able to conduct services in Spanish; has organized a new church lately, and, on general principles, has already shown his fitness for the work and has proven the wisdom of the Board in sending him here.

I am not acquainted with the work in Guadalajara, but Bro. Chastain says the work over there is doing well and he is forging ahead, full of hope and as active as a boy. His family at present are sojourning in the States, and I trust many of the readers of the BAPTIST AND REFLECTOR will have the privilege of meeting and knowing them.

The work on the Toluca field presents some hopeful signs and we are working away believing that the Lord in his own good time will send us showers of blessings.

The Toluca school is doing well, with a daily attendance of thirty pupils, and we hope to be able to enlarge the scope of our work next year.

Dr. G. M. Savage, of Jackson, Tenn., came down in June just after the close of school and remained with us until a few days ago. He enjoyed our delightful climate very much and returned to his work in Tennessee much refreshed in mind and body. He was with us in our mission meeting and his presence and helpful suggestions were greatly appreciated. He returns to his work in the college with better acquaintance with the missionaries and their work, and we confidently expect that he will kindle afresh the missionary spirit in our school in Jackson.

Why can we not have a representative of one of our denominational colleges to visit us every year?
Toluca, Mexico, July 22, 1902 R. P. MAHON.

Illinois Letter.

It has been sometime since I have written to you, and your circle, but your weekly visits are a source of constant delight. The discussion of "Dead Churches" was interesting and undoubtedly helpful to a large number. Such discussions cannot fail to be helpful to some. The newsy letters every week are almost as good as personal correspondence with the brethren. Dr. Acree's letter last week was especially fine.

It rejoices my heart to learn of the substantial progress made in dear old Tennessee; but there is one thing yet lacking. The brethren of the State ought to raise \$100,000.00 for the S. W. B. U. at Jackson, and untie Dr. Savage's hands so he can run things as he wishes. There is no investment that yields such large returns as money put in education. You have done well for Mossy Creek, now let everybody turn in and help the S. W. B. U. Why not get every Baptist in the State to give one dollar to the endowment fund?

Perhaps some of my friends will be glad to know about the work here. We are now well into our third year as pastor of this church. At the end of the second year we find the finances of the church in the best condition they have been in for fifteen years. Sunday school increased in size and always growing in

effectiveness, prayer meeting almost doubled in attendance, the largest collection for missions in five or six years, sixty-one additions to the church and things well organized for the next year. This is a peculiarly hard field, but the gospel is slowly breaking into it. Every inch must be fought for—every advance is a struggle. But God has blessed his word. Lend us your sympathy and help by prayer. Your recent suggestion about subjects for fifth Sunday meetings is good. Let us go into new fields and, while holding the old, take more territory for God. If it is meant to drift from old landmarks in doctrine, crush the movement at once; but if it means to hold faithfully to the old parts and explore new ones as well, push it along. Anything to get out of a rut. A fight is better than deadly apathy. I sent you the outline of a trip we hope to make next winter. Better go along, and tell the brethren about it so they can go, to.

With love and best wishes to all the saints of Tennessee, especially those whom I know.
Taylorsville, Ill. H. L. WINBURN.

Missionary Day—Last Sunday in September.

Some years ago the Woman's Missionary Union in the great Centennial movement, introduced into the Sunday schools of the South a missionary service for the last Sunday in September. This became an annual service and was turned over to the Sunday School Board to be operated each year. The Woman's Missionary Union still prepares the program for the service and the Sunday School Board publishes it and sends out to the Sunday schools without cost whatever is needed, together with supplements containing recitations, etc., also mite boxes. The collection in this service is taken for missions and to be sent to the Sunday School Board at Nashville. This is very important. Frequently the collection is taken and sent to the other Boards, and in this way is not accounted for in the annual report of the Sunday School Board and, therefore, we cannot tell what the day yields in returns. Be sure to send the collection to the Sunday School Board at Nashville, where it will be divided equally and sent to the Home and Foreign Boards. We earnestly hope all our people will do this.

If your school does not use the program or have any special day, we earnestly hope a collection will be taken for missions and forwarded to the Sunday School Board, and this like the other will be sent to the Home and Foreign Boards. The educational value of this service is very powerful for good. In many instances it stands for the first missionary service held in the community. The program presents some particular phase of the great mission thought, and this is planted in the hearts and minds of the children and young people, and many of the older ones catch its inspiration and power. We earnestly hope all these schools will introduce the service and press it for all the advantage it will yield to the great cause.

The time is especially suitable for the service. The last Sunday in September is review day in the school, so that a missionary service can be held without interfering with the regular lesson.

Then, too, the fall of the year is a good time for a general rally in the interest of the Sunday school and especially for turning the thought of the school into the great mission current. We can put our Sunday schools into missions by putting missions into the Sunday schools, and in this way the work of the Southern Baptist Convention forms a great connecting link between these schools and the great mission fields.

We earnestly hope for a general observance of the day, and a liberal contribution to the cause we love.

Missions well presented in our Sunday schools will in the next generation give us a church membership with higher and larger conceptions for evangelizing the world.

R. J. WILLINGHAM, Foreign Mission Board.
F. C. McCONNELL, Home Mission Board.
J. M. FROST, Sunday School Board.

Middle Tennessee Baptists.

In the BAPTIST AND REFLECTOR of July 17th Bro. B. F. Stamps writes an article in which he has a good deal to say concerning the "History of Middle Tennessee Baptists," in which occurs a number of mistakes. On calling his attention to the matter he asked me to write an article correcting them.

1. He speaks of Daniel Parker coming from Georgia as a "Two-seed" preacher, and establishing the Red River Association. The facts are, that Daniel Parker was not an ordained preacher when he came to

Tennessee, but was ordained in Dickson County in 1806, the same year the Red River Association was constituted. He at once moved to Sumner County within the territory of Cumberland Association, which soon became the territory of Concord Association. He was a sound Baptist and never advocated anti-missionism until about 1815, and I might state that this was the first anti-mission note ever heard in this section. About the same time he began to develop his "Two-seed" theory.

The rupture in Red River Association did not occur until 1825, when Bethel Association was formed. Red River was taken from Cumberland Association for convenience, and the anti-mission controversy never struck that body until about 1816.

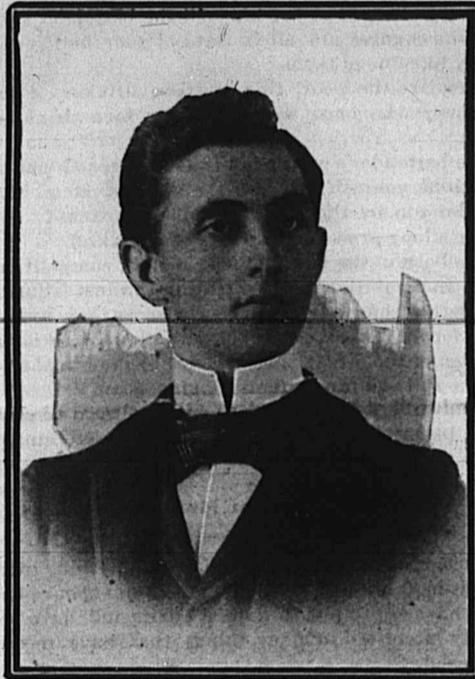
2. He speaks of the "Separate Baptists" of Tennessee coming from the Hardshells. The facts are, the "Separates" are ten years older than the Hardshells or Primitive Baptists.

3. It is true that many of our ablest ministers came from the Primitive and Separate Baptists, but he is, however, a little mixed on the names he mentions.

If Bro. Stamps will send \$1.50 and get my book, "History of Middle Tennessee Baptists," he will find these questions fully discussed. J. H. GRIME.

Cave City, Ky.

REV. T. G. DAVIS.



He is a son of R. M. and L. C. Davis. He was born in Rhea County, Tenn., July 29, 1869. His parents, honest and upright, taught and inculcated in their children principles of honor and virtue; but, being poor, were not able to give them such educational advantages as they desired. Young Davis, until eighteen years of age, was educated principally "in the corn-field," occasionally attending a country school a month or so in the fall of the year.

In August of '87 he was converted in a meeting at Yellow Creek church, in which pastor S. S. Hale was being assisted by his brother, Rev. T. F. Hale. He was baptized by Elder T. F. Hale, attaching himself to the Yellow Creek church, Rhea County. This church also granted him license to preach, Oct. 31, 1889. In January, 1890, he preached his first sermon, while going to school to Prof. Hale in Sequatchie Valley; subject, "Hidden Talents."

In '90 and '91 he was a student of Dr. S. W. Tindell's at Dayton, at the same time supply for Salem church. Aug. 3, '92 he was ordained by the Cotton Port church, Elders G. W. Brewer, John Howard and W. A. Howard constituting the presbytery.

Aug. '91, he entered Carson and Newman College, graduating in '96. He was a conscientious and hard-working student and made a good record in college. He acknowledges a debt of gratitude to the brethren and churches that kindly aided him in his struggle to get an education.

The last two years he was in college he was also pastor at Bearden. In '96 he extended his Bearden pastorate to Ball Camp and Gallaher's View—a splendid field—but receiving a call to Athens, he felt constrained to give up a people he loved, and a work that had greatly prospered, to enter a more difficult field,

but one where he could concentrate his energies. He entered upon his work as pastor of the Athens church January, '97. He was pastor at Athens two and a half years, resigning in 1899. He supplied the First Baptist church at Dayton from July 1899 to January 7, 1900. Was called to the pastorate of the Second Baptist church of Chattanooga, Jan. 7, 1900, and began work Jan. 14. Since going to Chattanooga the Lord has abundantly blessed his labors. Over 100 have been added by baptism. He has held protracted meetings in Georgia, East Tennessee, Kentucky and in Nashville, with good success. Bro. Davis is a popular pastor and a fine preacher. He has a bright future before him.

Beech Grove Notes.

Our church has enjoyed recently the pleasure of hearing our beloved Brother Holt preach two most excellent sermons and one address, which did much good. We had been engaged in a prayer meeting for several nights when Brother Holt came, and after he went away the meetings were continued for two weeks, conducted by Brother Riggs of Long Field. Thirteen baptisms and a general revival in the church was the result. Brother Riggs is a strong man, and any pastor needing help would make no mistake in securing his services. Brother E. A. Edwards has taken charge of the church at Concord, a very important field, sixteen miles below Knoxville. We all miss him sadly in our church and Sunday school work, and pray the blessings of God on him in his new field.

