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Speaking the Truth in Love.

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CURRENT TOPICS.

It is now announced that the eruption of Mont Pelee resulted in the death of about 1,000 people, instead of 200, as we stated last week.

It is said that the nuns who are being expelled from France and the friars that are being extradited from the Philippines are all looking toward America.

Greater New York is planning to spend fifty millions of dollars on four bridges that will span the East River, while tunnels are to cost the city more than one hundred millions.

We may look out now for articles in the papers telling how prohibition is a failure. If that is true why is every saloon man and whiskey dealer in the country against prohibition? There is something curious about this.

A tramp umbrella mender died a few days ago near Bristol, Tenn., and was buried in a pauper's grave. A little box of his was opened and in it was found certificates of deposits in Chattanooga banks to the amount of \$8,000. His name was John Pierson.

The bank of England issues nothing in paper smaller than five pounds. The traveler in Europe is compelled to carry gold and silver for all needs of \$25.00 and less. One soon sees the advantage of our small paper currency as he travels about in Europe.

President Roosevelt had a narrow escape from death on Wednesday of last week. He was riding in a carriage with a party when the carriage was struck by a fast-running electric car and overturned. The President received a cut on the head, Gov. Crave, of Mass., was bruised, Wm. Craig, a secret service man, was instantly killed.

Gen. Tyree H. Bell, formerly of Gallatin, in this State, recently of Fresno, Cal., died in New Orleans on Aug. 30th. Several days before his death he was found in the Southern Pacific Depot unconscious and without money. It was supposed that he had been robbed, though he never recovered consciousness so as to explain his condition. Gen. Bell was with Gen. Forrest during the Civil War and was regarded as one of the bravest and most efficient of Gen. Forrest's associates.

Within the last census decade, from 1890 to 1900, the following denominations showed the following percentages of increase, leaving off fractions: Roman Catholic, 38; Lutherans, 35; Episcopalians, 34; Disciples, 32; Baptists, Northern, 21; Southern, 25; Congregationalists, 23; Methodists, Northern, 21; Southern, 20; Presbyterians, Northern, 23; Southern, 25. The average gain of these eleven denominations during the period mentioned was 27.27 per cent. The increase of population for the same period was less than 23 per cent. It should be stated that the principal growth of the Catholics, Lutherans, and probably the Episcopalians came from immigration, while the growth of Baptists, Methodists and Presbyterians came from conversions, among whom were a good many Catholics.

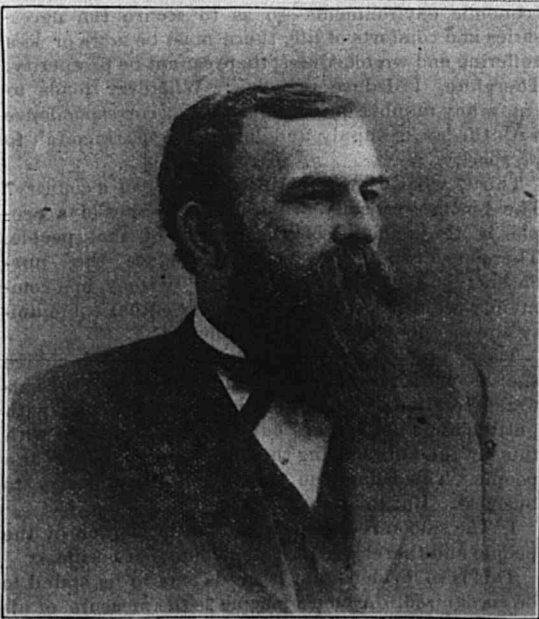
"Too Late."

When she was dead
They came and brought the roses pale and fair
To twine within her thin silver hair;
They softly laid white lilies on her breast
Where her poor, weary hands were crossed in rest
Though while she lived they never sent a flower
To whisper comfort in a darksome hour,
They decked with blossoms, beautiful, her bed
When she was dead.
When she was dead
They said her life had been so true and grand;
They told how many times her sleeping hand
Had aided them in trouble—how she brought
Sunshine and cheer to many a gloomy lot,
And how her fingers always seemed to be
Toiling for others uncomplainingly.
They said her days in kindness had been sped
When she was dead.
When she was dead
They spoke not of her faults. They murmured low
Of all sweet virtues she was wont to show.
They said that love and pity were her creed,
And blessed her for each kindly word and deed.
They wondered, as they kissed her through their tears,
How they could live without her through the years.
Oh, many kind and tender things they said
When she was dead.
And she was dead!
The heart that loving speech once could have thrilled
With thankful gladness was forever stilled.
In life she sought their love, and seldom heard,
In all her busy days, one grateful word,
And now it was too late they came and knelt
Beside her, telling all they thought and felt.
She could not hear the longed-for words they said,
For she was dead.

—F. L. Montgomery.

REV. J. H. BUTLER,

Pastor First Baptist Church, Trenton, Tenn.



He was born in Henderson County, Ky., April 23, 1848. At the age of eighteen he professed religion and joined the Henderson Baptist church. The following year he was licensed to preach and entered Georgetown College, Ky., as a student for the ministry, from which institution he graduated in June, 1874. Being called to Gallatin he immediately took charge of that church as pastor. In December of the same year he was united in marriage to Miss Carrie E. Wigginton, of Scott County, Ky. After serving the church at Gallatin for a short time he resigned, to accept a call to Clinton, Ky., where he remained for about three years and then resigned to enter the Southern Baptist Theological Seminary, at Louisville, Ky. After leaving the Seminary he served the churches at Versailles, Ky., Vincennes, Ind., Covington, Ky., Alexandria, Va., and is now pastor at Trenton, this State, where Dr. Matt. Hillsman and Rev. W. H. Ryals were pastors for so long. In all of these churches the Lord greatly blessed his labors, and many have been added to the membership. Brother Butler has also been quite successful in evangelistic work, much of which he has done in connection with his pastorates. He is an excellent preacher and a genial, lovable man.

The Claims of Children.

BY T. W. YOUNG, D. D.

"Let us live for our children," is the motto carved upon the tomb of Froebel, who laid the foundation and led the way in modern child-culture. The investment made in the children returns to us in the manhood and womanhood of to-morrow. An old woman crossing a London park was seen to pick up something, conceal it in her apron and hurry on. The policeman, supposing she had found some valuable package, overtook her and demanded to know what it was. She showed him pieces of broken glass, and said she just thought she "would take them out of the way of the children's feet." There are things upon our streets that hurt the children worse than pieces of broken glass. Drunkenness, profanity, cigarette smoking, billboards plastered with foul and obscene pictures—these, seen and heard by the children, impress their tender natures and too frequently give direction to their mental and moral natures. It does not pay to spend much time working to change those whose habits, ideas, and prejudices are fixed. Let all reforming agencies leave these and turn to the faithful cultivation of the field of childhood.

Childhood is more and more receiving its just recognition. This is seen in the many institutes and conventions to consider child improvement; in the growth and popularity of kindergartens; in the demand for competent teachers; in the merciful legislation limiting and restricting child labor in factories; in the demand and supply of papers, magazines, and books for children; in the appearance in modern fiction of children adequately represented. The past-master in opening up to the world this interesting mine was Charles Dickens. His dramatic portrayals of men and women in their bitter struggles is far surpassed by his picturesque delineations of childhood. It is Paul Dombey, little Nell, and little Dorrit, above all his characters, that make his name familiar in the homes of England and America. His championship of the children gives him greatness in the ranks of genius. But he who first taught the world the meaning and value of childhood was Jesus, the Christ. He first gave to children their just recognition, and taking the cue from him every pure minded man or woman now loves the child and rejoices in its sweet innocency.

"A sweet blossom of humanity
Fresh fallen from God's own home
To flower on the earth."

The children's physical, mental, moral, and spiritual development depends upon those who have their immediate oversight. There is nothing in subsequent life that will undo the work and influence in the home during the first seven years of the child's life. A child's early life is such as those who rule over it make it. "Every child is born with certain restive propensities which it is the duty of the parent to curb; every child is brought into the world with dominant sentiments which it is the duty of the parent to awaken to their fullest, their most favorable, susceptibilities. It is the duty of the parent to strengthen the noblest perceptions, and to cultivate the purest tastes in the child; to encourage their feeling, and to repress that so as finally to develop the child into a man of well-proportioned and harmonious nature."

Youthful crime is increasing at an appalling rate, and we ask why, and what is the cause? The answer is found in the conditions of our modern life, in the relaxation of discipline, neglect of interested care and thoughtful oversight in the home. Children are allowed to grow up impertinent, impudent, and lacking in reverence for things holy and good. The reading they have in the home, the things they hear discussed, the music to which they listen, with all of its "rag-time" hilarity, the criticism of church and neighbors, and the ceaseless jar and contention in which they live help to open the way to a career of crime. Then our social life is cursed with clubs, societies, guilds, and leagues of all sorts not only for men and women, to whom these are more than the church of God, but for boys and girls before they are out of their knicker-

bockers. These take the children out of the home to mingle, in doubtful propriety and dangerous relations, with ill-selected companions. They grow up looking away from the home for companionship and entertainment, instead of finding them in the home. The purity of childhood, the purity of social life, the suppression of crime, the decrease of evils, and the increase of the kingdom of heaven depend upon the purity and power of the home. The unit of power in redeeming our humanity and making it what it ought to be is not the individual but the home.

Parents and teachers are awake to the physical and mental development of children, but not awake to their spiritual awakening. Children are naturally religiously inclined. It is almost impossible to find a boy or girl to whom if you present the picture of a beautiful and lovely and useful life he will not tell you that he wants to live that life, and he means it. Children are capable of fine ideas of right and wrong, of love and duty, and if these were early used and wisely directed they would lead on naturally into the Christian life. The Spirit of God can and does suit the gospel truth to childish minds. And formation is worth infinitely more than reformation. In the saying of Solomon, "Train up a child in the way he should go: and when he is old, he will not depart from it," is the suggestion that the child ought to be started upon, and exercised, and practiced in the line of conduct which is specially fitted to his individual character, if you would have him hold to it when he is grown up.

Jewish rabbis in their application of this inspired utterance say: "At nine or ten years of age the child is to be practiced to perform his religious duties, in order to make habit of right action the second nature. It is not enough that the child is already in the religious community, and that he is instructed concerning his religious duties; without practice in these duties he is yet untrained in religion."

Plato has seemingly paraphrased the wisdom of Solomon into the classic thought of his own people. He says: "He who would be good at anything must practice that thing from his youth upward, both in sport and in earnest, in the particular manner which the work requires. For example, he who is to be a good builder, should play at building children's houses, and he who is to be a good farmer, at tilling the ground. Those who have the care of their education should provide them when young with mimic tools. And they should learn beforehand the knowledge which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play, and the future soldier should learn riding, or some other exercise of amusement, and the teacher should endeavor to direct the children's inclinations and pleasures, by the help of their amusements, to their final aim in life. The soul of the child in his play should be trained to that sort of excellence in which, when he grows up to manhood, he will have to be perfect." Nothing finer has ever been written upon the art of educating children. And if it be true, it is vastly more important that, if the child is ever to become a well-rounded, full-orbed Christian man or woman, he should be started upon this life early, and very early is not too early.

Ann Arlor, Mich.

The Saloon as a Social Factor.

BY J. B. LAWRENCE.

(An address delivered before the Anti-Saloon League of Brownsville, Tenn.)

There is but one way to judge of the character of an institution, and that is by its fruits. That institution is good which produces more good than evil; that institution is bad which produces more evil than good. This is incontrovertible. It is also self-evident that an institution which is producing more evil than good ought to perish, and that the community which does not blot such an institution out of existence must and will suffer for it.

The saloon is either good or bad. If it is a good thing, then we ought to support it; if it is a bad thing, then we are under obligation to ourselves, to our country, and to our God to blot it off the face of the earth. There is absolutely no retreat from this position.

I would have you bear in mind, however, that I use the terms "good" and "bad" not with reference to absolute morality but with reference to society—that which is good for or bad for society. The State does not legislate against sin *per se*, but against social evils. The State is civic and not religious. Therefore, the rational basis for all legislation is not the moral law, but the social well-being. This being true, it follows that the only sure basis for prohibitory legislation is this: the State, in the exercise of its police powers, has right to suppress the liquor traffic because it is

detrimental to the social well-being. Now, there is no doubt in my mind but what the saloon is a very great sinner—but there are many sinners in our midst who are in no danger of being arrested as criminals—therefore, I shall consider the saloon as a social evil.

Two things are necessary to the progress and prosperity of a country. First, there must be salutary economic laws. No country will prosper whose business interests are not cared for. Second, there must be salutary social laws. The moral and intellectual development of the citizens of a country is absolutely essential to its progress and prosperity. If the saloon is detrimental to the economic and civic interests of the body politic, then it is detrimental to progress and prosperity and should be wiped out as a bad institution. Let us see what effect it has upon the social well-being.

I. The Saloon Versus Business Prosperity. I invite you to consider this phase of the question first because we are all more or less inclined to look on the money side of every proposition. I hold it to be a fundamental principle, founded in the nature of things, that organized society owes every man a fair chance to make an honest living, and to see to it that that chance shall not be deliberately taken from him. The saloon violates this fundamental law of society. It takes from some the power, and, therefore, the right, to make an honest living; it imposes upon others an unjust burden in taking care of the orphans, idiots, and criminals which it manufactures. But before we go further into this discussion there are two or three economic principles which I am very desirous of fastening upon your mind. They are necessary to a full appreciation of the effect which the saloon has upon the business of the country. I will put them in the form of question and answer.

First, what is business? In order to understand the relation of the saloon to business we must know what business is. Business is the art or process of operating the law of supply and demand. The world's supply has to be so distributed as to satisfy the world's demand. Business is this distributor. Therefore I derive this law: Whatever interferes with the natural operation of the law of supply and demand is a damage to business and a detriment to the best interests of mankind.

Second, what is prosperity? Prosperity is correspondence with economic environments, and is measured by the degree that the needs of every family in the country are met by the operations of the law of supply and demand. If there are a number of people who cannot put themselves into touch with the law of supply and demand—who are out of correspondence with economic environments—so as to secure the necessities and comforts of life, there must be more or less suffering and wretchedness; there cannot be prosperity. Therefore, I deduce this law: Whatever tends to throw any number of individuals out of correspondence with the law of supply and demand is detrimental to prosperity.

Third, what is the business capacity of a country? The business capacity or purchasing power of a people is the amount of the income of that people. Therefore, whatever tends to reduce the purchasing power of any number of persons in a community reduces the business capacity of that community and consequently injures business.

These propositions are self-evident, and I charge the saloon with being guilty of interfering with the natural operation of the law of supply and demand; with putting some individuals out of correspondence with this law, and of reducing the purchasing power of the people. This being true the saloon is an enemy to business. But to the proof.

1. The saloon reduces the purchasing power of the people and thereby reduces the volume of business.

This is so evident that it needs only to be stated to be recognized. A man's income is the measure of his business capacity. If he have an income of \$500 from his labor, that is the measure of his purchasing power. If he becomes a patron of the dram-shop his business capacity will be lessened just by the amount spent for liquor. If he frequents the dram shop his income will be lessened by the number of days lost in drunkenness. This will grow on him till he loses his place entirely, and so his entire income will be lost out of the volume of business. Thus at least 100,000 men are thrown out of employment in the United States every year, representing a waste and a loss to business of \$50,000,000 per annum, and some 200,000 women and children without the necessities of life. We are informed that ninety per cent of the merchants in the United States fail in business, and they fail for lack of customers. No wonder they fail when the saloons of the country are reducing the purchasing power of the people in the United States \$1,000,000,000 every year. Turn this money into the legitimate channels of trade and it is reasonable to think that the percent-

age of merchants who fail would be greatly reduced.

2. The saloon damages business by crippling every industry with which it comes in contact.

The productive capacity of any institution is measured by the number of men it keeps employed. Its prosperity depends on the constant employment of these men. A saloon in juxtaposition with a factory is not a benefit to the proprietor. It will not in any way stimulate or increase his business. If the employes frequent the saloon they will thereby become more or less useless and inefficient as workmen. They will not put out as much nor as good an article of goods, and thus the business will be crippled in its productive power, and damaged in its reputation. And then the presence of the saloon depreciates property. No one wants to live next to a saloon.

3. The saloon takes the money out of the hands of the many and puts it into the hands of the few, thereby taking money out of circulation and, consequently, injuring business.

A nation can only produce so much wealth, and if it be gathered by the few, then the many must suffer. Piled up millions is an evidence of extreme poverty somewhere. Let us look this question squarely in the face. What goes with the money spent for whiskey? It costs just about twenty cents to make and sell a gallon of liquor. This gallon of liquor costs four dollars when bought at the saloon at ten cents a drink. What goes with the three dollars and eighty cents? Let us see. A large part of it goes to the United States government for revenue, and to support the great army of officers to look after this nefarious traffic; another big bulk of it goes into the city corporations, and to meet the extra expense incurred in prosecuting the criminals manufactured by the saloon; but the biggest part of it goes into the hands of the brewers, distillers, and wholesale vendors of the stuff, and goes to make up the millions of dollars which are being used by the liquor organization of this country to buy our politicians and law-making bodies with, and to corrupt the American ballot. From this we see that there is no institution in the business world which returns so little money back into the channels of trade, in proportion to the capital invested and income received, as the saloon. In the business world an average of one-third of the worth of the manufactured article is paid to the workman. One hundred dollars spent in making shoes requires the manufacturer and seller to spend \$25.85 in wages; in brick-making it is \$40.85; in paper and book making \$33.62; in flour making \$34.02; but in the liquor traffic \$100 spent in making and selling requires the manufacturer to pay only \$1.23 in wages. No institution employs as few laborers as the saloon. The saloon takes one man, the drygoods store takes five; the saloon takes one man, the saw mill takes ten; the saloon takes one man, the cotton mill takes a hundred. Away with the saloon and up with the factory; turn the \$1,000,000,000 spent every year in the United States for liquor into the channels of legitimate trade and there will not be men enough to run the shops and factories. The cry would be, give us men, and not the everlasting cry, give us a job. Surely that institution cannot be beneficial to business which gobbles up ninety-five cents out of every dollar that passes into its hands and turns only five cents back into the channels of trade.

4. The saloon does not supply a single need of mankind.

You may think of a town of 2,000 inhabitants, every family of which is prosperous and doing well. Such a community would not have a single need which the saloon could supply. Its interests and prosperity could not demand the output of the saloon. Therefore, the money spent for liquor is a dead loss to the spender. Let me illustrate. Here is a working man who gets a dollar a day. At the close of the day he draws his pay and goes to the saloon and buys a quart of liquor. When he gets home his wife meets him at the door and says, "Did you get the meal and meat and sugar and coffee I asked you to get?" He says, "No, dear wife, but I have got a quart of as fine bourbon as ever went down a thirsty man's throat." Now, I want to ask you what that quart of whiskey is worth? It will not feed, clothe, nor educate his children; it will not pay his house rent, nor his taxes, and I am sure that it will not lay up a bank account to his credit. But it will burn up his body, burn up his mind, and burn up his soul; it will unfit him to make another dollar, and drag himself and family down to woe and want. Then, is the money spent for liquor not worse than wasted? How can such an institution be a benefit to business?

II. The Saloon Versus Social Well-being. In order that society may be prosperous and progressive there must be salutary social laws. The character of the body politic must be looked after. The sanctity of the home must be preserved.

1. No institution can be allowed to exist which manufactures objectionable and criminal material if the best interests of society would be preserved. National progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice. Therefore, the highest patriotism consists in helping and stimulating men to elevate and improve themselves physically, mentally, and morally. The solid foundation of liberty must rest upon individual character. Virtue, in the individuals which compose the State, is the only safeguard of the nation. Therefore, whatever tends to produce a criminal class tends to overthrow the republic. The saloon is guilty.

(1.) It creates vagabonds—It disqualifies its patrons for work and causes them to be thrown out of a job. Its very atmosphere, its convivial companions, its numbing and stupefying drinks, all conspire to take the energy out of a man and unfit him for life's duties and obligations. It is a fact worthy of note that the growth of the tramp in this country has been contemporary with that of the saloon.

(2.) It manufactures gamblers and blackguards—A gaming establishment of some kind always goes with the saloon. It is here that the confidence men congregate and plan their highway robberies, and it is here that all kinds of bunco games are practiced upon unsuspecting victims. The saloon is the loadstone which attracts the base, the vulgar, the low, and so associates them together and shields them that they are enabled to propagate their baseness and lowness.

(3.) The saloon is a hot-bed for crime.—The drinking of liquor develops in man all his evil propensities. It makes it easy to do wrong, and hard to do right. Hon. Carroll Wright, U. S. Commissioner of Labor, said that ninety per cent of all crimes were due to drink, and that for every dollar derived by the government in revenue from the liquor traffic twenty-one dollars came out of the pockets of the working men. In 1894 the Massachusetts Legislature ordered the Bureau of Statistics of Labor to investigate the relation of the liquor traffic to crime, pauperism, and insanity. Their report showed an average of 36.24 arrests for drunkenness to every 1,000 of the population in the cities and towns with open saloons. The communities which did not have the saloon showed only 9.94 arrests to every 1,000 of the population. The Commission brought out this startling condition of affairs, that out of every hundred persons convicted of crime during the year 96.44 per cent were addicted to the use of liquor. We can safely say, with Sir Mathew Hale, and Chief Justice Coleridge, that eighty-five per cent of all crime is due to drink. We might say with John Ruskin, "Drunkenness not only leads to crime, it is crime;" or with Gladstone, "Drunkenness is a greater plague than famine, pestilence, and war combined."

2. No institutions can be allowed to exist which manifest a reckless disregard of human life—Society must protect the lives of its members. The liquor traffic has no regard for human life. The law of God and of man is, "Thou shalt not kill." The saloon disregards this law and sends to a drunkard's grave every year in the United States 80,000 souls. You say that the saloon does not murder; let us see. I am willing to judge the saloon by the laws of men.

The first thing we find is the division of murder into two degrees. It is murder in the first degree to kill intentionally; in the second degree to kill unintentionally. The second degree is deemed to infer guilt just in proportion as there is manifested a selfish indifference to human life.

We notice, again, that the length of time between doing the act which causes death and the death itself does not alter the criminality, provided the testimony of medical men will show that the act was the cause of the death.

There are also two classes of murderers, without any difference in their guilt or punishment, the principal and the accessory. The principal does the fatal deed; the accessory knowingly sustains the principal.

Notice what the law says about the instrument by which death is caused. The law says it is murder, whether it be by sword, fire, fire arms, drowning, beating, or poison. You will notice the law says poison. The courts depend on physicians to tell them what are poisons. Is it more wicked to kill by one poison than another? Does it make any difference to the interests of society, whether you murder by arsenic or alcohol? All that is necessary in order to convict the saloon of murder, and those who foster it of being accessory in the crime, is to show that alcohol is a poison and that this fact can be and is known by those engaged in the liquor traffic business.

(1.) That alcohol is a poison there is no doubt. Go to the books on *Materia Medica* and you will find alcohol classed among the narcotic vegetable poisons, and find it ranked, for its effect on the human body,

with henbane, deadly nightshade, and hemlock. It produces delirium tremens, gastric catarrh, fatty degeneration of the bodily organs and other affections. The very fact that 80,000 deaths occur in the United States every year from the effect of alcoholism is proof that alcohol is a poison.

(2.) That alcohol is a poison can be known. Any man's observation ought to be sufficient to convince him of this fact. See the man as he comes staggering from the saloon, watch him until this serpent coils itself around him and wraps him in its fiery embrace, behold him as he totters into a premature grave. Never were cause and effect more manifestly connected. The drunkard's woes and premature death are entirely unnatural, and the direct and legitimate result of drinking a poison. Where then is the ground of an apology to anyone in this country who has eyes or ears, that he was ignorant of the nature and effects of ardent spirits? Then let me repeat the law: To make, give, or sell alcohol for a beverage is murder.

This incriminates the saloon and the saloonkeeper as principals, and it incriminates everyone who votes for the open saloon as accessories. I want to bring this matter home to you. If the saloon is a murderer, and it is by any just interpretation of the law, then you who voted to license it are equally guilty. Who is responsible for the existence of the saloon? Who fastens it upon the body politic? The man at the polls. It is your saloon. You are responsible for the sad havoc it is making. Hear me, above all princes, rulers and potentates, above all governments and earthly tribunals, high in the upper air, passionless, pitiless, moveless, broods the eternal spirit of justice. Into her pale temple you must come at last. There all disguise will be stripped off, and every wrong righted. How shall you stand in that awful day if you support the saloon in its work of woe? What shall be your portion if you continue to lend your influence to this infernal traffic? Will you vote for the demon's drink on whose brink poisonous bubbles float; whose foam brings madness and murder; in whose liquid glass are the stains of blood; and out of whose depths pale widows and starving orphans weep burning tears? Will you vote for that which is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy? Nay, it cannot be! The tide is changing, and it is not far distant to the time when the banner of temperance shall wave in triumph over the downfall of every saloon in glorious America. With all the force of Nelson, on the morning of the memorable battle of Trafalgar, let me say: America expects every man to do his full duty by the State. Blot out the saloon and save the country.

"Who saves his country saves himself; saves all things, and all things saved do bless him
Who lets his country die, lets all things die; dies himself ignobly, and all things dying curse him."

The Birthday of the Church.

BY REV. W. E. ENTZMINGER.

All Romanists and the majority of Protestants seem to agree in fixing Pentecost as the birthday of the Christian church. The doctrine that there could be no church before the resurrection of Christ, if true, would prove that there could have been no Christians before that event, which would inevitably drive us to the conclusion that the apostles, before Christ arose, were unregenerate men, and that the designation, "Old Testament saints," is an anomaly.

The analogy between the Temple of Solomon and the Christian Church, which are certainly related as type and anti-type (1 Cor. 3:16), seems to be almost equivalent to a mathematical demonstration that before Pentecost the Church was a completed institution.

In regard to the Temple we read in First Kings that when all work had been completed (7:51), and everything put in its place, then (8:10) "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."

When we read in Acts, 2:4, 5, that "when the day of Pentecost had fully come, they were all together in one place. And suddenly there came from heaven a sound as the rushing of a mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Spirit," etc., we cannot for a moment suppose the filling of the Temple on the day of its dedication and the filling of the disciples on the day of Pentecost are accidental in their likeness. Without doubt the two fillings were designed in the mind of the Eternal, and teach that as the "cloud" (the type of the Holy Spirit) filled the Temple on the day of its dedication, because it was finished and complete, so the Holy Spirit filled the

disciples (the Christian church), on the day of Pentecost because it was finished and complete.

To hold that Christ instituted Christian baptism on the day of his ascension (Mat. 28:19), as claimed by those Pentecost birthday theory people, is one of the absurdities that sprinkling for baptism has conceived and brought forth. Even if the baptism of John was not Christian, surely the baptism of Christ was (John 3:22), for if the practices of Christ were not Christian, where would we go to find what is Christian?