Our W. M. U., having paid off all our Boards asked for, are now at work raising money to finish paying for our new pastorium. Though not yet a year old they have paid to our Boards and home expenses more than two hundred dollars. Brother Folk, we are all very well satisfied with our organized work and will help what we can. By the way, it does seem that those brethren who are not satisfied ought to give us a better plan and tell us how much their churches have given to missions this year. We are not seeking a renewal of the discussion of the Board's plans, but only ask for information. May the Lord bless all of our work. W. L. WINFREY.

Improvements at Boscobel College.

The rapid increase in the attendance at Boscobel College has made it desirable that extensive improvements be made this summer in order to afford a still more comfortable and attractive home for the young ladies committed to our care. The two buildings, annex and main building, are being thoroughly overhauled, and every room beautifully papered, repainted and the furnishings made practically new. The halls, parlor, dining-rooms, class-rooms, music-rooms, etc., are being attractively and tastefully fitted up. The buildings are being repainted inside and out. These improvements will add much to this already attractive school, and will render Boscobel, perhaps, the best equipped college for young ladies in the South. The prospects for the ensuing year are unusually bright. In fact, although last year was the best in the history of the college, we are looking for a better this session. Nashville, Tenn. C. A. FOLK.

Married

At the home of the bride in Collierville, Tenn., at eight p. m., July 17, 1902, Mr. W. A. Irby and Mrs. Nora C. Reed were happily married, by the writer, in the presence of the friends and relatives of the two families.

Though the evening was fair a storm of rice arose frightening the company and from which the bridal party fled to Washington, New York, and other Eastern points, to be gone six weeks, after which they will be at home to their friends in Collierville. May they realize all the hearty wishes of their many warm friends. R. E. PETTIGREW.

Memphis, Tenn.

Some Old Papers Wanted.

The American Baptist Historical Society, 1,420 Chestnut Street, Philadelphia, Pa., has an incomplete file of THE BAPTIST, published in Nashville, Tenn., from November 1844 to April 1847. We will be much pleased to complete or improve this file, or extend it beyond these dates and will highly appreciate any aid in this direction. The same is true of the Baptist Chronicle, of Georgetown, Ky., which we have in part from February 1830 to August 1831.

A. L. VAIL, Corresponding Secretary.

News Notes.

PASTORS' CONFERENCE. Nashville.

Edgefield.—Pastor Rust preached on "Gratitude;" one received by letter.

Murfreesboro.—Brother Van Ness preached on "How to Discover the Will of God."

Belmont Mission.—Brother Gupton preached at night on "Future Recognition;" thirty-six in Sunday school.

Central.—Pastor Lofton preached in the morning; subject: "Christ the Power of God." 211 in Sunday school.

Centennial.—Pastor Stewart preached on "Praying for Harvesters," and "The Declaring and Hearing the Gospel;" good congregations; 107 in Sunday school.

First Church.—Pastor Burrows preached at morning service on "The Intercessor;" baptized one; Dr. Burrows preached at union services in South Nashville at night.

North Edgefield.—Brother Gupton preached on "Acceptable Service," in the absence of pastor Sherman; Dr. E. E. Folk preached at night on "The Name That is Above Every Name."

Seventh.—Brother A. J. Holt preached at morning service on "The Spirit and the Bride Say Come;" pastor Wright preached at night on "An Earnest Cry of a Lost Soul;" one received by letter; one baptized.

Knoxville.

First.—Prof. Bryan preached in the morning; 243 in Sunday school.

Second.—Pastor Jeffries preached; subjects: "Five Links;" "The Slavery of Sin;" 339 in Sunday school.

Island Home.—Pastor Maples preached; subjects: "The Qualifications of a Soul-winner;" "Christ, the Shepherd of His People;" 110 in Sunday school.

Central.—Pastor Snow preached; subjects: "Pentecost and its Results;" "The Empty Soul;" 321 in Sunday school; one addition by letter; one baptized.

Bell Ave.—Pastor Murray preached; subjects: "God's Wondrous Love;" "Daniel and the Handwriting on the Wall;" 141 in Sunday school; one approved for baptism.

Third.—Pastor Murrell preached at both hours; subjects: "The Benefits of Christian Association;" "The Nature, Ground, Condition, and Means of Salvation;" one profession; 186 in Sunday school.

Chattanooga.

Dr. J. W. Brougher is in Northfield, Mass., where he will make several addresses. His pulpit was ably supplied at both hours on Sunday by Dr. J. A. Chambliss, of New York City. At 11 o'clock he took for his theme, "Importunity in prayer," and at night he spoke of "Wearing the Savior's Garments." The congregations were quite large, in spite of the extreme heat, and the absence of very many from the city. The chorus was strong and the music a very attractive feature of the service. Dr. Chambliss will preach again next Sunday, and after him Dr. Baker of Idaho will be in the First Church pulpit for two Sundays. 240 in S. S. at the home school; 66 in Southside branch.

Last Sunday we closed a glorious revival at Holly Grove church; twenty-eight professions of faith and twenty-nine accessions to the church were some of the visible results. Bro. Ray's preaching was grand. All were delighted with his magnificent sermons. The church is in better condition than it has been for several years. We are expecting to accomplish great things here for the Lord.
W. L. SAVAGE.
Jackson, Tenn.

On the 29th ult. we closed a ten days' meeting with Spring Hill church, Eaton, Tenn. We were assisted by Eld. G. W. Bray, of Dilday's, Tenn. Bro. B. did some excellent preaching. The visible results were eleven baptized and three others approved. Bro. Bray expects to locate at Eaton, soon, and desires pastoral work. Any church needing a pastor would do well to secure him, and may write him at Eaton, or Dilday's, Tenn.
D. B. JACKSON.

Laneview, Tenn.

We began our meeting at North Fork the third Saturday in July. Bro. Kimbrough, of Shelbyville, preached two excellent sermons Sunday and Sunday night. Bro. L. B. Jarman preached for us Monday night. On Tuesday night Bro. John T. Oakley joined us and preached with great power, day and night, till the meeting closed. We had a glorious meeting. Sinners convicted, mourners converted and Christians made to praise God. Seven additions by baptism, one by letter. Bro. Oakley greatly endeared himself in the hearts of this people by his earnest, gospel preaching and sociality, and will ever live in our minds as a noble man of God. We say come again, Bro. Oakley.
Nance, Tenn. G. P. WILLIAMS.

Rev. B. F. Jones and I held a week's meeting at College Station, Bledsoe County, Tenn., beginning the first Sunday in July, during which there were sixteen souls happily converted. On Saturday following we organized a church with eight members. Before we closed on Monday fourteen of the new converts were received into the church and baptized by Bro. Jones. I have just closed a meeting with Oak Grove church, near Trousdale, Warren County, in which we had seven professions of faith; attendance good. This closes my first year's work as a minister of the gospel. I have held and helped to hold seven protracted meetings and witnessed eighty-seven conversions.
Shellsford, Tenn. W. M. MCGREGOR.

Rev. W. E. Raikes preached at Fall Creek Saturday and Sunday; a fine crowd both days; eight preachers present Sunday. Bro. John Leeman preached in the afternoon at 3:30; a fine audience and a good sermon. I preached at Prosperity Saturday for my father; a sweet little service. I preached last night at Ramah to a fine audience of young people. I took for a text Psa. 40: 1, 2, 3; at the close I gave an opportunity to the unsaved; twenty-three young men and ladies came forward and gave me their hands and said they wanted to be saved and for us to pray for them. Join with me, brethren, we have work to do. I will preach next Saturday and Sunday for Bro. Cal Dillon at Greenvale, after which I will make an address to Stony Point Sunday school in the afternoon. May God bless our service. Remember us, brethren; We need your prayers. God bless the wandering ones.
J. H. OAKLEY, Colporter

I worshiped at home Sunday. It is always a joy to be at Fall Creek. We had seven preachers and an old-fashioned hand shaking. Bro. J. C. Leeman preached to a large crowd in the afternoon. The regular time for holding the annual meeting was changed from Sept. 1st to Oct. 1st. The Salem Association meets with this church Sept. 18th. I had a delightful visit of one week with Bro. George Williams at North Fork church, Rutherford County; eight conversions and seven baptisms. Leaving North Fork, I spent a day at Eagleville, two days in Nashville and one day at Concord Association, then one day at home then into my Prosperity meeting assisted by Bro. Forrest Smith late of N. C. Results later. Let every church in Salem Association at once take up a collection for State Missions. Brethren, for the sake of the cause, do this. We cannot afford to neglect it. It must and will be done.
J. T. OAKLEY

During the first two weeks of July Bro. Ross Moore and I worked together at Bolivar. The church was greatly revived and seven members were added. On the third Sunday, I began a meeting with Mt. Pleasant church, Gibson County, where Bro. A. Nunnery is pastor. There were twelve professions of faith and fourteen added to the church. To God be all the glory. On the fourth Sunday I assisted Bro. W. L. Savage at Holly Grove church, Jones, Tenn. Our meeting lasted eight days and resulted in one of the best revivals the church has ever had. There were twenty-eight professions, including two or three whose hopes were renewed, and twenty-nine accessions to the church. Now I rest for a few days and begin my next month of meetings in Mississippi, next Sunday. I am not engaged for September yet, but expect to spend that month in meetings, also, and return to the Seminary in October.
J. F. RAY.

The meeting at Central Avenue church closed last night. There were about twenty conversions; nine joined by experience and baptism, one by letter, two by relation. I was assisted in this meeting by Bro. W. E. Neill, of Texas. He was formerly pastor in Texarkana, but his services as an evangelist becoming so highly blessed, he was constrained to give all his time to that work. He now has engagements till next February. Any pastor desiring to secure him may address him at Texarkana, Texas. By writing months in advance, arrangements can possibly be made with him for aid in meetings. A word as to his preaching: it becomes more and more powerful, all being of a high order, but some

sermons simply unreportable. Yet he is not striving after a display; he is on fire with his love for souls; hence, his impassioned appeals of unconscious eloquence are of a very high order.

R. E. PETTIGREW.

Memphis, Tenn.