If Christian baptism was instituted only after the resurrection, then it would come to pass that the institution of the Lord's Supper, which took place before the crucifixion, was not Christian; or, if Christian, then the Lord's Supper was instituted before Christian baptism. But, as it is universally agreed that in its administration baptism should precede the Supper, the conclusion is inevitable that in its institution Christian baptism preceded the Supper.

It is evident that the election of the seven deacons, as recorded in Acts, chapter six, is not the beginning of the diaconate. Clearly these men were elected to represent the Grecian Jews, who, up to that date, were not thus honored.

Before this election we met a class in the church that were called "young men," who performed the duties of deacons (Acts 5:6). The Greek word *neos*, as Mosheim has suggested, is not in the New Testament descriptive of age, but of office. An analogous case we have in the Greek word *presbiteros*, which, in classic Greek, means an old man, but in the New Testament means a minister, and so *neos*, in classic Greek, means young men, but in the New Testament can mean deacon. These two words to designate church officers seem to be used by Peter (1 Peter, 1:4).

It is tenable that before Pentecost the church was a full fledged institution, with its ordinances and its officers, and that on the day of Pentecost it only received "power from on high" to begin its glorious conquest of the "world, the flesh, and the devil."

And, O God grant, that in this 20th century, as in the first, his church may be clothed with Pentecostal power, that she may rise from her weakness made strong to subdue the kingdoms of sin and unrighteousness.

Pernambuco, Brazil.

A Gracious Meeting.

Beginning on the first Saturday in August and ending on the following Friday Bethel church of the New Providence Association had a gracious revival and many were added to the church. The number baptized into New Providence Creek church was twenty-six males and fourteen females. Among the males were the two younger sons of the writer, Herbert and Arthur, aged twenty-three and twenty-one. Seven joined by letter, watch-care and restoration. The preaching was done by the pastor, Elder R. H. Tolmar of Laverne, and Elder Bivins of Americus, Ga.

The meeting began again Friday night, August 22nd, and lasted till last night, August 24th. Result, two baptized, two stand approved for baptism and two by letter.

Summing all up, by baptism, twenty-two; for baptism, two; letter, watch-care, restoration, nine; total, thirty-three. Three of these were Methodists, two from Methodist families and one from a Hardshell family.

I hope that the *Baptist Standard*, *Christian Index* and *Arkansas Baptist* will copy this article.

Glenwood, Ala.

W. L. DAVIS.

Tullahoma Baptists.

BY PASTOR RALEIGH WRIGHT.

Closing a most pleasant pastorate of two and a half years at Fairfield, Ill., the fourth Sunday in July, we are again, under the Spirit's direction we trust, in the South, and, more specifically, in the grand old State of Tennessee. We remember with much pleasure our first pastorate of the saints at Tracy City, closing some four years ago.

AROUND US.

We rejoice to find the Baptist cause of Duck River Association much in advance of what it was during our former pastorate within her bounds and such noble work and broad plans being laid for a still needed campaign. We find brethren Ladd, of Maxwell Midyett, of Winchester, Kimbrough, of Shelbyville and Bowles, of Wartrace, all in the harness and doing noble work on their respective fields. We are glad to have such true yoke-fellows as these to support us round about.

"AT HOME."

Tullahoma is situated on the N. C. & St. L. railroad 69 miles from Nashville and 82 miles from

Chattanooga. This is the highest inhabited point between Nashville and Chattanooga, being 1,071 feet above the sea level. Just a little way without the city limits are Hurricane Springs, one of the greatest watering places in the South. Many people from the large cities summer here. There are three factories and other public works of interest at this place. So taking it all in all Tullahoma is an important point to Baptists.

On coming to our new field of labor we found the church with about 125 members. But as usual under short pastorates and long vacations there is not that high type of spirituality which should characterize a Baptist church. We hope to so present Jesus Christ to our people that there may not only be a drawing near to and rejoicing in God but that sinners may be saved at each service. First of all we need a spiritual uplifting and then and not till then a new house of worship. Plans are being laid for a magnificent structure.

FOUNDED.

The generosity of noble hearts and loyal members showered forth into our larder on Wednesday evening, Aug. 6th, just when we were discussing "flying up to roost." Without any warning men, women and children stampeded our home with meal, flour, potatoes, canned goods, sugar, etc., until never before have we seen such a rich supply and variety of delicious groceries heaped together. The most fastidious taste could be suited or a multitude fed from the carefully selected and generous offering.

It is at such times that words fail us in expressing our appreciation of such tokens of friendship and brotherly love. We have been made to feel that we have come among the friends and beloved of the Lord and that we are to have a warm place in the hearts of these people. We greatly desire that our people shall be enriched in all spiritual blessings. As they have brought comfort to our hearts by feeding our bodies upon temporal bread, so may we bring joy to their hearts by feasting their souls upon the eternal truths of God's word. "Beloved, I pray that in all things thou mayest prosper, and be in health, even as thy soul prospereth."

OUR POSITION.

We wish to state that we are in most hearty sympathy with our Boards and we do cordially extend a most hearty invitation to the Secretaries of the various Boards to visit our field of labor. And to show our interest in the BAPTIST AND REFLECTOR, we authorize Bro. Folk, the genial editor, to enroll us as a subscriber.

Tullahoma, Tenn.

The Picture of Lydia's Family.

In answering a letter that has come to my office I have thought that possibly the answer might be of interest to a wide circle of readers and so offer it herewith for publication.

Dear Brother:—

Your letter of inquiry came to hand in due time. Am glad you wrote, and assure you of my full appreciation of the spirit and purpose of your letter, and take pleasure in giving the facts about the "Lydia Picture," for as you will see it needs no further explanation, so far as the Sunday School Board is concerned, than a simple statement of facts.

1. The "Lydia Picture," about which you inquire and of which so much complaint has been made, does not appear anywhere in any of the literature published by the Sunday School Board. This fact has been announced editorially in the *Western Recorder*, the *BAPTIST AND REFLECTOR* and the *Baptist Argus*. Nothing from me will add to the strength of the statements made in these papers. Our literature had a picture of Paul preaching to Lydia—the picture being used in the Lesson Card, the *Primary Quarterly*, the *Primary Leaf* and the *Child's Gem*, precisely the same pictures in each instance. But this picture, as you will see from the inclosed copy, shows no infant in the group and is entirely different in every particular from "the Lydia Picture" of which complaint is made.

2. The two pictures are not only unlike but were made by two separate houses in two different cities, and have no sort of connection. Our pictures were made in Boston—the proof being first submitted for our approval—and is a good picture, true to the Scripture narrative. This is the only picture used in our literature, and the only one for which we are responsible. The "Lydia Picture" with an infant in the group was made in Providence, R. I. We have no control over the pictures made there, and use them only when they are specially ordered in preference to our own.

3. The Providence picture showing the infant in the group is used in the literature of the American Baptist

Publication Society, appearing in the Society's card and periodicals, just as we use the Boston picture in the literature of the Board. But the two pictures are not the same and should not be confused and each should bear its own responsibility. This is mentioned not to involve the Society but simply to give all the facts and because no public statement would be complete with this left out. Especially is this so since, in some instances, the picture with an infant has been used against the Board, and in an effort to advance the interests of the Society. This is manifestly unjust, as it is not the Board's picture, but rather the Society's picture, both having its approval in the making and being used in its literature.

4. Now, a word as to the *Bible Lesson Picture*, sometimes called the Bible Roll and designated in your letter as the Lithographic Chart. This roll is also made by the Providence house, and has the same picture that appeared on their lesson card, but not on ours. Indeed their lesson card, but not ours, is simply a reproduction in small size of the picture on the roll. The two pictures of course are only duplicates, being precisely alike in every particular except in size. Our only connection with this picture is our buying the lesson roll from the Providence house. This kind of roll is not made elsewhere except in Chicago, and we prefer to deal with the Providence people. The picture does not bear the imprint of the Board, and is handled simply as merchandise in filling such orders as come to us for it.

The Publication Society has the privilege of placing its imprint upon the Bible Roll, and, also, we understand, the higher and more responsible privilege of determining the character of the picture. This double privilege is allowed the Society because it uses the Lesson Cards which are made from the picture in the roll. The same privilege would be accorded us if we would also use their card, but we have not seen our way clear to do that because in this difficult part of our work we seem more likely to get what we want from the Boston people. And yet fair dealing requires me to say that the Providence house makes a sincere effort to keep their pictures free from objection as viewed by Baptists.

They furnish these Picture Cards to more than twenty different houses, representing all denominations, the Baptists being represented by the American Baptist Publication Society. These houses, several of them at least, have a voice in determining the character of the picture, both for the card and the roll, and the Providence people seem to make an honest effort to satisfy all of them, and for the most part succeed.

A mistake like that of having an infant in a picture of Lydia's family is exceptional, but should have been avoided. But the blame for the mistake, wherever it may rest, surely does not rest with the Sunday School Board.

One other word seems to be necessary. Some brethren in writing up this matter have laid the blame on Dr. VanNess, the editorial secretary of the Board, but his responsibility in conducting the work does not in any sense extend to this case. The matter applies only to the Lesson Roll and it is simply an affair of merchandise and belongs to the business department. Dr. VanNess is careful and painstaking, and is conducting his work with faithful ability. He is jealous of the denominational interests and regardful at all times of their wishes. I am more than willing to assume all responsibility for this picture affair, but am sure when the brethren know all the facts there will be no blame for me or for the Sunday School Board.

Nashville, Tenn.

J. M. FROST.

The Nolachucky Association—Where it Convened and Something Expected of that Meeting.

The Nolachucky is one of the oldest and most important Associations in the State. Within its bounds are some of our strongest churches and best preachers. Carson and Newman College has the honor of being the most effective agency for educational and missionary work. We are hoping to have a great time at the French Broad Baptist church where the Association convenes this year, September 16. The church building is near the French Broad River, Oak Grove. The scenery and hospitalty are unsurpassed. A great treat is in store for those who may attend. A royal people in the midst of royal surroundings promises much.

Some things to remember:

- 1st. Come praying that Jesus Christ may meet with us to own and bless us.
- 2nd. Come believing that a great advance will be taken in denominational work.
- 3rd. Do not fail to bring full reports of your work during the past year.

4th. Study prayerfully what is the best thing to be done for the year 1902-3.

5th. All are cordially invited.

6th. All corresponding delegates and officials of the State Convention and of the Southern Baptist Convention and denominational representatives in general will be met at White Pine, the nearest railroad point, provided they write to F. W. Smith, the clerk of the church, beforehand and agree to reach the railroad station above named on Tuesday, the first day of the Association.

S. E. JONES.

Tennessee Baptist Convention.

The Tennessee Baptist Convention will meet with the church at Humboldt, Wednesday, October 15, 1902.

All the railroads in Tennessee have granted a two-third rate on the certificate plan. Anyone attending the Convention will purchase a regular ticket to Humboldt, paying full fare, and the agent will issue a certificate. The Secretary of the Convention will endorse this certificate and the holder will return for one cent per mile.

If a ticket cannot be purchased through to Humboldt, buy as far as possible, taking a certificate. Do this at every point where a ticket is bought. A certificate is only a receipt for the money paid. All agents will grant them, though they know nothing of the arrangements made with the Southeastern Passenger Association. The agent at Humboldt, who must furnish the return ticket, has all the information necessary. Be sure to procure a certificate. Any information desired will be gladly furnished by

MARTIN BALL, Sec'y.

Paris, Tennessee.

Two Good Meetings.

I joined Bro. H. C. Smith at Bradshaw in a meeting the fourth Sunday in July, and remained with him until the following Saturday. The church was ready for the fight, and the result was a glorious victory.

There were twenty-four additions, most of them by baptism. Bro. Smith and his church are thoroughly united and doing a good work. With such members as brethren King, Murray, and others, any pastor would feel strongly braced. I have never been associated with a more spiritual man than Bro. Con Smith. May the Lord continue to bless his labors.

I held my own meeting at Hannah's Gap, beginning the first Sunday in August. The meeting continued for ten days with unabated interest, notwithstanding the political fever which ran high for several days.

We received twenty-nine new members, fourteen of whom are to be baptized the first Sunday in September. Hannah's Gap has enrolled fifty-four new members this Associational year. This church is quite historic, and has a record worthy of emulation.

Mulberry, Tenn.

L. H. HUFF.

We had a good meeting at Elkton. The preaching was of the best quality. It was edifying, strengthening, helpful and convincing. It was done by Bro. R. A. Kimbrough of Shelbyville. He is a fine preacher and a good man. Visible results, seven added to the church. We all say come again, brother. From there I went to Cashpoint, where my people said for me to do the preaching, which I tried to do. We began on Wednesday night; up to Monday night we had seven professions of faith and six approved for baptism. I was called home at that time to the bedside of my sick daughter, who is some better at this writing. Brethren Cobbs and Smith will carry the work on. May God bless them. Brethren and friends, pray for me and mine. May God bless our editor and all our workers. It will not be long till our brethren will meet with us at Union Hill. A cordial welcome to all and a reserved seat for Brethren Folk and Holt.

Globe, Tenn.

J. K. BONE.

It is always a delight to have a word with Tennessee people. It is a special pleasure to meet the editor of the *BAPTIST AND REFLECTOR*, a privilege which I have not had lately, but every week I see his smiling face, hear his tender words, and feel the influence of his piety through the best paper in the land. This pastor had a pleasant stay of five weeks in good old Tennessee, returning home the 22nd inst., to find everything in good shape. Collected \$32.00 for State mission last Sunday morning, and received five by letter at night. Ouachita Bentonville Academy, has a handsome dormitory nearly completed, and Prof. S. C. Parish, the efficient principal, is full of hope for its success. The mission question is agitating the minds of the brethren considerably just now, but I feel that Arkansas will soon see as other States have seen—that this wrangling is not the way to serve the Lord. God bless the *BAPTIST AND REFLECTOR* and all of Tennessee.