The second week in July, Bro. C. W. Knight was with me at Liberty church near Somersville and the Lord gave us a gracious revival together with the conversion of 32 precious souls. This is only a mission point to which I have been preaching for a year and is the place for which Bro. W. R. Hill made a strong effort to secure help from the State Board, but failed. With the proper assistance and the encouragement we already have to go forward, I think this could be made one of our strongholds. The third week in July Bro. W. E. Hunter was with me at Lavenia when we had a splendid meeting. Nine additions. And the fourth week Bro. W. R. Hill was with me at Pinson. The meeting there was rained out but against all hindrances the Lord blessed our efforts with seven additions. These brothers did some fine gospel preaching, for it was clearly shown to be "the power of God unto salvation." May the Lord continue to bless their work.

Jackson, Tenn.

M. E. DODD.

We have just closed our tent meeting, with twenty-six conversions, and organized a Baptist church with thirty-three members, and seven were added by baptism. This church is located in the fifteenth district of Rutherford County, six miles from Lascassas church, seven miles from Salem church and seven miles from Hurricane church, in a much needed place for a Baptist church. The following ministers and deacons assisted in the organization of this new church: Ministers, C. S. Dillon, E. S. Bryant, G. A. Ogle, John C. Leeman, S. B. Ogle; deacons, W. H. Alsop, B. E. Jarman, I. C. Vaughters, J. W. Owen and J. W. Vaughters. G. A. Ogle was elected chairman, and J. W. Vaughters clerk. The church elected and ordained two deacons, called a pastor, Bro. E. S. Bryant, named herself Holly Grove, elected messengers to the Concord Association, and thus closed a great meeting in the tent of Concord Association. I believe the tent is the greatest means we are using in our Association to reach the destitute places.
G. A. OGLE.

From Texas.

The forces of our great State are well in line and are moving grandly on. The interests incident to the closing of the many schools have closed as to the past, but a vigorous campaign is in progress preparatory to the ensuing terms. The new president-elect, P. S. Brooks for Baylor University, is visiting the leading institutions of the North and East, with the view of observing the methods and systems by which they are conducted and thereby enable whatever benefits thus derived to strengthen Baylor. Prof. Brooks is well known in Texas. His father is a Baptist minister of firm character, noble and pious and well beloved by his brethren. The worthy son is in a true sense of the word a self-made man. A graduate of the Institution over which he is called to preside, and also a member of the Faculty. Texas Baptists expect much from their home-raised boy. The revival season is progressing in good earnest, and the reports are simply marvelous as to success. It looks as though the return of good old times is appearing. From many portions of the State glorious meetings are being held. Our State has again suffered from a severe drouth. The corn crop is far short, but cotton is promising for a good crop. A goodly number of prominent churches are without pastors. As usual a great number of preachers are without churches. The prohibition wave continues to swell in its onward sweep. Of the 242 counties in the State, 120 are reported as having local option in force, and the work is rapidly spreading. The difficult sections to reach are those composed largely of the foreign element of people. We believe, however, that in a year or two the prohibition strength will be sufficient to carry in a State campaign. And when the cause of prohibition shall have obtained in a sufficient number of States in the Union, then a national movement will sweep the curse from the American continent. The Association meetings begin their annual sessions in this month, and until in November about 100 Associations will meet. The outlook for the general work is quite promising. The Austin Association, of which our church is a member, will meet in Taylor near by, embracing the second Sabbath in August. The body was to have met here, but the continued prevalence of sickness in the community prompted the change. Much fatality is attending the sickness. T. E. MUSE.
Elgin, Texas.

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 Colleges 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.

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.

WOMAN'S MISSIONARY UNION.

Topic for August: "FOREIGN MISSION BOARD"—GRATITUDE.

We praise God for his manifold and continued blessings among us and upon our work during the past year. He has strengthened our laborers at the front and guided them into new col-

quests. The work which our fathers started so faithfully, amidst tears and prayers, has developed, in many instances, into glorious fruitage, which cheers and strengthens our hearts. We do not believe that the outlook was ever more hopeful. While the world at large is ready, as never before, the countries in which we are laboring present wide-open doors. China, Japan, Africa, Brazil, Italy, and Mexico are to day but other words for grand opportunities for God's people.

W. M. U. CONTRIBUTIONS.

The contributions of Woman's Missionary Union to foreign missions for the past year are \$34,787 17, an increase of \$2,985 86. The receipts of the Christmas Offering, as reported, were \$6,088.17.

PUBLICATION SOCIETIES.

The Brazilian Baptist Publication Society, at Rio, Brazil, has done a good work during the year, but it has been greatly hampered by lack of funds. Rev. W. E. Eutzinger, who is in charge, would much appreciate gifts for helping to issue books and tracts. A good Baptist paper is published by the society.

Rev. R. E. Chambers, Corresponding Secretary of the Chinese Baptist Publication Society, at Canton, reports good progress. He has just issued the edition of the New Testament, for which the Sunday School Board of Nashville, Tenn., gave \$500 last year.

These societies only need help and wise management to make them mighty powers for good. Let us sow God's Word among the people.

TRAINING SCHOOLS.

We take pleasure in calling attention to our training schools for young preachers. We have one in Canton, China, and one in Shanghai, China; one in Ogbomoshaw, Africa; one in Rome, Italy; one in Torreon, Mexico; one in San Paulo, Brazil, and one in Pernambuco, Brazil. No one can estimate the power for good these native young men (about fifty of them) will be in a few years. Being trained by earnest, godly men, they will go forth to strengthen and bless the work in their native lands. Foreign missionaries must begin the work, but, after all, the nations must finally be won through men of their own blood, who, purified by the blood of Christ, know the customs, manners, and languages of their own people.

THE NUMBERLESS CHINESE.

The populousness of China may be inferred from the striking remark of Professor Giles, of the University of Cambridge, at Columbia University, New York City, that "if the Chinese should begin to file past a given point to day, the procession would never end, as the next generation would begin to pass on as soon as the present had gone by."

NEW CHINA.

The dark war clouds have, for the most part, passed away from China. She sits inquiring for new light. Now is the time for God's people to enter. The Chinese are ready for new ideas as they have not been in the past; but a reaction will come. Alas, for them and for us, if we fail now to give them the gospel! In the near future China will affect America far more than she is doing to-day. Let us reach her people with the gospel, now. God calls on us by his Word, as well as by his providences, to tell them of Christ. The reports of our missionaries show glorious progress in that country.

SOUTHERN DENTAL COLLEGE, Atlanta, Ga.

If you are interested in obtaining a dental education write for free catalogue of full instruction. Address Dr. J. W. Foster, Dean, 61 Inman Bldg., Atlanta, Ga.

JAPAN.

Japan seems again to be listening to the gospel message. For several years, elated with victory, she turned a deaf ear. The messengers called in vain, but now a change has come. The people gladly hear, and some are turning to the Lord. Our missionaries reported twice as many baptisms last year as in any previous year. We trust that this is only the beginning of a glorious harvest after years of sowing.

SINCE THIRTY YEARS.

Thirty years ago in Japan the Scriptures were printed secretly and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Tibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 over the previous year.

There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year.—*Missionary Review.*

A BIBLE SCHOLAR.

An, a blind preacher, greeted the Americans who had come "several ten thousands of miles" to bring Christian greetings to his people. He said:

"I have been a Christian two years and a half. I was once a sorcerer, like most blind men in Korea. I made paper devils and put them up in houses to be prayed to. I thought the devil came into them, though at times I knew I was deceiving people. But one day the change came into my heart, and then I knew that I was doing wrong, and that devils were not to be worshiped, but Jesus only.

"The words of Jesus are very sweet to me. Which do I like best? 'Ye cannot serve two masters,' and 'Thou shalt love the Lord thy God with all thine heart.' And of all the incidents in Christ's life, I love most the story of the healing of the blind man. It is in the ninth chapter of John."

"Are you sure that this is a true religion?" was asked. "Some day, perhaps, other foreigners will come and tell you that this is only one of the many religions of men."

"Then I will answer," said An, "in the words of the nineteenth verse of the fourth chapter of Acts, 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.'"

"Do you know what is in the fifteenth chapter of Luke?" he was asked.

"Oh, yes," he replied. "The parables of the lost sheep, the lost coin, and the prodigal son."

"And do you know in which chapter of Matthew is the story of the feeding of the five thousand?"

"Yes, in the fourteenth," was his instant reply.

Blind An is the preacher to the women, for whom there is not room in the church at Pyeng Yang. It would not be proper for them to have a preacher who can see them. Very clean and winning he looks as he stands before his flock, seeing nothing save him whom, having not seen, he loves, and in whom he rejoices.

When asked whom he would wish to see first in heaven, he answered:

"Jesus, first, then God, then all the believers. I must see Jesus first, because he has been the mediator between my soul and God. He knows all my life, here, and will take my hands and tell me to come."—*Set.*

We hope for a full account of the woman's meeting at Big Hatchie Association, and for reports of similar gatherings all through the summer and fall. Untold good may result from utilizing these most favorable opportunities for reaching the ear and heart of our Baptist sisterhood. All who have received literature for these meetings are urged to make use of it faithfully and courageously. Besides being used at the W. M. U. meeting, it may be utilized by the pastor or by the missionary society, or loaned from one to another. Spread the news of the coming of the kingdom of God. This is what we are praying for daily.
S. E. S. S.

THE LETTER FOUND IN A BOTTLE.

The following is a letter that was written by a loving wife to her husband. He was in the habit of drinking without his wife's knowledge of it.

One day while the wife was engaged in household duties she found a number of bottles hidden away—some empty and some containing the "accursed stuff." What should she do? Destroy it? Reprove him? Try to persuade him to give it up? At last she decided to write him a letter and put it in one of the bottles and leave them just as she had found them, and say nothing to him about the matter. This is the letter:

"Dear Papa:—I would not have thought you would have so hurt my feelings. How could you spend so much money for drink when you know we scarcely have the necessaries of life? When we economize in every possible way, how can you have the heart to be so sinfully wasteful? Besides this, it is ruining you. With God's help, I pray that you may resist this evil. Be persuaded to give up this dangerous habit before it is too late.

"Your loving, faithful,
"WIFE."

The husband soon found her letter, and it happened to be at quite an opportune time. After having read and considered it he disposed of the bottles and solemnly swore never to drink any more.