Bentonville, Ark.

J. H. COIN.

News Notes.

PASTORS' CONFERENCE. Nashville.

Immanuel.—Pastor Ray preached in the morning on "Pursuit of Virtue;" good service.

North Edgefield.—Pastor Sherman preached on "Prayer a Factor in Foreign Missions," and "Personal Purity the Safeguard in the Home."

Central.—Pastor Lofton preached on "The Lord's Supper," and "Striving With God;" observed the Lord's Supper in the morning; 215 in S. S.; three received by letter.

First.—Pastor Burrows preached on "Mine and His;" observed the Lord's Supper.

Third.—Pastor Golden preached on "The Blessedness of Believing," and "The Penalty of Rejecting the Savior;" 188 in S. S.; baptized one and one received under watchcare.

Summer Street Mission.—110 in S. S. Bro. Gupton preached at night on "Seeking the Lost;" four professions; also preached every night during the week.

Murfreesboro.—Bro. VanNess preached in the morning on "What Will I Do With Jesus?" Church called Bro. Reeves, of N. C., and he has accepted.

Edgefield.—Pastor Rust preached on "The Practice of Faith," and "Four Character-making Forces;" large congregations; increase in S. S.

Seventh.—Pastor Wright preached on "Give us this day our daily bread," and "He that is not for me is against me;" one received for baptism; church is out of debt and work very encouraging.

Centennial.—Pastor Stewart preached at both hours: "What Think Ye of Christ?" and "Seeking the Best;" very good services; 105 in S. S.

Belmont Mission.—Thirty-two in S. S.; Bro. Gupton preached at night.

Una.—Bro. S. M. Gupton preached in the morning; pastor Reed began a meeting, assisted by Bro. Gupton.

Bro. Bartles preached on the street in the afternoon, on the corner of Wharf Avenue and Filmore Street.

Brethren Frost, Robertson and Bartles were present at the conference.

Howell Memorial.—Pastor Phillips preached on "The Believer's Two-fold Seal," and "The Conditions to Be Found in Readiness for the Coming of Christ."

Mill Creek.—Pastor Trice preached at both hours on "The Suffering Christ" and "The Conversion of Zacchaeus."

Chattanooga.

First.—A great congregation greeted Dr. Brougher on his return from his vacation, spent in New England, and New Jersey, and New York. He preached a soul-stirring sermon in the morning from "Life, and Life More Abundantly," urging more work and better work for the Master. At night he took for his theme, "Where is Wisdom?" using text: "If Any Man Lack Wisdom, Let Him ask of God." The audience crowded every inch of standing room, even all the ante-rooms, sat in the windows, on the rostrum steps, everywhere, and fully 500 people were turned away. President Roosevelt and party occupied reserved seats in the body of the auditorium, accompanied by a committee of citizens, guarded by a platoon of Troop B of the National Guard and a squad of the city police. Chief Hill occupied a seat immediately behind the President, Secretary Cortelyou sat next to him. The congregation sat after the benediction until the President and party had passed out. A pleasing incident which closed the historic day occurred at the last moment. President Roosevelt stepped out of the ranks and walking up to the platform, grasped Dr. Brougher's hand most cordially, saying, "That was a good sermon, and exactly fits my ideas of applied Christianity." The demeanor of the whole party was most reverential, the President joining in the singing. The large chorus choir gave two splendid anthems and led the vast audience in several old-time hymns, one of which was "America." Mrs. L. G. Brown sang the beautiful solo, "Fear ye not, O Israel," most effectively, and Mr. Shaffer played a violin solo for the offertory. The church was beautifully and elaborately decorated with potted ferns and cut flowers, and above the organ and over the doorway, flags were draped. Dr. Brougher returns rested and invigorated, in spite of the twenty-seven addresses he made while away, and all things point to the grandest year the old First church has ever known. On Tuesday night, a "Farewell service" will be tendered Rev. and Mrs. Calder Willingham, and Rev. and Mrs. Frank Rawlinson, the former on their way to Japan, and the latter to China. As Mr. Willingham formerly

belonged to the First church and passed his early boyhood in Chattanooga, the event is anticipated with even more than ordinary interest, and will doubtless eclipse the service of Sunday in the hearts of the devoted people of Dr. Brougher, especially those who tenderly remember Dr. R. J. Willingham's pastorate.

Second.—The pastor preached at both hours to good audiences. Pastor is being assisted by J. A. Brown, singer, evangelist and harpist, in special meetings. There have been several professions and four accessions for baptism during the past week. Evangelist Brown will spend some time in Tennessee, and those wanting his services will do well to engage him at once.

Central.—The Lord was with us. Our Census Station No. 2 was burned Sunday morning, but we will push ahead again. A large number in our congregation interested.

The pastor is back from a two weeks' vacation and preached to large crowds at both hours yesterday. Evangelist J. A. Brown, who has been singing with Sid Williams for the past ten years, is assisting the pastor in special meetings this week.

Chattanooga, Tenn. T. G. DAVIS, pastor.

Bro. G. H. Butler preached for us morning and night, two splendid sermons. Bro. E. H. Yankee, after a short but severe spell of fever, is spending three weeks at his old home at Rogersville, East Tenn. He will be able to fill his pulpit next Sunday.

McMinnville, Tenn. A MEMBER.

Our pastor is away on vacation, but we manage to have regular Sunday services. If we can't find a regular preacher we put one of our brethren of the church in the lead and have a good, warm, varied service in this way. Our pastor will be back in a week or two.

Memphis, Tenn.

I have just helped Bro. F. P. Dodson in a good meeting with his Rock Springs church near Greenbrier. There were several professions and five baptisms. Others stand approved. Bro. Dodson is one of our best preachers and he preaches to a good people at Rock Springs.

Greenbrier, Tenn.

The Cumberland Gap Association meets with the New Tazewell church, Sept. 30th, on the K. C. G. & L. division of the Southern railroad. The local from Knoxville arrives at New Tazewell about 2:30 p. m., the mail train about 7 p. m. Drs. Folk and Holt please come.

Lone Mt., Tenn. J. B. CARTER, Clerk.

I worshiped at Fall Creek Sunday, in the afternoon at three o'clock. I preached to two or three hundred people at Beach Log school house; I also preached Sunday night. We will protract a meeting there this week. Nine came forward Sunday night. I will write the results later. Pray for our meeting.

Henderson's Cross Roads, Tenn. J. H. OAKLEY.

We recently closed a good meeting at Fellowship. I preached a series of sermons in the day services to the church. My son, John W., at home on vacation from the Seminary, preached to the unsaved at night. There were twenty-five conversions and eighteen baptized, with others, I learn, to be baptized at our next monthly meeting. We feel very joyful over this meeting, for it has been a long time since this church enjoyed a good revival.

Gladeville, Tenn. S. G. SHEPARD.

I am spending my fourth week in Mississippi in a meeting at Mt. Pleasant, a country town eight miles from Rossville, Tenn. The Baptist cause is weak here; the brethren hope for a revival that will encourage them to go forward. Last week I was at Cold Water with pastor Russum, where we had a fine meeting. There were twenty professions, including some backsliders reclaimed and twelve approved for baptism. Ten were immersed on Saturday morning in Cold Water River. Others follow soon.

J. F. RAY.

To the pastors and churches of Cumberland Association: Our Association meets in Springfield on Tuesday, Oct. 7th. Let us all begin in time and use every effort to make this session the greatest and best of all. Our Association will be what we make it. Let every pastor come himself and see that his church or churches send delegates and that the amount asked from each church by our Associational Board be raised by that time. Brethren, let us all do our very best to get our laymen to attend. Come one, come all.

Greenbrier, Tenn.

H. F. BURNS.

Our work at Hill City is moving along nicely. When I came to this work, I prayed that we might have fifty-two additions the first year. I have been here twelve weeks and we have had eleven to join our church. We have had no revival meeting, only the regular services. The congregation is steadily growing. Last night we had the largest congregation we have ever had—a house full. Last Wednesday night at prayer meeting the church voted unanimously to increase my salary \$100.00. I appreciate this very much. Actions speak louder than words. Brother Folk, I am very much pleased with your plan of giving us a picture and sketch of one of our preachers each week.

Hill City, Tenn. L. S. EWTON.

Last week the Lord was with Oak Grove church and community and gave them many blessings. Our beloved pastor, Rev. D. B. Jackson labored so faithfully and preached the gospel with such earnestness and power that the Christian people were revived and their faith strengthened. Many sinners were convicted of sin, and during the week sixteen souls were converted. Twenty-three persons were added to the church. On Sunday, in the presence of a very large crowd, Bro. Jackson led twenty-two down into the river and baptized them in the name of the Trinity. Since the meeting closed, another young man has been converted. Pastor and people are thankful for the blessings.

Milan, Tenn.

LINNIE HOPKINS.

A word with the Baptists of East Tennessee: We are making a special effort in Athens to build up a first class college for girls. We have nice property, well located for the purpose. We earnestly desire the co-operation of the Baptists in this part of Tennessee. The name of the school adopted by our efficient board of trustees is Athens Baptist Female College. We will open the fifteenth of this month, with experienced teachers in all the departments. We can offer to girls in reach of Athens first class advantages in the way of an education, at a moderate cost. Parents who desire to have their daughters educated in a girls' school can send to us with the assurance that we will have them under our constant care. We will have a well organized primary department as well as the advanced classes.

Athens, Tenn. J. H. MARTIN, Principal.

We have just closed a revival at Powell's Chapel which resulted in great good. Results, thirty professions of faith, twenty-six additions by experience and baptism, and a number reclaimed. There was a great spiritual uplift along all lines. Bro. W. J. Stewart, of Nashville, did most of the preaching. He is genial but dignified. He is a preacher of great power and pathos. He does not resort to claptrap methods, but is a safe gospel preacher. To anyone who needs help, I heartily commend Bro. Stewart. We will have many happy recollections of Bro. Stewart for many days to come. We greatly appreciated the assistance rendered by Bro. Woodfin, and the brethren from Fellowship, especially Bro. Russell's timely aid in leading our singing. Bro. Woodfin is a promising young preacher of the Presbyterian church. To God be all the praise.

P. W. CARNEY.

Mt. Juliet, Tenn.

A New Church at Memphis.

Pursuant to a call for the purpose of organizing a Baptist church at Lenox, Tennessee, a suburb of Memphis, Revs. W. D. Powell, D.D., T. T. Thompson, B. F. Whitten, and R. E. Pettigrew, pastor of Baptist churches in and near Memphis, together with quite a number of brethren and sisters of the several churches in the city, met in the school house at Lenox, Sunday, Aug. 31st, at 4 p. m. and organized the Lenox Baptist church. The rules of decorum and also the Church Covenant as found in Pendleton's Church Manual were adopted. The name of "The Lenox Baptist Church" was adopted. Then the council declared this a regular Baptist church and the hand of fellowship was given her, bidding her welcome to the great sisterhood of Baptist churches of the world; bidding her Godspeed in her efforts to prepare the world for the Savior's second advent on earth, but hoping for her that she will not be called upon to go through the fiery scenes of persecution that many of her sister churches had to pass through in Southern Europe during the Dark Ages. The new church started out well with fifteen members in the organization. This number will soon be about doubled. Bro. R. E. Dawning was elected Treasurer, Bro. F. E. Clausell, Church Clerk. Each of these is licensed to preach and each has attended our school at Jackson, awhile. It is hoped each will finish his education. This church has the field, the foundation, the consecration, and if the determination, (and I think they have) it will succeed.

B. F. WHITTEN.

Chairman of the Organizing Council, Memphis, Tenn. R. E. PETTIGREW, Secretary.

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, A. D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

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

S. S. AND COLPORTAGE.—Rev. A. 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.

"Why can we not secure the attendance of the young ladies?" asked an optimistic young matron of a group of interested women. They were discussing the Convention to be held at Humboldt, October 14th. "I think it would be lovely to have just plenty of bright girls there, and as occasion arises they could tell us how best to arouse an interest, and hold it for missions, in

those of their own age," continued the speaker.

Half apologetically, the cheery voice added, "Do you know I love girls, intensely."

I have been wondering since why there should have been a tinge of apology in her tones.

Who does not "love girls?" Lives there a woman with "soul so dead," that she cannot extend the glad hand to every Christian girl? The Woman's Missionary Society does not stop there. The hand is followed by the encircling arm. We walk more cheerily for the bright companionship of the young and they grow steadier of gait and more reverent of manner for our aid. So the Marys and Marthas are expected to be in attendance upon the meeting at Humboldt, and this devoted friend of theirs has been instructed to "go ahead" and make arrangements accordingly. Lest she be not able to communicate with all I herewith urge upon the young ladies' societies to appoint delegates to the Convention. Each society is entitled to "a delegate for every ten members, or fraction thereof."

The older ladies' societies are, I sincerely hope, awakening to a realizing sense of their privileges and opportunities in this matter. We have great cause to rejoice over the interest that is growing in the work in Tennessee. Associational all-day meetings have been held in several places by vice-presidents and in every instance, without a single exception, have proven refreshing occasions. Precious reports have been sent in that have greatly stimulated the workers everywhere. Thus the cause and the supporters thereof have alike been blessed.

In order not to interfere but to augment the attendance upon the general Convention, the woman's meetings will begin Tuesday October 14th at 2 o'clock. Three sessions will be held. Tuesday afternoon and Wednesday morning will be occupied with the general work of the Woman's Missionary Union of Tennessee. Wednesday afternoon will be devoted exclusively to Young Ladies Societies and Children's Bands.