So you see the result of her letter and prayers. May it do more good for the Master. God speed the time when this curse will be blotted from our fair land.

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EXCERPTS FROM MY SCRAP-BOOK.

"Our venerable brethren, H. Bass, Morgan Green, J. W. Bowen, L. H. Bethel, J. J. Martin, J. M. D. Cates and J. C. Brien were messengers and visitors to the Association. These brethren have shown their faces in the Salem Association for many years, but, alas, the plow-share of time is on their cheeks. The firey eloquence of youthful days is gone. They travel an encline plane. As we sang the parting hymn and gave the parting hand we parted to meet no more, all of us, perhaps, until

"We join the everlasting song
And crown him Lord of all."

—J. T. OAKLEY in *Baptist Messenger*, September, 1881.

These words were written more than twenty years ago. The Association was held at Fall Creek. All the venerable brethren referred to have passed away. I was then thirty years of age. I am now fifty-one. I was then in the fifth year of nineteen years' pastorate of Fall Creek church. What changes in Salem Association since then! What changes in Fall Creek church since then! Sweet memories of them linger round about my heart still.

"A few weeks ago a very touching incident occurred at the residence of Mr. T. F. Smith, of this vicinity. A little grand-daughter of his, whose name is Lena, from some cause went into a kind of spasm and was insensible to all surroundings. The family became alarmed and without success tried to arouse her. In the midst of intense excitement, and speechlessness of little Lena, like an angel, she sang beautifully, these lines:

"Ye that labor and are heavy laden
Lean upon your dear Lord's breast."

"The family was bathed in tears, and when I was told of the incident I remembered the words of David: 'Out of the mouth of babes... hast thou ordained strength.'"

In looking over an old scrap-book I found the above. I have no recollection of the incident now. It must have been twenty or more years ago. T. F. Smith lived near Commerce, Tenn., where I lived during the seventies. The grandfather and grandmother have passed away. Little Lena is now Mrs. Luck, of near Watertown, Tenn. What changes! "Time and tide wait for no man."

J. T. OAKLEY.

THE FIRST CHURCH.

I see in your paper a discussion on "The First Christian Church," or, "The Church of Our Lord Jesus Christ." The first question to be solved is, "What does it take to constitute a church of the Lord Jesus Christ?" Is it believers in the Lord Jesus Christ, those who believe with all their hearts that Jesus is the Christ, the Son of the living God? (Not a mere historical belief.) Then they must be baptized in the name of Jesus or in the name of the Father and the Son and the Holy Ghost, as Christ told his apostles to do (Matt. 28: 19, 20). Then where was the gospel of Christ first preached? It was at Jerusalem on the day of pentecost, where Peter preached Christ crucified, buried and resurrected. When the people heard Peter they believed on Christ and asked what they must do. Peter told them to repent and be baptized for the remission of sins and they should receive the gift of the Holy Ghost. John baptized unto repentance—Christ made and baptized more

disciples than John—though Christ baptized not himself, but his disciples. In what name did John and Christ baptize? John baptized unto repentance, saying that they should believe on him who should come after him. The first time we ever heard of anyone being baptized in the name of Christ was on the day of pentecost, and, to my mind, that was the first Christian baptism. Let us strive after the truth, and not after the traditions of men. Let us take the truth as we find it and understand it, let it be Campbellism, or any other ism. For the truth shall make us free, indeed. Let us read more of Christ and his disciples and not too much after men.

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JOURNEYING ON.

We have seen the children of Israel at Sinai. We have seen them worshipping the golden calf when Moses delayed his return down the mountain. We have seen the establishing of the Tabernacle and its worship and the jealous care with which it was guarded. Now we catch a glimpse of them as they were journeying on the way to Canaan. How much they remind us of Christians now—in the wilderness, murmuring, complaining, feeding on manna, led by the hand of God, journeying ever onward to the Holy Land. What a medley of experience! How like us!

They left the wilderness of Sinai. But it was only to go into another wilderness of Paran. Alas! much of their journey was through the wilderness. And how much of the journey of the children of God now lies in the wilderness—the wilderness of sin, the wilderness of difficulty, the wilderness of doubts, the wilderness of sorrow. But they journeyed on. They were under the directions of God. They moved at his commandment by the hand of Moses. They went where he wanted them to go. They walked by faith, not by sight. Oh! it must have been a blessed experience. How sweet just to trust God, and to feel that his hand was guiding them.

"All the way my Savior leads me,
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?"

But they did not want to go alone. They wanted others to go with them. When Hobab, the brother-in-law of Moses came to see him in the wilderness (Moses, it will be remembered had spent 40 years in the land and had married there) Moses invited him to go with them to Canaan. He said, "Come thou with us, and we will do thee

good, for the Lord hath spoken good concerning Israel." Noble sentiment! How appropriate for Christians in inviting their friends to journey with them towards the Heavenly Land. Do we always extend the invitation? Do we make it a point to do so? As we have opportunity, let us invite them to go with us.

When Moses put the invitation this way Hobab refused to accept it. He was a good type of the high-minded moral man. He did not see the need of going with the children of Israel in order to receive good. He preferred the simple life of the wilderness. So he politely refused the invitation, just as a moral man will often now refuse an invitation to go with us toward heaven because he does not see the need of it. Moses then changed the invitation. He urged Hobab to go with them because of the help which Hobab could be to them. He was acquainted with the country. He knew all the paths through the wilderness and could be as eyes to the children of Israel, directing them as to the best route to take. Thus appealed to, Hobab consented to go with them. It was certainly a very noble and unselfish spirit he manifested.

And now again they took their journey. The pillar of cloud would go before them in the day and halt at night at the place for them to stop.

Oh! gracious leading of God's providence. Haven't you seen that pillar of cloud in your journey through the wilderness? Follow it! Be guided by it!

"Where he leads me I will follow."

In the morning when the pillar of cloud moved, and against night when it rested, Moses would offer a prayer—thus setting us an example of morning and evening devotions in our journey through life—a prayer for guidance and for help in the morning, a prayer of thanksgiving at the close of the day.

O Lord, we are very weak. Grant to us, we pray, thy guidance in our journey through the wilderness of life and bring us safely to the promised land at last.

THE CONCORD ASSOCIATION.

This Association met at LaGuardo, on Aug. 1st, in its 92nd session. It is the oldest Association in Middle Tennessee and the second oldest in the State, Holston in East Tennessee being some years older. Rev. G. A. Ogle was re-elected Moderator; Dr. G. H. Darden was elected Assistant Moderator, Rev. E. S. Bryan, Clerk, Rev. R. E. Jarman, Treasurer. The introductory sermon was preached by Rev. C. S. Dillon. It was an earnest, practical sermon on "Christian Warfare."

It rained nearly all the first day, which cut down the attendance considerably, though the house was about full; but on the second day not only the house was full but the woods were full, also. It was estimated that there were about 2,000 or 2,500 people present that day. Among the visitors in attendance we noted brethren G. M. Savage, Lansing Burrows, I. J. VanNess, S. M. Gupton, W. H. Vaughan, W. J. Stewart, J. T. Oakley, and J. H. Wright. With so many speakers, in addition to those belonging to the Association, it was not surprising that the discussions of the various subjects were interesting and sometimes lively. This was true especially of the reports on State Missions and the Orphans' Home. We feel sure that the discussions cleared the atmosphere of some misunderstandings and will result in much good.

Among the best speeches were those by brethren Lansing Burrows on Home Missions, I. J. VanNess on State Missions, J. J. Carr on Foreign Missions, G. M. Savage on Education, W. J. Stewart on the Orphans' Home. We heard that Brother J. H. Wright had a fine speech on Temperance. By request of pastor Carney we were speaking on the same subject at the same hour to the crowd in the grove.

A collection was taken for the benefit of brethren S. B. Ogle and Owen to assist them in their ministerial work. They are both members of the Association and are considered very promising young ministers.

The next meeting of the Association will be held at Larcassas beginning on Thursday night before the first Sunday in August, 1903. The introductory sermon will be preached by Rev. S. B. Ogle.

The church at LaGuardo is composed of excellent material. Brother P. W. Carney is the popular pastor. Immediately following the Association he began a meeting in which he is assisted by brother W. H. Vaughan, now of Howell, Ky. Brother Vaughn was born and reared at LaGuardo. We had the privilege of preaching his ordination sermon there some ten or twelve years ago. We hope to hear of good results from him.

Despite the weather on the first day and the large crowd the second day, the hospitality of the church and community was equal to the emergency.

Our home was with brother J. W. Davis, and quite a pleasant home it was.

Mrs. E. A. Edwards of Murfreesboro conducted a woman's meeting at the Presbyterian church near by on Saturday afternoon. A large number of ladies attended and a Woman's Missionary Union was organized, which it is hoped will be quite active and helpful.

THE E. T. B. S. CONVENTION.

This Convention met in its 12th annual session at the Second Baptist church, Chattanooga, July 30th and 31st. Col. Thos. H. Reeves was re-elected president and W. A. J. Moore, Secretary and Treasurer. They both make very efficient officers. The attendance was very good from outside of Chattanooga, but the local attendance was small in the day time but much better at night. This was due to the fact that the people of the city were quite busy with their own affairs. It is a mistake, as a rule, to have meetings of this kind in a city.

Among the visitors present were brethren A. J. Holt and B. W. Spilman both of whom added considerably to the interest of the meeting. Bro. Spilman made several very helpful and practical talks which were greatly enjoyed.

Among the best speeches which we heard were those by Brethren J. T. Henderson, M. D. Jeffries, J. H. Snow, A. J. Fristoe, W. A. J. Moore, R. M. Murrell, Jno. McCoy, I. G. Murray and W. A. Moffitt. We were sorry that we had to leave before the meeting was over.

The next meeting of the Convention will be held in Sweetwater at a time to be designated by the executive committee. There was a pretty sharp contest between Sweetwater, Rockwood, Jefferson City and Knoxville for the next place of meeting, but finally Sweetwater won by an overwhelming majority. Bro. T. G. Davis is doing a splendid work at the Second church. He is held in high esteem by everyone. He is a fine preacher as well as a fine man. We give, on another page, a picture of him with a brief sketch of his life.

Our home was with Sister M. L. Capeheart. We enjoyed, very much, her cordial hospitality which we shared with Dr. Jeffries.