It is of greatest importance that we each one seek to be filled with the true spirit as we attend the Convention. Let love abound. With prayer in our hearts and love vitalizing and energizing our thoughts and words we can safely say to one another, "come with us and we will do thee good."

With true pleasure I am anticipating meeting, at Humboldt, and grasping the hands of the very best of women workers—my sisters of Tennessee.

MRS. A. J. WHEELER.

Mrs. Wheeler's heartfelt interest in the coming annual reunion is shared by sisters in all sections of the State. We are to have a glorious time. None enjoy themselves as do Christians, whose fellowship is not bounded by the small concern of a fleeting day. Oh, how happy, how fortunate are we, who are building for eternity.

It was a happy occasion, the September meeting. After devotional exercises led by Miss Mary L. Chapman of the Central Committee, the twenty-two members in attendance presented good reports from their respective societies and showed earnestness and zeal in looking forward to the future work.

Mrs. Lofton's Sunshine Band has paid a pledge of \$5.00 to the Church Building and Loan Fund of the Home Mission Board. This fund is replaced when the church helped by it is able to refund the sum loaned, and so it is a perpetual investment for the Lord's cause. Surely such an idea is worth lodging in the minds of the young.

Mrs. M. D. Early announces that the Woman's Meeting of the Nola-

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chucky Association will hold its session Tuesday morning, Sept. 16th, at Oak Grove.

Mrs. S. P. Edwards, by request of Mrs. Cox, the vice president, conducted the W. M. U. meeting at Concord Association, with a large and enthusiastic attendance.

The W. M. S., of Dyer, Mrs. E. D. Hayes, president, is a small society, but is doing a splendid work. It recently sent a contribution of \$2.22 to the expense fund of the Central Committee—help greatly needed and appreciated.

Mrs. R. H. Brown, Knoxville, sent \$1 for the expense fund. Now that the societies are beginning more active operations, we hope they will remember the necessity of this postage and printing fund.

An order for mite barrels came from the Indian Territory where our dear Miss Armstrong aroused a deep sense of missionary obligation. One of her hearers asked that a dozen barrels be sent to a relative in Tennessee. The work is all one. Seize your opportunities, sisters. Speak the word, write the letter, send the tract, hold the meeting. There is something for you to do—thank God, take courage.

SEPTEMBER.

The Last Month of the Convention Year.

The first eleven months of this Convention year as compared with the

same period in the preceding Convention year shows the following results:

Below last year
Ministerial Relief.....\$ 9 45
S. S. and Colportage..... 209 24
Home Missions..... 1,391 80
Foreign Missions..... 144 97
State Missions..... 303 13

Total.....\$2,058 59

Above last year.

Ministerial Education..... 621 03
Orphans' Home..... 961 43

Total.....\$1,582 46

Net falling off..... 476 13

As the apparent increase for Ministerial Education is largely due to a more careful gathering of statistics the falling off is probably about \$1,000.00.

In September 1901 we received from all sources:

Ministerial Relief..... 161 47
Ministerial Education..... 520 36
Orphanage..... 667 20
S. S. and Colportage..... 862 44
Home Missions..... 681 22
Foreign Missions..... 951 90
State Missions..... 1,382 47

Total.....\$5,227 06

In order to equal last year we must raise over \$6,000.00 in September alone, or about one-fourth of the receipts for the whole year.

W. M. WOODCOCK.

Nashville, Tenn.

Barnes Business College
Board of Education Bldg., 8th and Locust Sts., St. Louis, Mo. opens Sept. 3d. Catalogue and circulars free.

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Young Reaper (semi-monthly) 3 1/2 " "
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American Baptist Publication Society

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APPLICATIONS

In order that all points desiring assistance from the State Board shall have equal opportunities, this notice is to invite every such field in the State of Tennessee to send to the Corresponding Secretary for a blank form of application, which should be filled out and returned by Oct. 10th.

This need not be construed as an intimation that the Board has ample means to meet all demands made upon us. On the contrary, it is quite probable that the State Board will not be able to grant one half the assistance asked. But it is very desirable that all requests for aid should be in hand at the same time and that each petition shall be duly and impartially considered, and acted on according to its merits.

The Budget of the State Board is usually made up at its first regular meeting after the State Convention has adjourned. Those applications which may arrive after the Budget is made up will stand a slender chance of receiving aid, be they ever so meritorious.

In making out the applications, please write plainly with ink and fill every blank. Make the case just as strong as the facts will allow. Make all statements not provided for in the blank on a separate sheet. Do not write on the back of the blank. Enclose a one-cent stamp for blank application to A. J. Holt, Cor., Sec., Nashville, Tenn.

PERSONALS

Prof. W. J. McEllothlin with his family has returned from Germany.

++ +

Evangelist J. C. D. Kyger is in a meeting at Murlow, Tex., with pastor D. W. Garvin. They have had one hundred conversions and fifty additions and the meeting is going on.

++ +

Gospel singer, A. P. Little, of Texas, reports a meeting with 102 conversions; raised pastor's salary, \$100; hope to build a pastor's home, and put fifty copies of the *Standard* in circulation.

++ +

Robert Hays, a deaf and dumb man in Chicago, lost his arm in a wreck about a year ago and was cared for by Mr. Edward Dillon. Fire broke out in Mr. Dillon's house on July 14th. This deaf and dumb man sought to rescue the members of Mr. Dillon's family and was fatally burned. His gratitude was surpassed only by his heroism.

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tice the student away from his work, or to induce him to waste his money. It is a cultured Christian community, furnishing the very best of influences for rectitude and morality. We look after the morals as well as the intellects of our students.

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THE DEATH OF MOSES.

Moses the lawgiver! What an interesting character. From his discovery by Pharaoh's daughter, and his adoption into the royal family, to his romantic death upon Mt. Nebo, nay, until his still more romantic reappearance with Elijah and Christ upon the Mount of Transfiguration, there is a peculiar charm about his history. He was a grand character. There is something about him which awakens our reverence, almost our awe, as we look upon him. He appears to stand apart from ordinary men. He seems

"Like some tall cliff which lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its base the rolling clouds are spread,
Eternal sunshine gathers o'er its head."

He stood on a plane with Elijah, and these two are associated with Christ, though, of course, on a lower plane, Moses representing the law, Elijah the prophets, and Christ the gospel. When the three met, it was Christ who stood preminent. The law and the prophets yielded obsequies to the gospel.

We have been following the footsteps of Moses for several months. In fact, the history of the children of Israel from Egypt to the Promised Land is practically the history of Moses. It was his wise and courageous leadership which enabled them to escape from Egypt, to brave the perils and hardships of the wilderness and at last reach the Promised Land. It was his faith and determination which secured for them passage through the Red Sea, and which brought them food to eat when hungry and water to drink when thirsty, and enabled them to overcome their enemies. But he was more than a leader, he was a lawgiver. His laws are the essence of all laws. The ten commandments are the underlying principles of all jurisprudence. He was easily the greatest man of antiquity and one of the greatest of all history.

Speaking from a Biblical standpoint, and leaving out of course the one who was "the ideal man of

all the ages," and with whom no comparison can be made, the only ones with whom Moses could be compared are Elijah and Paul.

And now we come to the end of this great man's life. It seems a pity that he should not have had the privilege of entering into the Promised Land after leading the children of Israel towards it for forty years and bringing them in sight of it. But it had been decreed otherwise by God because of the sin of Moses in exhibiting impatience and anger upon one occasion. Ah, what terrible consequences flow from only one sin! What an example is Moses of the severity of God's punishment for sin! The punishment of Moses did not mean his spiritual death. It was only a deprivation of what would have been to him a great privilege. His failure to enter the Promised Land does not mean that he failed to enter heaven.

Climbing to the top of Mt. Nebo, to the peak Pisgah, Moses had a splendid view of the Promised Land. Standing there his eyes swept over it from North to South and West to East. How his heart must have thrilled with gladness to behold the land to gain a sight of which he had struggled so long and suffered so much. And yet how it must have filled with sadness to think that he could not enter into it. But we do not read of any murmur or complaint which fell from his lips. Lovingly, longingly, sadly he gazed upon the beautiful landscape stretched out before him and bowed in humble submission to the Lord's will. His mission was fulfilled, his work accomplished. He had wrought nobly the task which had been assigned him. There was nothing more for him to do. The hand of the Lord was laid upon him gently but firmly. He heaved a sigh, breathed a prayer and gave up the ghost. Where and how he was buried no man knows.

"That was the grandest funeral

That ever passed on earth,

But no one heard the tramping

Or saw the train go forth,

None but the bald old eagle

On gray Beth-peor's height,

Which, from his rocky eyrie,

Looked on the wondrous sight.

And had he not high honor—

The hillside for his pall—

To lie in state, while angels wait,

With stars for tapers tall;

And the dark rock-pines, like tossing plumes,

Over his bier to wave,

And God's own hand, in that lonely land,

To lay him in the grave.

O lonely tomb, in Moab's land!

O dark Beth-peor's hill!

Speak to these curious hearts of ours

And teach them to be still.

God hath his mysteries of grace—

Ways that we cannot tell;

He hides them deep, like the secret sleep,

Of whom he loved so well."

For thirty days the children of Israel mourned over their departed leader, whose like they could never hope to see again.

THE UNITY ASSOCIATION.

This is one of the largest Associations in West Tennessee. It is composed of 44 churches with about 3,000 members. It met last Saturday at Clover Creek church, near Medon. It was called to order by the former Moderator, Rev. C. C. McDaniel. By appointment Bro. J. N. Hall preached the introductory sermon. After reading the letters the Association was organized by the election of Bro. W. M. Bray as moderator, Bro. McDaniel having asked that he should be relieved of the duties of the position. Brethren Dorris and Thomas were re-elected clerk and treasurer.

Among the visitors present during the Association we noticed Brethren J. W. Dickens, M. E. Dodd, J. M. Frost, J. N. Hall, W. R. Hill, A. J. Holt, W. C. Sale, G. M. Savage, and Bro. Yohannon. On Sunday morning the Sunday School report was discussed. At 11 Dr. A. J. Holt preached the missionary sermon in the house while the editor preached in the grove. In the afternoon Bro. J. M. Frost preached in the house while Bro. J. N. Hall preached in the grove. There was preaching

also at various places in the neighborhood on Saturday and Sunday nights by Brethren G. M. Savage, J. M. Frost, M. E. Dodd, W. H. Jordan, J. D. Campbell, and the editor. Monday was taken up with a discussion of the various subjects which came before the body. Dr. A. J. Holt made a specially fine speech on missions, which was greatly enjoyed. The speeches for the most part were short and spicy. Lydia's baby played rather an important part in the Association. But the discussions were usually of a brotherly nature. The Association adjourned in the afternoon with a good, warm feeling after appropriate remarks by the Moderator and singing and hand shaking. The next meeting of the Association will be held at New Bethel church, Bro. W. Q. Young to preach the introductory sermon, and Bro. C. P. Malone the missionary sermon.

The hospitality of the church and neighborhood was most abundant. There was enough and to spare for the large crowds in attendance. We had the pleasure of spending one night with Bro. J. F. Jordan, of Deanburg, and another with Bro. Brown at Medon and enjoyed the cordial hospitality in both homes. The Clover Creek church is a strong church composed of excellent people. Bro. C. W. Knight is the beloved pastor. He graduated at the S. W. B. University last June and expects to attend the Seminary soon. He was very courteous to the visitors.

Personal and Practical

The Missouri Baptist State Convention will hold its annual meeting at St. Joseph, Oct. 20.

During the last quarter there have been 188 additions to the churches of Missouri under the labors of Evangelist A. A. Hunt.

Dr. J. H. Boyet, of Maysville, Ky., has accepted the call to Sulphur Springs, Tex. Dr. Boyet in doing this returns to his old home.

Rev. C. V. Edwards, of New Orleans, is supplying the pulpit of the Baptist church at Franklin, Ky., near his old home, during his vacation.

Dr. Henry L. Morehouse has been called to the secretaryship of the Home Mission Society of the North, made vacant by the death of Gen. T. J. Morgan.

Rev. J. I. Ayers has accepted a position in Carson and Newman College, Jefferson City, Tenn. He is to have as a specialty the musical department of the college in hand.

The Baptists of Florida will build their Orphans' Home at Arcadia, and the Louisiana Baptists at Lake Charles. This will make a Baptist Orphans' Home in every State in the South.

The Western Recorder says that the world's greatest crop is potatoes. Our impression is that it is eggs. As a matter of fact, however, the world's greatest crop is men—unless it be women.

The Issue has the following pertinent question: "Have you heard of a saloon being closed this summer on account of the heat, and its proprietor and patrons off on a health-seeking tour?"

Dr. McGlothlin is not allowed by the German University to print his thesis in English as he wrote it in German. He hopes to modify it so as to make a magazine article out of it.

It is gratifying that the International Sunday school Convention endorsed the American Edition of the Revised Version of the Bible. Now what will some of our Pedobaptist neighbors do that have had so much to say against this version?

Someone says: "While the clergy are at their clubs and the newspapers are wondering why the people do not come to church, the people are wondering what they will find when they get there." He declares the innovations and new things are doing the harm.

The secular papers, the New York Sun being the starter, have taken up the question of the religious paper. They have decided that the age of the religious paper has gone by and its work ended. We suspect that is at least the desire of many, whether it be true or not.

The little tilt between the *Religious Herald* and the *Christian Index* on the question of "Alien Immersion" would be more interesting if the *Herald* would give some good reason why it likes "Alien Immersion," now that the *Index* has said plainly why it does not like it.