PERSONAL AND PRACTICAL.

It is said that the chimes on Grace Street church of New York city are played by a woman on a little electrical keyboard.

Rev. G. W. Perryman of Paducah is to supply the Lincoln Park church of Cincinnati for two Sabbaths in August during Dr. Robbin's vacation.

Rev. G. P. Osborne, Jr., editor of the *Journal and Messenger*, with his family is taking a vacation in Europe and will be gone until September.

The church at Tyler, Texas, has purchased a splendid home for their pastor, Dr. J. H. Gambrel, and he and his family are happy, as well they may be.

Bishop Taylor was accustomed to carrying a stone for a pillow with him on missionary journeys. He schooled himself to hardship, but was this faith or superstition?

We extend sympathy to Brother J. N. Hall in his suffering on account of a sore foot. Having suffered a similar affliction recently we know how to sympathize with him.

The "International Emigration and Commercial Association of Negroes" has asked \$500,000,000 for their work. Do they expect all the negroes to go? It would seem so if this is an honest request.

Rev. R. H. Barrett, one of Tennessee's best contributions to Texas and especially to Baylor University, is now making a tour of Southern Texas, preaching and talking up education to the rich country districts.

Rev. R. M. Weaver, who strayed from the South up to Middleton, Ohio, has invented a new word which he calls "Baptisticism." He has just delivered an address of "The New Baptisticism" at the Ohio assembly.

Moses Nye, the converted Jew, and his wife are still traveling and preaching Christ as the Savior in Ohio. He has been arrested and imprisoned and greatly mistreated, but he goes right on asking no help and risking all the consequences.

Leland Stanford University in California is to have Dr. R. Heber Newton, a New York Episcopal rector, as special preacher for the students. Why this rector of much of the Old Testament instead of some good man who believes in God and the Bible?

The Chicago Baptist Ministers' Conference has adjourned for the summer. They have been meeting for a long while in the Fine Arts Building by the courtesy of Dr. Harper, but now that hall is to be used for a class room and the conference is homeless.

Louisiana Baptists have been offered \$16,000 to build their Orphans' Home by the city council of Locke Charles, and part of the money had been paid, but the Convention refused it because it came through channels of taxation, which is against Baptist principles.

Dr. Chas. A. Eiton of Euclid Avenue Baptist church of Cleveland, Ohio, one of the wealthiest churches in the country, holds street services during the week, and holds a service in front of the church each Sunday evening just before the services in the church.

We take pleasure in calling the attention of our readers to the ad. of the Limestone College, Gaffney, S. C., which appears in the columns of this paper, and should any of them contemplate sending their children to college they would do well to make inquiry of this school before sending elsewhere.

Mrs. Hurt, wife of our friend, Rev. Henry P. Hurt, pastor of the Baptist church, Kosciusko, Miss., died on July 28th. Brother Hurt carried her to San Angelo, Texas, for her health sometime ago, but as she did not improve he brought her back to her home at West Point, Miss., where she died. We extend to our dear brother our deep sympathy in his great loss.

The *Western Recorder* says that a French woman scientist lecturing in Paris proves that Darwinism is all wrong. So far, so good. But she goes on to maintain the theory that man is descended from a

vegetable instead of an animal. This is probably true of her. We presume that her ancestor was a cabbage. At least she seems to have a cabbage head.

The following from the *Baptist Banner* is certainly very pertinent: "On a beautiful Sunday morning four young ladies sang, 'I'll go where you want me to go, dear Lord.' On Monday evening one of the young ladies was at a theatre, another at a card party, another at a dance and the fourth was found in a down town mission singing, 'I'll do what you want me to do, dear Lord.' With which one of the four do you suppose the Lord was most pleased?"

We hope that all of the Associations in the State while in session will endorse the Anti-Saloon League. Many of them did so last year, as also did our State Convention. But in view of the fact that members of the legislature are to be elected this fall there is special need of the endorsement of the League this year. Let chairmen of the committees on temperance in the Association remember this. Or if they fail to put in their reports a clause endorsing the Anti-Saloon League we hope that some member of the Association will move to amend the report by inserting such a clause.

We heard the following story told: A man was called on to pray in church. As the congregation was kneeling a little girl whispered to her mother, "Mamma, has he paid back that molasses?" The implication was that if he had not, she did not care to have him lead her devotions and did not think he ought to pray in public any how. The remark was a very philosophical one, as many childish remarks are. At the same time, however, if the rule should be rigidly applied and no one should be allowed to pray in public who did not pay his debts we should probably have fewer prayers than now.

Brother A. J. Brandon, of Christiana, stated to us the other day that he thought he was the oldest living subscriber to the BAPTIST AND REFLECTOR. He began taking the paper in 1849. But brethren Jones, of Bonicord, Tenn., and Brother W. H. Halliberton of DeWitt, Ark., are still older. Brother Jones began taking the paper in 1842 and Brother Halliberton in 1846. But fifty-three years is certainly a long time to be a subscriber to a paper. We hope that Brother Brandon will live many more years to read and enjoy the BAPTIST AND REFLECTOR. He has been a very useful man, and despite his age is still quite active in the Master's vineyard.

Let us make a suggestion to pastors at the opening of the Associational season. You expect to attend your Association, of course. Some of your members also will go. But comparatively few can do so. Suppose you take the occasion to canvass your membership in the interest of the BAPTIST AND REFLECTOR and carry the subscriptions to the Association. Either the editor or some representative of the paper will be there. We hope that you can bring a large list of subscribers with you. Let us get every subscriber that is practicable. The more the paper is read the more interest will be taken in all our denominational work. Pastors who fail to work for the paper stand in their own light.

We learn with deep regret of the recent death of Rev. C. L. Anderson. He was pastor at Brownsville, in this State, for several years, where he was greatly beloved. About a year ago he went to Rowell, New Mexico, hoping that the dry climate would benefit his weak lungs, but his health rapidly failed. At the time of his death he was on his way from Rowell to Vicksburg, Miss. He was taken suddenly ill and died on the train between Fort Worth and Dallas, July 27. His remains reached Vicksburg on Monday and were buried there. The Brownsville church sent a floral offering to be placed upon his grave and a telegram of sympathy to Mrs. Anderson. We extend to her and her fatherless little ones our deep sympathy in their overwhelming sorrow.

Dr. G. A. Lofton returned last week from his vacation, which he spent in the East. He first attended the B. Y. P. U. A. at Providence, R. I. He went from there to New York, Boston, Newport, etc. His purpose was to secure a number of pictures for his new book on "Love," soon to be published. He stated to us, by the way, that over the door of the First Baptist church, at Newport, is an inscription saying that the church was organized in 1688, whereas, the First Baptist church at Providence, R. I., which was organized by Roger Williams, does not claim to have been organized until 1639, thus confirming the position of Dr. J. R. Graves that the first Baptist church in America was organized by John Clark and not by Roger Williams.

Bro. R. H. Hunt, of Chattanooga, sends us a check for \$8.00 to pay the subscriptions of some worthy persons who are unable to subscribe for the BAPTIST AND REFLECTOR. Mrs. A. F. Kilpatrick, of Memphis, gives us \$2.00 for old ministers. Mrs. A. H. Henry, of Memphis, gives us \$1.00; also Miss Mary Tharp, of Gibson. We have already applied most of these amounts and will have no difficulty in finding a sufficient number of other worthy people to take up the balance. We shall be glad to have others of our friends send a dollar, or several dollars if they can, to be used for worthy ministers or old people who need and want the paper but who are unable to pay for it. Remember our offer is that for each dollar furnished by our friends we will send the paper one year to someone. We should prefer to have you designate the person, if you will. If not, we can easily find someone to whom to send the paper.

Returning from Hartsville last week we had the pleasure of spending a few hours with Senator Wm. B. Bate at his country home near Castalian Springs, in Sumner County. As our readers know, Senator Bate is a Baptist. He was baptized a few years ago into the fellowship of New Hopewell church by the pastor, Rev. Wm. Wilke. This was his mother's church and was founded, he thinks, by his grandfather, Rev. Frank Weathered. He takes pleasure in pointing out some rocks in the corner of his yard on which the first building of the old Hopewell church stood. The house where he lives was erected by his father in 1842. Senator Bate, then a boy, helped to carry the brick of which the house was built. On one of the bricks, while it was soft, he wrote his name—W. B. Bate. The brick was hardened in the kiln, put into the house, and now the name shows there distinctly—illustrating how impressions may be made upon hearts when they are soft and tender, which will harden and last through life. Senator Bate, by the way, is one of the purest and most high-toned men in public life to-day. The people of the State have the utmost confidence in his integrity as well as admiration for his character.

Let it be remembered that an Association is a deliberative body. It has no legislative power. Its purpose in meeting together is not to make laws for the government of churches but to discuss matters of interest pertaining to the kingdom of God, such as missions, education, etc., and to lay out plans for the furtherance of the Lord's cause in their midst and over the world. But if the Association is to be a deliberative body it ought to take time to deliberate. At least three days should be given to its sessions, so that it may have plenty of time to discuss all the questions which come before it in a thorough and deliberate manner. What is the use of having the members of the Association come so far just to bring their letters and shake each other's hands and decide upon the next place of meeting? Have preaching by all means, as much as practicable. The more the better. There ought to be at least two sermons a day, one in the afternoon and one at night. But be sure, also, that sufficient time is given for the consideration of the subjects before the body. Not infrequently we have seen an Association spoiled as a deliberative body by someone making a motion to limit speeches to five minutes, giving the chairman ten or fifteen or maybe twenty minutes. The result always is a very unsatisfactory discussion of the various subjects which come before the body. If brethren who usually attend the Association find it impracticable for them to remain at least two full days then let others be sent in their place who can remain.

The Home.

MRS. STANTON'S THANK OFFERING.

It was a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the contents of which she read aloud, one by one. They ran something like this:

"For recovery from severe illness, \$5."

"For the granting of the dearest wish of my heart, \$10"

"For preservation from harm in the great railway accident, when so many were killed and injured, \$10."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was open and the secretary took out two dollars inclosed in a blank sheet.

Mrs. Stanton's life had been very uneventful the last year. She and her husband and two children had been very well; by close economy they had enough to eat and drink and dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinches known only to herself.