A correspondent of the *Baptist Outlook*, who is taking a vacation in New Jersey, says: "Preachers, negroes, and mosquitos are the chief products of the State." Surely the correspondent's vacation must have influenced him in his language. He should visit the State in cooler weather.

The open letter in the *Index* by Dr. A. J. S. Thomas and the rejoinder by Dr. E. J. Forrester will be of interest and cause pain to the friends of education, it matters not what the facts in the case are. It is nearly as bad for a religious educator to be doubted as to his teaching as it is for a preacher.

Hurrah for Secretary of the Treasury Shaw! Having discovered that some of the clerks in the United States Treasury Department have been devoting their spare time to playing poker and other games of chance for money, he peremptorily notified them that they must either give up gambling or their government position.

The *Word and Way* says: "The plain, sensible, good man at the head of William Jewell college, could say some things worth saying about theological education, from the standpoint of one Baptist if he would just do it." We believe this is true and we shall be glad to have him say them in our columns. Dr. Greene is one of our best men.

There is a great deal said in our Conventions, Associations and fifth Sunday meetings about the need of "better Baptists." We appreciate this and believe it with all our hearts. But this does not need emphasis any more than the fact that we need more Baptists. Pastors, make better Baptists. Our State Mission work is to make more Baptists and better Baptists if we can.

Rev. B. F. Bartles, in charge of Colportage Wagon No. 1 passed through the city last week. The wagon is complete in every respect, with places for books, a small hand-organ, and a good team of horses etc., all paid for. Brother Bartles is doing fine work. When he comes your way give him a cordial welcome and a hearty God-send. He has moved his family to Lebanon and will make that his headquarters.

It was a pleasure to the many friends of Bro. J. H. Anderson, of Watertown, to see him in the city last week. He spent several days here having repairs made upon his house in West Nashville. Brother Anderson is one of the noblest and truest men to be found anywhere in the world. He begins a meeting with his church at Woodbury next Sunday, doing all the preaching himself. We hope to hear of good results.

We are glad to know that Hon. Morgan C. Fitzpatrick, who has been seriously ill at a hospital in this city,

is now convalescing. We hope that he may soon be fully restored to health. Brother Fitzpatrick is the democratic nominee for congress from the 4th district, of this State, the district represented so long by Gov. McMillin, which is equivalent to election. He has a bright future before him. He is a prominent member of the Baptist church at Hartsville.

Mr. G. T. Terry, father of our business manager, Bro. P. G. Terry, died suddenly on Thursday afternoon of last week at his home in Trousdale County. He was 85 years of age. He had never taken a dose of medicine in his life. The end came suddenly but peacefully. He was not a member of any church, but was a professing Christian and was a Cumberland Presbyterian in belief. His funeral was preached by Rev. W. W. Sutton in the presence of a large number of relatives and friends. We extend sympathy to the bereaved ones.

A Veteran of the Cross in West Tennessee writes us: "Brother Folk, do all you can to encourage the good brethren and sisters all over the State to come to the help of the old veterans of the cross who stood for the cause in bygone days when it was a cross indeed to stand up in defense of the cause. Some of us have been so slow in sending in funds to the Ministerial Relief Board that it has not been able to do anything since last winter. Some of us are suffering for the lack of help. May the God of all grace bless you and all departments of the church work." What about it? Shall we let these old ministers suffer? What say you?

The editor of the *Examiner* says that many years ago a Baptist minister told him that at his New England grandfather's home it was the custom at the Thanksgiving day dinner to sing the hymn, one stanza of which was:

"Ye monsters of the mighty deep,
Your Maker's praises shout;
Up from the deep, ye codlins, leap,
And wag your tails about."

This was sung with the utmost solemnity, as an act of religious worship. Evidently those old New Englanders did not have much poetry in their souls. Nor did they seem to have much sense of humor about them, if they could sing that hymn with solemnity.

At the earnest demand of his brethren throughout the State of Ark., Dr. A. J. Barton has consented to take the editorship and management of the *Baptist Advance*. Brother McKinney, who has ably conducted the paper temporarily, will become associate editor. Brother Barton resigns the secretaryship of the State Mission Board to become editor of the *Advance* because the paper seems to be the most vital spot in the denominational work in Arkansas. He will probably continue as secretary until the Convention meets, at which time the strongest man possible will be secured as secretary. Dr. Barton hopes to make the *Advance* one of the best and most successful papers in the land. We trust that his hopes may be fully realized.

Wu Ting Fang, the Chinese Minister at Washington, recently said: "You can't understand why America has reached her present position in the world until you know the American woman, and then you wonder why the country is not even greater than it is." Wu Ting-Fang was right. But what is it that has made the American woman? The question can be answered in one word—Christianity. Why is it that the Chinese women are not like American women? The answer can be given in one word—heathenism, including Confucianism the religion of China, of which Wu Ting-Fang is a follower. If Wu Ting-Fang wants the women of China to be like the women of America, and wants his country to be like our country, the best way to secure the desired end is to have his people throw off the superstitions of Confucianism and become followers of Jesus Christ.

A good brother, one of the cleverest men and also one of the best writers in the State, sent us a communication, and says in a private note: "As I have carried this in my pocket for two or three months you

will please publish without delay—it convenient." The communication is lengthy. We will publish it when practicable but cannot do so at once on account of the large amount of matter ahead of it. We cannot help thinking, however, that if it could be carried in his pocket two or three months before being sent to us there need be no immediate hurry about its publication. Not infrequently we receive obituary notices which ought to have been sent long before, with the request that we publish them in the next issue of the paper. We do the best we can with all communications which come to us, but we do not like to be held responsible for the faults of other people. We ought not to be expected to make up for their delay in sending obituaries and other communications to us.

The Catholics are claiming that Lord Baltimore, founder of the Maryland Colony, was the first one to proclaim religious liberty in this country. But the trouble with the Catholics is that they are like their fellow Catholic, Lord Baltimore, they do not know the difference between religious liberty and religious toleration. Religious liberty means that a person has the right to worship God according to the dictates of his conscience and that no one has the right to say to him that he shall or shall not so worship. Religious toleration means that he has not that right, but that the privilege of worshipping as he pleases is graciously accorded him by someone in authority. Lord Baltimore did express and show some religious toleration, which certainly was a remarkable thing for a Catholic. But neither he nor any other Catholic ever had the faintest idea of religious liberty. We recently quoted a prominent Catholic as saying: "When we are in a Protestant country we claim religious liberty because that is their principle. But in a Catholic country we deny it because that is our principle." He expressed the truth exactly.

It is with profound regret that we record the death of Brother Stacy E. Lord of Greenville, Miss. He died very suddenly with heart disease on Sept. 2nd. We have known him intimately ever since we were boys together in old Brownsville. He was one of the most active and consecrated Christian laymen in the South. He was first Vice-president of the Miss. Baptist Convention and at the recent meeting of the Convention presided over several of its sessions with dignity and efficiency. He was the originator of the Laymen's Conference in this State some years ago. After leaving Brownsville he moved to Chattanooga and from there to Greenville. At all of these places he was foremost in church work of all kinds, and he has many friends both at these places and throughout Tennessee and Mississippi who will deeply lament his death. At the time of his death he was supplying the pulpit in Greenville until a pastor could be called. His business in Greenville was said to be quite prosperous. He was unmarried, but leaves a brother in Louisville and two sisters living at Coal Creek in this State. We extend deep sympathy to them and to other friends. He was buried in Brownsville by the side of his father and mother and among a people he loved and by whom he was loved so well. Farewell, friend of our youth. Peace to thy ashes. We shall meet again.

In regard to the picture published in some of our Sunday school literature representing Paul as preaching to Lydia, and containing the picture of a baby in the arms of a woman in the company, we desire to say: This picture was in all the literature of the American Baptist Publication Society, the picture lessons, lesson cards, scrolls, etc., with the imprint of the Society on all. The same picture, bought from the same house in Providence, R. I., and endorsed by the American Baptist Publication Society, was sent out by the Sunday School Board in the scrolls to a very limited number, but only when ordered, and without the imprint of the Board. In the pictures published in the literature of the Sunday School Board there is no baby at all. As we have said before, we think that it was a mistake to have the baby in the picture, and so far as any blame may attach to the Sunday School Board for sending out a picture of the kind without its imprint, when ordered, we regret that it should have been done, though we think that a great deal too much has been made of the matter under the circumstances. Whatever blame there may be must rest upon the American Baptist Publication Society in tenfold degree more than on the Board. Now, let us give that baby a dose of paregoric and put it to sleep. It has been making entirely too much noise.

The Home.

HER NEXT-DOOR NEIGHBOR.

The two houses stood side by side. There was not even a fence between them. They were not at all similar in appearance, one being large and modern in all its appointments, the other small and rather old-fashioned. The windows of one looked out upon the windows of the other. In summertime, the grasses that grew near the large house nodded over at the grasses that grew near the plain one, and the flowers that had been planted on either lawn seemed to lend themselves as decoration for both. In autumn the leaves which lay under the elm trees that shaded the large house were caught up by the winds and whirled over to the furthest limits of the adjacent lawn; but it was not long until they were gaily chased back again by the bright-hued maple leaves that had fallen there.

But the members of the two households were unresponsive. Not even the merest formalities had ever taken place between them. The mistresses of the large house occupied herself largely with attendance at clubs and social functions. The mistress of the small one found little time for anything outside the care of the household. This, in itself, may have been sufficient to cause the mistress of the large house, to look with scorn upon the life of the mistress of the small house, as being dwarfed and narrow, while she, in true, no doubt, felt a certain consciousness of the gulf that existed between them.

But that was not all. In the busy mart to which the head of each family hied himself at an early hour in the morning, one clothed in the attire of a professional business man and the other in the garb of a laborer, and where all day long competition waxed fierce and strong, each found his own interests opposed by those of his neighbor. It would not have been strange, therefore, if, on returning home, each would have been glad to forget the strife which the sight of his neighbor's household passing in and out continually brought to mind.

One day the doctor's carriage stopped at the door of the large house. This was by no means a common occurrence, and the mistress of the plain house wondered what it meant. In the afternoon a most unprecedented thing took place. Had the mistress of the large house been well it would never had happened, but she was lying in a semi-delirious condition, and Belinda, the housemaid, had taken upon herself the responsibility of crossing the lawn for the first time and knocking at the door of the unpretentious house.

"If you please ma'am," she said, when the door had been opened, "could I get some water heated here? Mrs. Wallace was took sick this morning with a pain in her head and the gasoline is all out and there's nobody to send."

"Why, yes, certainly," was the reply. "I'll put some on right



away, and it'll be ready for you in a few minutes."

"Thank you, ma'am. I'll be back after it in ten minutes or so."

Belinda was a good as her word, and, having accomplished her errand, hurried back and again entered the darkened room, where she moved about with noiseless tread ministered to the wants of her mistress, who little dreamed of the surreptitious visit that had just been paid to the kitchen of her neighbor.

The next day, when Belinda went to the well which supplied water for both houses, Mrs. Davidson opened the door to inquire how Mrs. Wallace was getting along.

"She's dreadful bad," said Belinda. "The doctor's been givin' her quietin' powders to make her sleep, but they don't seem to take no effect, and she moans and takes on most of the time."

"I'm very sorry," said Mrs. Davidson. "Is there anything I can do?"

"No," replied Belinda, "there ain't nothin' that you can do, I guess."

On the following day Belinda informed her mistress, whose condition did not appear to be quite so serious as it had been, that Mrs. Davidson had come to the door to inquire how she was, and had brought her some flowers, which she held grasped tightly in one hand, as though she was afraid they might get away. "Where do you want them put?" she asked.

Mrs. Wallace opened her eyes to look at them.

"They are such ugly flowers, Belinda," she said. "You may put them out on the kitchen table."

So Belinda carried them out and set them on the table by the window, where they looked over at the flowers which were their former companions, and drooped their heads as though half ashamed at having failed to perform their mission.

Two days afterward Mrs. Davidson came to inquire again, bringing more flowers with her. This time Belinda did not carry them in, but merely made an announcement of their arrival.

"I wish that women would keep her flowers at home. I don't want them. I suppose she comes out of curiosity. It certainly can't be anything else."

"Surely," thought Belinda. It's the fever she's got makes her say such things. She wouldn't, I know, if she was in her right senses."

The next day it happened that Belinda ran out of matches, and went over to Mrs. Davidson's to borrow some until she could get a new supply from the grocery.

"Mrs. Wallace sleeps more," she said, in reply to an inquiry, "and

the fever's better, but she's awful weak, and she eats so little. She wants all sorts of things, and when I get them for her she won't eat only just a mouthful or two. I can't seem to get a thing she likes."

That afternoon one of the Davidson children came over to bring some porridge. Belinda nodded her head in a knowing way and carried a saucerful in on a server, saying nothing whatever about its origin.

"That tasted real good," said her mistress, when she had eaten it. "You may bring me another dish. Where did you learn to make it?"

Belinda confessed in a reluctant way that it had come from Mrs. Davidson's. Nothing more was said, and the gruel must have possessed undisputed excellences, for it was all eaten; but what surprised Belinda was that, when she came in a few minutes later to take the empty dish, she found her mistress lying back upon her pillow looking paler and more helpless than she had done for days.

"She ate it all," reported Belinda, smilingly, when she returned the dish, "and the doctors says the fever's broke, and she'll be able to get up as soon as she gets her strength back."

Several days passed, however, with no apparent change in Mrs. Wallace's condition. One day, when a bit of toast and egg which she had been accustomed to eat at noon had been brought in, she said: "I wish there had been something more to-day. Of course, its too late now, and it would hardly have been worth while, as Mr. Wallace doesn't come home at noon; but I feel just as though I could eat a regular dinner—mashed potatoes, beefsteak, coffee, some kind of vegetable, and desert. You don't know how hungry I am, Belinda."