Self-denial had seemed to be the keynote of her life the year past; her sky had been rather gray than sunny. Not that she made any moan over self-denial. It was all done cheerfully, and no one was the wiser for it but herself. Still she had wondered just a little for what special reason she could bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost all his property in an unfortunate speculation. She wondered whether the conditions would be fulfilled if she could bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of their abundance; so this extra gift, small as it was, was the price of large self-denial. It would represent her shabby bonnet worn through another winter, without the furnishings she hoped to give it, when it had seemed almost too bad to last out the previous season. Still she was warmly interested in mission work, and gave it gladly, only wishing it was more.

Soon her attention was arrested by the reading of this:

"For the many pleasant little things which have fallen to my share this year, \$2."

Mrs. Stanton went thoughtfully home, the words, "for the pleasant little things," ringing in her ears. She wondered whether she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought, she could recall numberless little acts of kindness from others to herself which had sweetened her life and for which, though she had been grateful to the

giver, she scarcely remembered to have raised her heart to heaven in gratitude.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger.

Mrs. Stanton loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with pleasure as she remembered again the "little things," and how soon her thoughts had met response. She finished her preparations for supper with a light step, and paused often to look at the flowers and inhale their fragrance as she passed. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-offering for Pleasant Little Things," and dropped five cents into it for the handful of roses.

One afternoon Helen Brown, a member of her Sabbath school class, came in. She seemed depressed and anxious. After a little commonplace talk, her teacher said:

"What is it, Helen? Does something trouble you? Can't I help you?"

"O Mrs. Stanton, I want to be a Christian! I am so happy! Will you tell me what to do?"

The sacred hour which followed, neither of them will ever forget. When Helen left, it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh," exclaimed Mrs. Stanton to herself that night, "this is not one of the little things!" For this great privilege—the great honor—of leading a soul to Christ, all that I have in the world would be a small thank-offering. What can I render to the Lord for his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope went the largest contribution yet.

As time went on life had a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of "pleasant things," her heart attuned to thank-giving, and out of the abundance of her heart her mouth spoke. Her envelop egrew full almost to bursting, and yet there was no lack of earthly comfort. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next thank-offering came around, it was no vain oblation that she carried to the meeting. But her little gift—small, yet, in comparison to some of the others—was sweetened through with gratitude and love.—*Times of Refreshing.*

A MODEL MAN.

BY REV. THEODORE L. CUYLER, D. D., LL. D.

Daniel is one of the model men in the Old Testament; in some respects he is about the best character for men to study and to imitate. In his youth he faced ridicule by refusing

SILENCE!

The instinct of modesty natural to every woman is often a great hindrance to the cure of womanly diseases. Women shrink from the personal questions of the local physician which seem indelicate. The thought of examination is abhorrent to them, and so they endure in silence a condition of disease which surely progresses from bad to worse.

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to touch the king's wine; later in life he was not afraid to face the king's lions. There are two or three things about his course in this last matter that young people ought to notice. In the first place, he did not send any apology to the king of Babylon. Apologies for doing a right thing only belittle the act and take off the grace of it. In the second place, he did not brag about what he was going to do. There was no bluster or big talk. When I was pastor, I used to be rather distrustful of people who, when uniting with the church, made very loud professions and promises. They reminded me of Peter's boastful speech to his Master, "Though all men forsake thee, yet will not I."

Daniel neither apologized nor played the braggart. He saw that there was serious business before him; he knew all about the ferocious lions in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house; he threw open his lattice, and worshiped God in prayer, "just as he did aforetime." Actions speak louder than words. The old hero went down on his knees three times in the day; busy man as he was, he took time to pray; brave man that he was, he did not care who saw him, or how soon his Godly conduct was reported to the king. Daniel did not ask God to muzzle the lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite and that fire will burn.

There are two roads for every young person in the journey of life. They cannot take both, and every

young man must decide which of them he will take. The one is a smooth and easy path of connivance and compromise, with no lions to encounter. The other is by the air-line of duty, as God's Word and conscience reveal duty; whoever treads that path must expect to be battered with ridicule, and often bespattered with misrepresentation and reproach. There are two kinds of church membership. In the one case, Mr. "Facing-both-ways" tries to stand with one foot in the church and the other foot over in the world; he is secretly distrusted by both; he has too much profession of religion to suit worldly people, and too little practice of religion to please the people of God. The other type of religion is that of one who comes out squarely on Christ's side—not as pleasing men but God, which trieth the heart. This latter sort of Christianity is at a premium in these days, for it is quite too scarce. If courageous Christians encounter opposition, they are, after all the only ones who win conversat to Christ.

Daniel dared to be singular, both when he refused the king's wine cup and when he defied the king's lions. The young man or woman who follows the fashion and runs with the crowd, counts for nothing. When they turn around and face the crowd for conscience' sake, they may encounter hard knocks, or scoffs, but they save their own souls, and are in the right attitude to save the souls of others. Every young man who determines to keep a clean conscience, and obey Christ's commandments, will encounter some lions in the course of his experience. In business he must often decide between selling his conscience and selling his goods; he must prefer to be poor rather than to put a dirty dollar into his purse.

In social life he must not be afraid of being branded as "puritanical" in his habits. In politics he must "bolt" whenever his party heads on the wrong track. I have watched the career of thousands of young men for the past fifty years. The great majority of those who fail in life have failed for want of courage. They had no fibre to face lions of any kind. I have seen others who had the conscience and the courage to take Daniel's course, and they have discovered that God had "shut the mouths of the lions," and given them victory. If facing a duty and standing up for Christ costs dearly, it pays gloriously in the end. Retreat always brings ruin. My friend, ever be afraid of one thing, and that is the frown of God! His smile means heaven; his frown means hell.—*The Watchman.*

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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.

AT MONTEAGLE.

I am writing you from a cottage porch on the breezy heights of Monteagle, perhaps, you remember I told you last week that I hoped to do. I came up on July 26th, accepting the kind invitation of my dear old friends, Dr. and Mrs. G. W. Drake, formerly of Chattanooga, but now of Hollins Institute. I have enjoyed every minute of my stay, and my only grief is that it must end so soon, for other duties force me home on August 2nd.

We have had such a "feast of fat things." Words fail me when I try to think how to tell you of it.

I came, you know, for the "Missionary Conference," the week that is given each summer to the consideration of "Woman's Work" in Missions, and all denominations take part. The sweet, fraternal spirit is one of the chief charms. Twice a day there are "open conferences," where subjects pertaining to missions at home and abroad are discussed, and at 11:30 every day there is a lecture by some returned missionary. Oh! I would have been so glad to have had all of you hear the beautiful, inspiring "talk" of Miss Hughes, a Methodist missionary, not long from China. She had such interesting curios: the tiny embroidered shoes, the goddess of mercy, a small statue of Buddha, a beautiful mantel scarf upon which was delicately embroidered in gold, the words, "Jehovah guides me," a gift from one of her pupils, and many others. She is so earnest, and has that wondrous look of deep consecration upon her face that so many of the workers in the Lord's name get—the Savior's own mark, I think it is. They are his own.

I am missing a talk by Mrs. Wheeler, with great regret, to write this; but one can't do everything, you know.

Our own Mrs. Wheeler of Nashville is the Secretary of the Monteagle Missionary Society, who contro's this week, and I am very proud of the part she takes. We, of Tennessee, have reason to be most grateful to God that so efficient a worker is leading our Baptist women.

Miss Martha Hill of Edgefield is leaving delightful impressions by the way, as she scatters her practical suggestions, and some of our Chattanooga Baptist ladies are taking a great interest in the meetings. Your editor has been honored by leading the devotional exercises of one of the meetings and by giving the report of this year's work of the Baptist Woman's Missionary Union, and by giving an informal talk on the "Dinger of Ruts." She is

mortally afraid of "Ruts" in all kinds of work, as you well know, so it was a congenial theme.

Mrs. Hamill of Nashville gave such a charming "talk" on "Young People in Missions," yesterday. I wish you could have heard that. I shall be sifting it out to you for months to come, I dare say. She is so gifted, and so much in sympathy with the thought that, "Formation is better than reformation." I felt so encouraged to go on with the work of the Young South, after listening to her. She told one thing that struck horror to my soul. She said that in a certain Western State she knew it to be a fact that saloon men and brewers spend \$1,500 a year to systematically give away candy throughout the length and breadth of that part of our commonwealth. Why is that so shocking? Did someone say that? That candy is flavored with brandy. Those saloon men are wiser than the children of light. They know how valuable it will be to their soul-destroying trade to arouse the appetite for strong drink in the youth of our land. She told of the beautiful play-rooms in some of the saloons of Chicago where the children of the community are allowed free access, and their innocent hearts gradually turned to sinful pleasures. Ah! that we might take this weapon from Satan's armory and turn it to good account in our warfare against him. If we could only gain the children!

Mrs. Hamill told, too, of five miles of "pledge-cards" brought to the recent Sunday School Convention at Denver, each card representing the promise of a child in California, and other Pacific States, to abstain, forever, from intoxicating-beverage. Is not that an encouraging offset to the brewers' poisoned candy?

Ah! let us carry the same principle into missions, and use every possible way to begin early to learn of missions, to pray for missions, to really and truly love missions, and may every year add to the strength and intensity of our interest.

I feel so much encouraged about China since I heard Dr. Dubose, for three years a worker there, and Miss Hughes. They say the women and children are so ready for the gospel. They spoke of the anti-foot binding societies that were constantly increasing among the higher class Chinese, and the strong desire for Western civilization and Western learning. The church that establishes schools is wise, for with the coveted English tongue the glad news of the gospel can be given to so many. Dr. Dubose spoke particularly of the great decrease in the opposition. Where our missionaries had been persecuted, and even maltreated, there is now a glad welcome. So let us go on praying and working for China.

We are to hear about the work in Corea to night.

It was such a disappointment to the ladies in charge that our Mrs. Turner was hindered from representing our dear Mrs. Maynard by illness in her family. She had arranged to be here, and we Baptist ladies were anticipating so much pleasure from meeting and hearing her. We hope, though, the pleasure is only postponed until the Convention at Humboldt in October.

I must not forget to tell you that I saw Capt. Hobson, and heard his grand lecture on the "American Navy." It greatly increased my respect and admiration for the "Hero of the Merrimac," and as he drew a vivid picture of the immense possibilities of America's future, I could but hope that hand in hand with the flag the gospel will go. Let us work to that end.