Belinda made no reply, for just then someone knocked at the back door and she went to open it. The sight that met her eyes on doing so rendered her almost speechless, and she stood still for a moment, unable to believe her senses. There stood Mrs. Davidson's little girl with a tray, on which had been placed what was evidently part of a dinner which had just been cooked, and the most surprising part of it all was that the tray contained the identical things that Mrs. Wallace had just said she would like.

"Mother sent this over to Mrs. Wallace," said the little girl.

"Thank you. She was just wishing—. She'll be so glad to get it."

"Its just like the good fairy that it tells about in the story books," said Belinda, when she had brought the tray in to her mistress. "Mrs. Davidson has gone and sent you everything you were wishing for." Belinda looked almost scared, as though she felt that there was something very mysterious about it somewhere.

Mrs. Wallace did not seem to quite understand it either. However, when the things were carried home, Belinda was instructed to tell Mrs. Davidson that her mistress had enjoyed everything very much, and the message was delivered with so much earnestness and effect that a second dinner was sent over upon the following day.

Tetter, Itch, Eczema.

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Little by little Mrs. Wallace grew stronger, and one day was able to sit up in the rocking chair by the sitting-room window. As she sat there looking over at the plain house, which seemed almost beautiful with the last rays of the setting sun falling upon it, she was filled with a strange sense of humility as she thought of the kindness which she had received at the hand of its mistress; for she saw in this woman's behavior an utter disregard of worldly considerations, which, she was not slow to decide, was characteristic of a saintly life—a life which, although by no means free from care, and hampered in many ways, possessed exceptional strength and beauty, and which, as an "epistle" which might be "known and read of all men," bore evidence of Christian culture, in comparison with which her own life and the motives that governed it appeared sordid and mean and unworthy.—*Mary Farnsworth, in The Standard*

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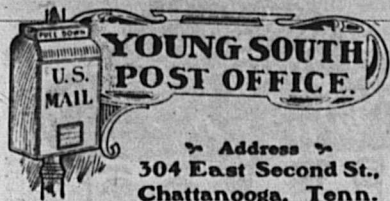
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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



Address
304 East Second St.,
Chattanooga, Tenn.

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

Young South Motto: Qui non profluit, deficit.

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

Mission Topic For September—THE SUNDAY SCHOOL BOARD.

"O send out thy life and thy truth."

BIBLE LEARNERS.

Learn 1st John 5:2, 3.

YOUNG SOUTH CORRESPONDENCE

I told you September would be sure to open well, and so it has done. You will say so, too, when you examine the receipts for this second week. If you will just go on like this!

I write you in sadness this morning. A good friend of mine, and of many others who will read these lines, went suddenly into the presence of the King yesterday. Mr. Stacy Lord, in the midst of his busy life, was called from earth to heaven. The world is poorer for his going, and we can but give him up. But he was ready at any time to meet the "well done" of his Father above. How do we know? His every day life proved it. He was ever about his "Father's business." He was a useful deacon in the First church, here, for many years, and his memory will ever be fondly cherished.

We have nine letters this morning—more than for several weeks past. That's encouraging. Let's read them.

No. 1 is from Memphis:

"I send \$1 to be equally divided between Mrs. Maynard and the Orphans' Home. I earned it by collecting rents for my father. Please send me a coin-taker."
MIRIAM MARTIN.

This dear child has worked with us from her early babyhood. Now she writes her own letter. She suggests a new industry to Young South workers. Who else can be a collector? Thank you, very much, Miriam. I have sent you the coin-takers and some other literature, but you failed to give me your city address. If it has not come ask your postman to get it for you. When you fill the coin-taker I shall send you a Bible button.

Dyersburg sends No. 2:

"Enclosed find \$1 from the Sunbeams of the First Baptist church for our missionary. MRS. JENNIE D. WALKER, "Leader."

We are most grateful. Won't some of this fine Band come to Humboldt? We hope so. West Tennessee must come up strong to the annual meeting of the W. M. U.

No. 3 is from the "Convention city."

"I enclose \$1 for Japan from the Humboldt Sunbeams. The amount is small but I trust it will help to swell the September receipts.

"MRS. J. R. JARRELL"

Indeed it will! And when dollars come as often as they do from this

AT THE TOP.

It is a laudable ambition to reach the top of the ladder of success. But many a man who reaches the topmost rung finds his position a torment instead of a triumph. He has sacrificed his health to success.

A man can succeed and be strong if he heeds Nature's warnings. When there is indigestion, loss of appetite, ringing in the ears, dizziness, spots before the eyes or palpitation of the heart; any or all of these symptoms point to weakness and loss of nutrition. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. By perfect and abundant nourishment distributed to each vital organ it enables the co-operation of all the organs to preserve the perfect health of the body.

"For about two years I suffered from a very obstinate case of dyspepsia," writes R. E. Secord, Esq., of 13 Eastern Ave., Toronto, Ontario. "I tried a great number of remedies without success. I finally lost faith in them all. I was so far gone that I could not bear any solid food in my stomach for a long time; felt melancholy and depressed. Could not sleep nor follow my occupation. Some four months ago a friend recommended your 'Golden Medical Discovery.' After a week's treatment I had derived so much benefit that I continued the medicine. I have taken three bottles and am convinced it has in my case accomplished a permanent cure. I can conscientiously recommend it to the thousands of dyspeptics throughout the land."

The "Common Sense Medical Adviser," 1008 large pages in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

Band they count up wonderfully. I will write privately to Mrs. Jarrell as soon as I make some discoveries. I have already sent the trial "fish." I am looking forward to seeing the faces of this earnest Band in October.

No. 4 is from Rankins:

"I enclose \$2 from our Rankins Sunbeams which we wish you to use where it is most needed. Besides, I send you an ark, and its dollar, filled by my three-year-old baby, Elizabeth Moore. "Missionary work in the country is hard, slow work, but we keep at it, leaving the result in God's hands."

"MRS. A. C. MOORE."

There's just a little error in this amount. The registered envelop contained only \$3.97. Three pennies must have slipped out some way. Mrs. Moore will please express our sincere gratitude to the little workers in her Band, and give little Elizabeth a special kiss for her sweet work. I have sent her the pretty button, and I feel sure she will be glad to wear the ribbons with it. May she grow up with the Young South. I gladly give the Sunbeams' offering to Japan.

Brush Creek sends No. 5, and postage for a coin taker, and says:

"I have not forgotten the Young South nor our dear Mrs. Maynard. I am so sorry I failed to see her when she was in Tennessee. I pray that she and her husband may have a safe voyage to Japan."

"MAUD H. TURNER."

We are delighted to welcome you back again in Young South ranks. The coin-taker will reach you before this is read. We will appreciate it so much if you will make an extra effort to get it filled before Sept. 17th. Our record closes then.

No. 6 brings good news from our little Mississippians:

"In one more month I will be four years old, but I will not wait that long to send you my birthday offering, \$1, for Japan."

"My sister Irma will be eight in November, and if you don't hear from us

sooner, you will be sure to hear then, God willing.

"ANNA BELLE FLYNN."

Many thanks! I send you a button, so you can fly the brown and gold colors of the Young South, little Annie Belle. We shall certainly expect to hear from Irma.

No. 7 comes from Newport:

"You will find enclosed 65 cents for the Orphans' Home, contributed by my Sunday school class. Our contributions have been small, but we trust they will be of some help."

"MRS. J. M. ANDERTON."

We are so much obliged. I am always so glad to enlist a Sunday school class. The best field in the world is the Sunday school. Missions ought to be taught every Sunday. The Orphans' Home is very needy just now. Did you read what Dr. Holt said last week? May other hearts be moved to help the homeless waifs! Dr. Holt will expect a good report at Humboldt. This work is home missions, you know.

Now comes No. 8 from Winchester:

"It is with great pleasure that I, as treasurer of the Winchester Sunbeams, send you our first offering. Enclosed find

FIVE DOLLARS.

"We want \$3.25 to go to our Mrs. Maynard, and \$1.75 to home missions. I collected \$1 00 of it in a coin-taker."

"We have a nice box ready to send to the Orphans' Home. We hope to send at least \$5 every quarter."

"MARY WHITAKER."

Now, isn't that grandly done? How it sends our September total forward! We are so deeply appreciative of this new Band's excellent work. We hope they will insist on Mrs. Midyett's going to the Convention to represent them in the Band Conference. We shall hope to hear from them often, hereafter.

That is not all. No. 9 will make you catch your breath and clap your hands and say "Oh!" with prolonged emphasis. Just see what Henning has to say:

"Enclosed you will find

NINE DOLLARS

gathered in our arks for Japan. Please send Julia Carma Greaves and Clarence and Atwood Fields certificates as members of the Babies' Branch.

"ALLIE MAI JENNINGS, Cor. Sec.

"MRS. ROSEY, Leader."

Henning has always done well by the Young South, but this surpasses everything. Will the secretary make a special speech in behalf of the Young South at the next meeting and say how deeply obliged we are for this splendid offering? It makes our second week in September a glorious success. See "receipts" for names and credits. Do send Mrs. Rosey to the Convention to tell us how such fine results are accomplished. We send the certificates.

When you read this, there will be only a very few days left of the first half of our ninth year. Strike quickly and vigorously! Do not wait a single day. Send what you have or can gather up at once. We must report as much as we did at Harriman. We will, if each Band, class, and member does his very best. I want to be proud and happy when I tell what the Young South has done since last October. See to it, that you do all you can!

September 17th! Have you put the date down? After that the new quarter and the last half-year begins. So send quickly to swell the total of the report to the State Convention, and make all Tennessee rejoice. I pray the Lord's help in you all!

Most hopefully and gratefully yours,

LAURA DAYTON EAKIN.

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Continued on page 12.



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 New Winter Flowering Plants and Bulbs, Crimson Daisy, Blue Coleus, Cardinal Freesia, Branching Tulip, etc.
John Lewis Childs, Floral Park, N.Y.

RECENT EVENTS.

We stated recently that Rev. B. F. Whitten of Memphis is to be field editor of the *Expositor and Journal*. Brother Whitten writes us that this is a mistake. He has no connection with the paper. For the past eight weeks he has been in revival meetings, six weeks in Florida and the rest of the time in his own churches in West Tennessee.

Mr. Owen W. Judd died in this city Aug. 29th. He was the oldest son of Judge John W. Judd, assistant district attorney of the L. & N. road, and grandson of Mrs. E. J. Gilbert, formerly of Springfield now of Louisville. He was general agent of the N. Y. Life Insurance Co. for the State of Oregon and was a young man of fine character and much promise. We extend sympathy to the bereaved.

Prof. H. H. Mell, Prof. of Botany and Geology in the Ala. Polytechnic Institute, has been elected President of Clemson College, S. C., one of the largest and best endowed institutions of learning in the South. Prof. Mell is a son of Dr. P. H. Mell, for a long time President of the S. B. Convention, and is a man of much ability as well as of the highest character.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence, and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A trial bottle is sent free and prepaid to any reader of the Baptist and Reflector who writes to Vernal Remedy Company, Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

Every sufferer from catarrh, stomach troubles, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

Vernal Saw Palmetto Berry Wine is a specific for the cure of inflammation of bladder and prostate gland. A trial bottle is sent free and prepaid if you write for it.

Will brother W. N. Brownlow please give us his present address so that we may attend to his request.

A Redwood tree was recently discovered near Fresno, Cal., which measured 155 feet and 6 inches above the ground, giving a diameter of over 50 feet, with height in proportion. This is the largest tree ever known. It may be that others still larger will be discovered.

We have received a neat announcement of the 45th annual session of Riceville Institute for the session of 1902-3. Rev. Lucius Robertson is principal and an efficient faculty is associated with him.

Bro. M. L. Shoffner, of Newbern, Tenn., gave us a pleasant call last week. He was on his return from the Shoffner family reunion in Bedford County. Brother Shoffner is a strong Baptist and a clever man.

His friends in this city were glad to see Brother W. Jas. Robinson, of Grenada, Miss., last week. He was on his return to Grenada from his old home in Bedford County where he had been spending his vacation. Besides being an excellent preacher Brother Robinson is one of the best writers in the South.

Dr. G. C. Lorimer, now in Europe, will return and begin his work with the Madison Avenue Baptist church, N. Y. on Sept. 21.

The enthusiasm was so great from one of Dr. L. G. Broughton's sermons under tent "Evangel" in N. Y. that they have invited him back to hold a series of meetings.

Rev. E. S. Read of N. C. has been called to the Baptist church in Murfreesboro, Tenn., and will begin his work Nov. 1st. We extend to him a cordial welcome to Tennessee.

Rev. J. N. Hartly, who left Paragould, Ark., and accepted Savannah, Mo., has received forty members in two months; thirty-four of them in a meeting.

Rev. C. W. Daniels, D. D. has resigned at Pine Bluff, Ark., to accept a call to the First church of Covington, Ky.

Secretary Bow, of Kentucky, has visited thirteen associations already and has planned to visit thirty-three during the season.

Rev. Finley F. Gibbon has resigned at Hope, Ark., to accept a call to the First church at Fort Smith, of the same State.

Mrs. M. D. Crawford, now in Asheville, N. C., will sail for China on Oct. 6th. She says: It is probable I shall not visit America again.

Dr. J. M. Carroll has just closed a meeting in the old First church of Waco, Tex., with more than 100 additions. Dr. E. H. Carroll assisted.

Rev. J. B. Fletcher, a Tennessean in Texas, has closed another great meeting at White House, Texas, with thirty-five converted.