It is so charming up here. The cottages are so sociable. It seems almost like one great big family. The air is so invigorating, and gives you such an appetite, and the house-keepers know well how to satisfy it. The nights are cool and you sleep like a child. The pleasures of the amphitheater never pall, because of their infinite variety. There is the swimming-pool and the gymnasium; the reading-room and classes of all kinds. If one does not grow mentally, morally, and physically, it is surely his own fault. It is to me an ideal place for the summer's outing; and, judging by the large audiences that greet the various attractions night after night, many other people endorse my opinion.

And the people are such lovely people. They are so courteous, so thoughtful of strangers, so attractive in every way. Most of them are Southern-born and bred, and I have a weakness that way.

I shall ever be so deeply grateful to the dear friends who gave me the rare pleasure of this delightful week.

Perhaps I shall have more to tell you next week.

I have not had my mail forwarded, but will give it all to you next time. A letter from an old friend, Mr. N. J. Phillips, of Blountville, with a grand offering, had come before I left.

I forgot to say how proud I have been to represent the "Young South" on all occasions, and I want you to be grateful to Mrs. Wheeler for the kind things she has been pleased to say about our work to these people on the mountain.

I hope I shall find a big lot of letters awaiting me. If you have not written, though, do so at once, for I am anxious for August to blot out our "short" receipts for July. We must bestir ourselves for October; and our report to the State Union is drawing very nigh. Less than two months remain! Let us make the best of them!

Most sincerely yours,
LAURA DAYTON EAKIN.
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FROM DYERSBURG.

On the 26th of July I had the pleasure of marrying Miss Bessie Lee Erwin of Lakeland, Fla., to the Rev. W. Reese of Petersburg, Tenn. The marriage took place at the elegant home of Mr. and Mrs. J. A. Heard of near Memphis, Tenn. The bride has been teaching music at the S. W. B. University for the past two years, and is a highly accomplished young woman. Mr. Reese graduated at the S. W. B. U. last June, and is a young man of great promise. He is pastor at Germantown and they will make their home there in the future.

The many friends of the young couple will expect a life of great usefulness from two such gifted people.

Had two to join by baptism lately. Work is in a splendid condition.

I will take a rest this month, during which time I expect to visit my father and mother at South Berlin. It is so refreshing to go back home and be a child again. GEO. H. CRUTCHER.

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PROGRAM.

Following is the program of the S. W. District fifth Sunday meeting, to be held with Missionary Grove church four miles Southeast of Camden, beginning Friday, August 29, 1902:

11 a. m., Friday—Sermon for criticism, by O. A. Utley. Subject: "The Falacy of Apostasy."

12 m.—Dinner on the ground.

1 p. m.—"Am I Saved and Why?" Elders Joseph Allen, and D. D. Byrd.

3 p. m.—Query box opened.

8 p. m.—"Why I am a Missionary Baptist," Elders E. Z. Newsom and J. L. Goodman.

10 a. m.—"A Duty For Every Christian," Elder E. Dye, and Brother A. V. Horne.

11 a. m.—"Why not Co-operate with the State Board," Elder N. L. Joiner, Brother A. R. Brooks.

12 M.—Dinner.

1 p. m.—"Are we Really Missionary Baptists?" Elders J. T. Moore, E. G. Butler.

2 p. m.—"The Church vs. The Saloon," Elders S. K. Herst, and S. D. Brinkley.

3 p. m.—Query box opened.

7:30 p. m.—Missionary service. Come one, come all, we will try to interest you Saturday night, as our young people are at work on a nice program for the mission service.

A. J. UTLEY,

P. FARMER,

E. WYF.

P. S. Protracted meeting follows.

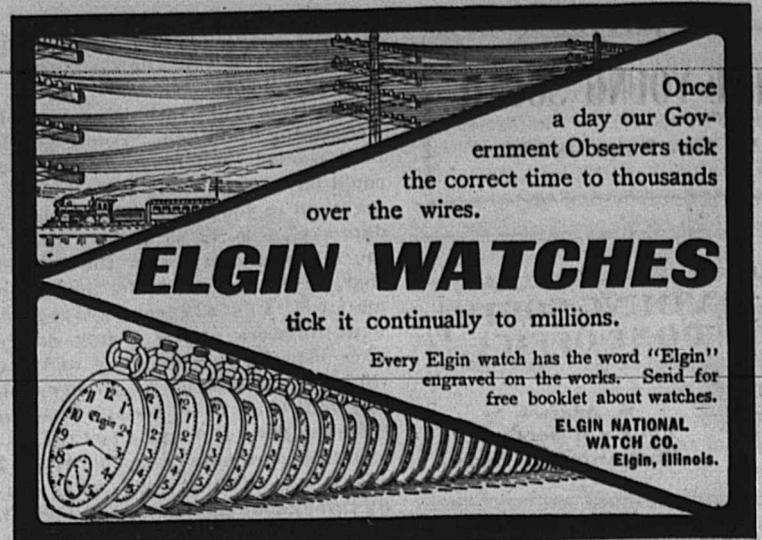
A LINE ON THE CURRENT CONTROVERSY.

With all due a preciation for the honored brethren who have been carrying on the "Dead Churches" controversy, I am reminded, in it all, of the story of an old negro who was out on a dark night in a thunder storm, riding a blind mule. The only relief he had in his miserable plight came with the flashes of lightning which lighted the way for a few feet in front, then would come the darkness and the deafening roll of the thunder again. Finally, with some degree or reverence, he ventured to speak to his Master: "Well, Lord, if it suits you just as well, I would prefer more light and less noise." Brethren, I venture to suggest, would it not be better to give the "Dead Churches" "more light" about our denominational plans, and "less noise" about the mistakes of the Boards.

C. B. WALLER.

Our hearts are sorely grieved because of having to give up our dear pastor, Rev. S. W. Kendrick, who leaves us the last of this month. His two years' stay has been a great pleasure and blessing to us. He has endeared himself to the hearts of all by his faithful and unselfish services with the church and by his kind, gentle, and social disposition. His going will be a loss to the town as well, for his bright, smiling face and genial, happy disposition has won the hearts of all who know him. His good wife has only been with us a few months, but long enough for all to learn to love and appreciate her. They shall ever hold a warm and tender place in our hearts. They go to Union City and we congratulate the church there in securing their services. Our loss will be their gain. We pray that God's richest, sweetest blessings may rest upon them and that he will ever bless their faithful efforts for him. We have not, as yet, called a pastor. May all who read this pray for God's blessings on the work here. F. F. M.

Pulaski Tenn.



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FROM HAMPTON, TENN.

Second Sunday in June was my regular monthly day at Chiquapin Grove and closed my fourth year as pastor. Was elected again for ensuing year. I enjoy preaching to this people very much, as it is the community in which I was born and raised. We take a collection for missions on Sunday at every meeting. Third Saturday was my regular day with Cave Creek church, N. C., which closed my first year but was re-elected for this year. This church is in Watanga County, and was organized about one hundred years ago. Rev. J. J. L. Sherwood, who lives near this church, was its regular pastor for the last twenty years. He is a good brother and a good preacher. This church takes a regular collection, but works under the gospel mission plan. They are helping to support Brother Thomas Blaylock in China.

Fourth Sunday was my regular day with Union church, Washington county Tenn., and was a great day with us all (it was childrens day.) Services began at ten o'clock, by sermon to children by the pastor, dinner at twelve, closed at three. The brethren and children commended the pastors' sermon so much notwithstanding his age he has grown considerably. But the pastor thinks the children did so well that he is willing for them to have the ribbon. We also received a good collection to help on the Bible work.

First Saturday in July was election day with this church. The former pastor was re-elected; this is my third year with this church. There are a number of brethren and sisters in this church that are great workers for the Master.

We take regular collections in this church for missions. This is my twelfth year with Harmony church; preached to them on last Sunday evening had an old time hand-shaking and a happy time.

I think the BAPTIST AND REFLECTOR has been getting better lately, I have enjoyed reading it very much, especially the articles on the first church and the dead church and regeneration and predestination. Brethren "let us stand in the ways and see and ask for the old paths, where is the good way and walk therein."

Bro. Folk I wish you would go somewhere again, I enjoy reading your description of the country, people, etc., very much. Come up in the mountains and camp with us awhile these hot days and we will go fishing.

W. H. HICKS,

Hampton, Tenn.

According to the Jewish Encyclopedia alcoholism and drunkenness is about thirty times as prevalent among Gentiles as it is among Jews.

In a Glass of Water.

Put a handful of *glazed coffee* in a glass of water, wash off the coating, look at it; smell it; is it fit to drink? Give

LION COFFEE

the same test. It leaves the water bright and clear, because it's just pure coffee.

The sealed package insures uniform quality and freshness.

The many friends of Dr. J. B. Moody will rejoice at the announcement that his health is improving and that he hopes to be able to return to his work in Arkansas soon.

Dr. Biggers—Huckleberry Cordial—Never Fails.

To cure Children Teething, Bowel Troubles, ect. At Druggists 25c and 50c per bottle.

An Indiana man is constructing probably the largest automobile in the world. It will seat when completed about one hundred persons.

Gaining in popularity daily.

A prominent druggist says: "Hughes' Tonic has given more satisfaction than any other chill tonic we have sold." Sold by Druggists—50c. and \$1 bottles.

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Rev. B. E. Bartles was here recently and made a splendid impression on our people. He and his wagon and team and organ make a splendid trio. I don't believe you could have gotten a better man for the place, anywhere. Everybody fell in love with him. He went from here to Springfield, and from there with me to my church at Barren Plains, and remained over Sunday with me. We did not know just what route would be the best for him to take from here, but we thought best for him to work up this community before going back. He preached at our church. It was a good sermon. I tell you, Bro. Holt, the wagon and team and organ and the man to sing and preach and talk make a fine impression for the Baptists of Tennessee. God bless the BAPTIST AND REFLECTOR. A. H. RATHER.

Greenbrier, Tenn.

Libby's Suppers

The sudden suppers that one wants to prepare at night have an added pleasure when one can draw upon the appetizing and dainty things found only in Libby key-opening cans.

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J. M. FROST, Sec'y.

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CHATTANOOGA, TENN

RECENT EVENTS.

Dr. A. A. Marshall, of Raleigh, N. C., is very ill and the physicians, at last news, gave no hope of his recovery.

Dr. M. L. Thomas, of Little Rock, Ark., is supplying the Third church of St. Louis, Mo., during the pastor's vacation.

Dr. A. C. Barron, of North Carolina, has gone to Philadelphia hospital for treatment and there are fears for his condition.

The Baptist Union of last week has a fine group of the professors of the Southern Baptist Theological Seminary at Louisville.

The First Baptist church of Philadelphia, Pa., was organized in 1688. They have 100 churches now in the city and 161 preachers.

Rev. J. E. Bernard has recently closed a meeting at East Florence, Ala., which resulted in ninety-one additions to the church.

There have been 150 additions to the First Baptist church of Newport News, Va., during Dr. J. W. Porter's first year with them.

They seem to be short of names for Baptist Associations up in Oregon, seeing they have named one "The Rogue River Association."

Rev. W. I. Fezell, once pastor in Nashville, Tenn., is now holding tent meetings in Arkansas, with his singer, Mr. Elliott, of Texas.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Introduction, E. Y. MULLINS, D. D.

Lectures.

1. The Pastor at the Door.
 2. The Pastor Inside.
 3. The Pastor Abroad.
 4. The Pulpit and the Sunday School.
 5. The Pastor and the Garner.
- Appendix—Historical.

Illustration

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

The Expositor and Journal is the latest Baptist paper and hails from Memphis, Tenn., with Rev. E. L. Weston as editor, and Rev. B. F. Whitten as field editor.

+++

A Sunday school teacher of this city asked a little girl what two sacraments were necessary to salvation, and the little girl answered promptly: "Baptism and matrimony."

+++

The Tennessee friends of Rev. W. B. Clifton, now of Dalles, Oregon, will regret to hear he has been compelled to take a rest from weakness produced by bronchial hemorrhage.

+++

The First Baptist church of Jacksonville, Florida, and parsonage are completed. This is a fine achievement for pastor, church and friends since the burning out of that city.

+++

Dr. A. J. Barton, Secretary of missions of Arkansas, has returned from Battle Creek, Mich., with Mrs Barton who is greatly improved and gives hope of complete recovery.

+++

Dr. P. S. Henson declares he grows more timid as he grows older. He says that he is "so much like a lamb that he feels sheepish every time he is to stand before a great audience."

+++

Evangelist C. H. Yateman says he preached a sermon that cost one of his hearers \$14,750, and yet he himself received nothing for it but gladness at the conversion of that hearer.

+++

It is said that out of ninety students in Rochester Theological Seminary eighty-nine are sons of Christian mothers, and seventy-seven had Christian fathers, and twenty-one of the fathers are preachers.

+++

The Religious Herald says the Lexington Avenue Baptist church, of New York, was treated to whistling solos, by Miss Louise Truax, a few Sundays ago. Just think of whistling the "Mocking Bird" in church!

Limestone College For Women.

(Founded 1845.)

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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Pastor Broughton, of Tabernacle Baptist church, Atlanta, Ga., reported to the pastors conference, at Atlanta two weeks ago, forty-three received by baptism, fifteen by letter and between sixty and seventy-five conversions.

At the close of a ten years' pastorate, Rev. J. F. Kemper has resigned at Marshall, Mo. The church protested, but he persisted in his decision of duty. It is not stated where he will go. He is one of the strongest men in Mo.

The trustees of Mississippi College in their meeting at Water Valley, conferred the title of D. D. upon Rev. J. T. Freeman, of Starkville.

Los Anamos, California was almost totally destroyed by a series of earthquakes last week. The inhabitants fled in terror. There were no lives lost, but the property loss was very great.

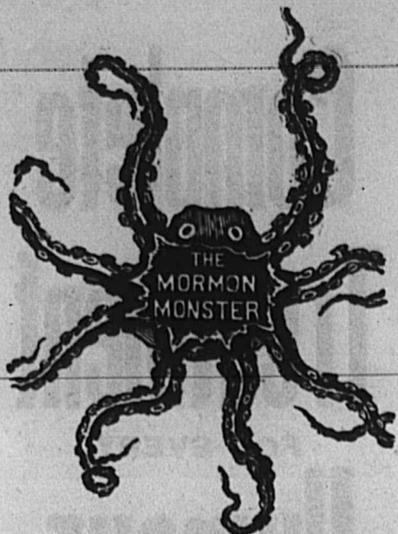
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The Story...
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Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which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

Judge John W. Judd of Nashville, who lived ten years in Utah, says: "Regarding the book as a history and exposition of the 'isms,' it is a decided success. Any intelligent reader can by reading it carefully get a clear and comprehensive insight into the real inwardness of the 'ism.'"

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

"If the people will read this book they will become intelligently 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 authoritative-ness. No greater service could be performed than its lodgment 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.

KIRK.—Mrs. Elizabeth Butner Kirk died at her home near Aymett, Tenn., June 23, 1902, aged sixty-one years. She professed religion at the age of sixteen at Mount Pleasant, Coffee County, under the ministry of Rev. Berry Creek. At the time of her death, she was a member of Thompson, joining that church soon after its organization in 1899, and was the first member to leave the church militant for the church triumphant. Therefore, be it

Resolved, That in her death the church has lost one of its oldest members, the family a devoted wife and mother, and that we offer the family our deepest sympathy and point them to the Great Comforter who alone can heal their wounded hearts.

MRS. W. H. STREET,
 MRS. W. F. TAPLEY,
 Committee.

GREENE.—Mrs. Genetta Amanda Greene died Wednesday July 9th, at twelve o'clock at her home near Paris, Tenn. She was born in Henry County June 12, 1860. Age forty-two years and twenty-eight days. She was married to W. A. Greene, Dec. 23, 1887. She professed faith in Christ seven or more years ago and united with the Friendship Baptist church about six years ago, of which she remained a consistent and beloved member until death. She leaves a husband, four sweet children, a gray-haired father, a devoted sister and hundreds of friends and neighbors to mourn her departure. She was a devoted, faithful wife and mother, an unselfish, thoughtful neighbor, and a beautiful, consistent Christian, whose life strongly portrayed the principles of Christianity. In sickness and in health and the hours before her death, she spoke of her sublime reliance on the Savior, saying that he was her constant support and stay, and gave her peace that passeth all understanding. "Blessed are the dead who die in the Lord."

FLEETWOOD BALL.

CLEMONS.—Sister Liza Clemons left us, to live with God, July 29, 1902. Born March 13, 1819, professed religion and joined the church Sept., 1836, married Dec. 24, 1840.

She was one of the most devout Christians that I ever knew. None doubted Aunt Liza's religion. Such a religion as hers is to be coveted. She exerted an influence far and wide. The saying is in everybody's mouth: "What a good woman she was." She was faithful in all the relationships of life. As a church member she was faithful in attending church until affliction deprived her of this privilege; Even then she would come occasionally, although not able to come.

As a neighbor you found none better. The law of kindness was on her tongue and she reached forth her hands to the poor and needy. As a wife and mother none were truer. She was faithful in raising up her children in the nurture and admonition of the Lord. All are consecrated Christians. Two are deacons in Fall Creek church. Her children rise up and call her bless-

ed; not only her children, but all, for her life was a "benediction" and inspiration to all who knew her. We have sustained an irreparable loss, but our loss is her eternal gain.

P. W. CARNEY.

ALEXANDER.—Whereas, On the 21st day of June, 1902, our friend and brother, Leonard Alexander, met with a horrible death while returning from his work in the mines, he being a good and faithful member of the B. Y. P. U., of Tracy City, Tenn., always ready to perform freely such duties as devolved upon him, taking a special delight in the Lord's service. Therefore, be it

Resolved, That in the death of our brother and friend, we feel that we have lost one of our best and most zealous workers, and although he is dead, his works still live, and we trust that many will be led to follow his example.

We express our heart-felt sympathy to his sorrowing parents, relatives, and friends. Think not that Leonard is dead. He is not dead but asleep in Jesus. No more sorrow, no more pain for him. His was a noble life; short, it seems to us, but this is the Lord's way and he knows best. Let us so live that when called hence, it matters not how sudden, we may meet him in that land where there is no sorrow, no suffering, for God is there.

Resolved, Further, that a copy of these resolutions be tendered the bereaved family, also that they be transcribed on the minute book of our society, and that a copy be sent to the BAPTIST AND REFLECTOR and to the Tracy City News for publication.

JEFF D FULTS,
 M. J. MERRITT,
 Committee.

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 ANTISEPTIC
 FOR
 WOUNDS BURNS BRUISES
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 HEADACHE & NEURALGIA**

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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E. W. L'ABEAUME, G. P. & T. A., ST. LOUIS, MO.

MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

AUGUST.

Sequatchie Valley.—Ebenezer church, Friday, August 1.
Concord.—Laguardo, Wilson county, 10 a.m., 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.—Innan 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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You can clear your house of all vermin by liberally using **Death Dust.**
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You can enjoy your rest at night by killing mosquitoes, burning small quantities of **Death Dust.**
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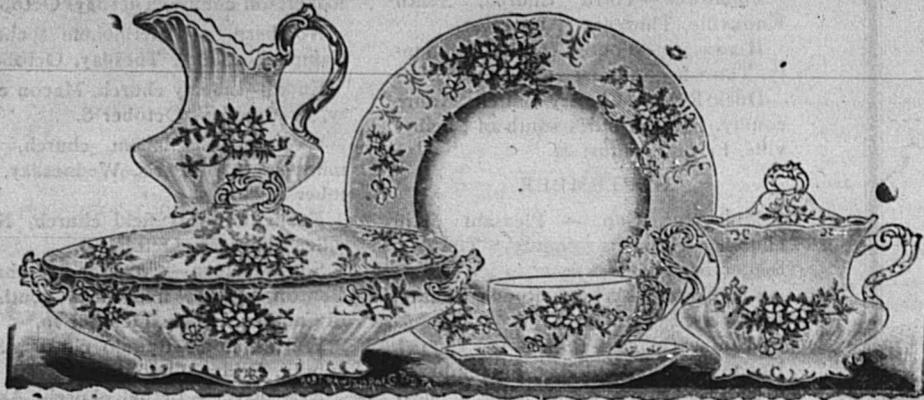


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