The Junior editor of the *Journal and Messenger*, Dr. G. P. Osborne, has returned with his family from an extended European trip.

BRANDON TRAINING SCHOOL.

The Brandon Training School, of Tullahoma, Tenn., opened with an enrollment of 200 from seven States and Porto Rico. Despite the threatening weather the chapel was crowded. Prof. Brandon called the assembly to order and made a few appropriate remarks of welcome and congratulation. Devotional exercises were conducted by Rev. Raleigh Wright, music by the orchestra and enthusiastic addresses by the pastors of the city churches and by the well-known citizens, Messrs. Aydelott and Marshall were appreciated. Prolonged applause followed selections by Prof. Snow, vocalist. The Brandon School is domiciled in one of the finest buildings for school purposes in the South. Unusual care has been taken in the selection of the faculty. Prof. Snow comes from Shorter Female college and is a vocalist of twenty years experience. Miss Miller is from Howard College, Gallatin, Tenn. Miss O'Daniel, elocution, is a graduate from the Boston School of Expression; Prof. Gravesbeck, instructor in Latin and Greek, is a graduate of the University of Nashville and a graduate student of Chicago University. The Brandon School is the pride of Tullahoma and receives the unanimous support of her citizenship.

The *Southern and Alabama Baptist* was recently placed, for one issue, under the editorial control of corresponding secretary W. B. Crumpton and he proved himself a master quiff-driver.

Field editor Alex. W. Bealer presents his salutatory in *The Christian Index* of last week and it is an intensely interesting production. He will add new life to that already excellent paper.

CARSON AND NEWMAN COLLEGE.

Yesterday was a good day with us. There were about two hundred at Sunday school. The audiences at church services both morning and evening were large and the interest good. The pastor preached in the morning on "In the highways and hedges" at night on "Christ and the thief on the cross."

The young people's meetings at the college were well attended and we are much encouraged over the outlook for the religious work of the students. Our new teachers, Misses Jamson and LeGrand, are zealous and capable, proving a great support to the religious life of the community. Prof. Ayres is also very valuable in many ways. Our church prayer meetings are well attended. There were perhaps one hundred and fifty persons present last Wednesday night.

Our school continues to grow. We now have about one hundred and seventy. W. A. Smith, a prominent attorney of Hendersonville, N. C., was here yesterday and made arrangements for two of his daughters to enter.

We have three ministerial students from Florida, all of whom have attended the Stetson University. Two of them are members of our senior class. We now have seven students from Newport and five from Jellico.

Mrs. S. E. Darling of Chattanooga, who has a son in college, is visiting our institution. Some months ago she made a contribution of valuable books to our library.

Miss Katie Fristoe is our latest addition, making the fourth student from Chattanooga.

A friend at the North writes me as follows: "Draw on me Dec. 1, 1902 for \$100.00 to furnish the kitchen of your industrial department. You are using ideas you gained while at Chautauqua in a practical way. It's great; push it." The circular, setting forth our plans,

FACE HUMOURS



Pimples, Blackheads, Red, Rough, Oily Skin Prevented by

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MILLIONS OF PEOPLE USE CUTICURA SOAP, assisted by CUTICURA OINTMENT, for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings, and chafings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative purposes.

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CUTICURA RESOLVENT PILLS (Chocolate Coated) are a new, tasteless, odorless, economical substitute for the celebrated Liquid CUTICURA RESOLVENT, 60 doses, price, 25c.

Sold throughout the world. British Depot: 27-28, Charterhouse Sq., London. French Depot: 5 Rue de la Paix, Paris. FOTTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A.

will be ready for distribution this week.

C. S. Stephens, an alumnus of Carson and Newman, visited his Alma Mater last week. He is now a resident of Tishomingo, I. T., a city and rail-road attorney, and president of the Commercial Club of his town. His report of the success of the Carson and Newman men in the West was very gratifying. He spoke of N. M. Anderson, pastor of 1st Baptist church of Oklahoma City, Ed S. Vaught, Superintendent of the Oklahoma City schools, A. R. Hickam, a professor in the Oklahoma Normal, Nicholas Wolfe, the most prominent citizen of his city and its first Mayor, Jno. Hickam, a leading teacher, and others. All are prominent in church work as well as in their professional duties.

Some of our young ministers have been conducting a very interesting and successful meeting at our mission during the past week.

Let us not forget to talk up the Humboldt Convention. Will not many churches arrange to send their pastors?

Rev. J. H. Sharp of Jonesboro preached at Danridge and was a welcome visitor at the college to-day on his return.

J. T. HENDERSON.
Jefferson City, Tenn.

Dr. Biggers Huckleberry Cordial.

When taken at the beginning of Stomach Troubles never fails to cure Diarrhoea, Dysentery, Flux, Children Teething, etc. At Druggists 25c. and 50c. per bottle.

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NASHVILLE, TENNESSEE

AMONG THE BRETHREN.

Rev. A. J. Castellaw, pastor at Lexington, Tenn., and two strong country churches, died lately in the Rochelle Sanitarium at Jackson, Tenn., of typhoid fever. He became ill while conducting a revival at Toone, Tenn. He attended the S. W. B. University several years and was much esteemed. His remains were interred at Bells, Tenn.

Rev. G. H. Stigler, of Clayton, Tenn., has enjoyed a gracious meeting at Gleason, Tenn. Numbers were converted and added to the church.

Rev. I. C. Underwood has resigned the care of the Live Oak Street church, Marlin, Tex., after a service with them of two years.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

Rev. C. L. Neal of Paris, Tenn., held a meeting last week at a school house near Oak Hill church and there were nineteen conversions. This was at a much neglected point.

Did More Good Than all Other Tonics or Quinine.

When Quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c. and \$1.00 bottles.

PREPARED BY
ROBINSON-PETTET CO., (Inc.) Louisville.

Rev. D. T. Spaulding and Thos. B. Holcomb closed a meeting Sunday at Spring Hill church near Paris, Tenn., which resulted in thirty-one accessions to the church, twenty-eight by baptism. It was a great meeting.

Stacy Lord of Greenville, Miss., so well known throughout Tennessee as one of our most efficient and useful Baptist laymen, is dead. He expired suddenly last week and his remains were conveyed to Brownsville, Tenn., where they were interred with services by Rev. J. B. Lawrence. Truly a great and good man has gone.

Rev. M. L. McDowell of the Second church, Cleburne, Tex., has resigned to enter Baylor University at Waco. The people greatly regretted to give him up.

Rev. Donald B. Allen, a recent brilliant young graduate of the Seminary at Louisville, has been called to the care of the church at Brookeville, Miss., and has accepted.

Rev. Luther Rice Burrell of Greenville, Miss., has resigned the care of Mt. Olivet church near that place after a pastorate extending over more than a quarter of a century.

Rev. Chas. Loveless has resigned the Eupora and Mabon churches in Mississippi to accept a hearty call to Kerens, Texas.

We have just closed a fourteen days' meeting at Darden, Tenn., with thirty-four additions to the church, thirty-one by baptism and three by letter. The church is greatly revived. Rev. G. L. Ellis, of Martin, Tenn., did the preaching. Bro. Ellis spoke in great power, and men were calling, "pray for me." We don't know how many conversions. Several professed their hope who did not join the church; we believe others will follow in the near future. There has started a tide of influence for good that will go "thundering down the ages." To God be all the praise. Bro. Ellis has endeared himself to the hearers of this people, both saint and sinner, and we believe the church will call Bro. Ellis to his pastorate, as it will be an easy matter to raise a salary for him. A beautiful scene was that of a father sixty years of age with three grown children going down into the water together and being buried with Christ in baptism. May the good work go on. Pray for us. W. F. BOREN.

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Guaranteed Clean, Cool, Resilient. Non-absorbent and antiseptic. Will not collect dampness or become Musty. Price \$12.50 delivered anywhere.

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Rev. J. E. Johnson of East Mead church, Louisville, lately assisted Rev. J. F. Vines in a revival at Glendean, Ky., which resulted in fifty-nine additions, forty-nine by baptism. Two of them were Catholics. Their many friends will rejoice with these exiles from Tennessee.

Dr. J. S. Kirtley of Kansas, City, Mo., has issued a capital book entitled "The Young Man and Himself." It is being most favorably mentioned.

Dr. W. C. Tyree of Durham, N. C., has been called to succeed the lamented Dr. A. A. Marshall in the pastorate of the First church, Raleigh, N. C. He accepts and will do a great work there.

DR. TICHENOR'S ANTISEPTIC FOR WOUNDS, BURNS, BRUISES, SCALDS, COLIC, CRAMPS, 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 CAIRNS, 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.

Evangelist J. C. F. Kyger of Waco lately held a meeting at Marlow, I. T., which was very gracious. There were forty-eight accessions. It is very gratifying to Rev. D. W. Garvin.

How's This?

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

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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. WEST & TRAU, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

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.

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.

MALONE.—Mrs. Martha Malone was born April 28, 1837, was married to T. L. Malone, June 3 1855, professed religion 1887, and joined Smith Spring Baptist church, of which she lived a consecrated member until death, August 1, 1902, at the home of her daughter Della Meriwether. She leaves four sons and four daughters, and a host of grandchildren and friends to mourn her loss, but our loss is mamma's gain. She was a kind and affectionate wife and mother.

"Rest in peace, dear mother,
Ere the morning sun doth rise.
Angels bright will guide thee on,
And bear thee to the skies."

DAUGHTER.

Antioch R. R. No. 15.

WRIGHT.—At the family graveyard near Mount Juliet, Tenn., on Aug. 25, 1902, Bros. A. Sperry and J. J. Carr conducted very impressive and instructive funeral services in memory of Miss Alice Wright, daughter of Joe H. Wright, LaGuarda, Tenn.

She was thirty-two years of age, gave her heart to God in early life, and had been a helpless-rheumatic cripple for about twenty years, which prevented her from joining the church and taking an active part in Christian work.

While she had to be cared for by her family, she was a great comfort to them, in her quiet, refined Christian character, and her family and friends will long cherish the memory and influence of her pure life.

J. H. OSMENT.

SLIMP.—Died at her home in Holston Valley, Tenn., on July 27, 1902, our beloved sister, Mrs. S. E. Slimp, thirty-three years of age, of the dread disease consumption. She leaves a husband and four children besides a host of friends and relatives to mourn her departure. She was a consistent member of the Holston Valley Baptist church. She never missed a service of her church until prevented by disease. She will be missed; she was ever ready to do all she could for the advancement of God's kingdom in the world. Sister Slimp was a true wife, a faithful mother.

Sorrow not, bereaved ones, you shall meet her on the other shore, when parting will be no more.

HER FRIEND.

POWELL.—Joshua E. Powell died Aug. 27, 1902 at his home near Whitlock, Tenn., aged, sixty-seven years, seven months and thirty days. He was born in Packingham County, N. C., Dec. 28, 1834 and moved to Tennessee early in life. He professed religion at an early age and united with Bird's Creek church, the second oldest church in the State of which he remained a member until his death. His life was that of beautiful, quiet, consistent Christianity, and impressed every one with the attractiveness of Christianity. Verily, people took knowledge of him that he had been with Jesus. For years he had been a subscriber and reader of the BAPTIST AND REFLECTOR and was a most ardent admirer of the paper and its editor. Funeral services were conducted by Revs. W. J. Beale, of Mur-

ray, Ky., and D. C. Gray, of Whitlock, Tenn., and the remains were interred in the Powell grave yard. "Blessed are the dead who die in the Lord."
Paris, Tenn. FLEETWOOD BALL.

OSMENT.—At her home near Mount Juliet, Tenn., Amanda Osment died Sunday, Aug. 24, 1902.

She was sixty-eight years old and had been the faithful companion of J. C. Osment forty years, an earnest lover of the Lord, and a devoted member of Rutland Baptist church for a long time. She did not claim perfection in this life, but was ever ready to point sinners to one whose life was perfect, and in whose righteousness she trusted for justification before God.

She was a devoted wife and mother, was industrious, hospitable, generous, at home, always ready to entertain friends and strangers and give a helping hand to the needy. She seemed not to live much for self, but to help those around her, was a friend to every one she knew, and will be greatly missed by those near her.

She leaves husband, children, brothers, sisters, and friends to endure her loss and cherish her memory.

Bros. A. Sperry and J. J. Carr conducted the funeral services in a very instructive manner and then her body was laid in the family grave yard to await the resurrection morning.

J. H. OSMENT

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■■■

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

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

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

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

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

"Many a reader of this book will say: 'The picture is too dark, the colors too sombre; but the picture is a true one, and more than this, it might have been made much blacker and still have been true. There is much of the life of the 'Mormon Monster' that cannot be portrayed with the pen. No pure man would describe or tell all. The book impresses one by its clearness, its logical arrangement, its completeness, its strict truthfulness, and its authoritativeness. No greater service could be performed than its 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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Nashville	8:00 a.m.	4:00 p.m.	Nashville	6:55 p.m.	9:30 a.m.
Shops	8:05 a.m.	4:05 p.m.	Shops	6:49 p.m.	9:27 a.m.
Waterworks	8:10 a.m.	4:10 p.m.	Waterworks	6:45 p.m.	9:23 a.m.
Donelson	8:20 a.m.	4:20 p.m.	Donelson	6:38 p.m.	9:14 a.m.
Hermitage	8:25 a.m.	4:25 p.m.	Hermitage	6:32 p.m.	9:06 a.m.
Tulip Grove	8:32 a.m.	4:30 p.m.	Tulip Grove	6:27 p.m.	9:00 a.m.
Green Hill	8:39 a.m.	4:35 p.m.	Green Hill	6:22 p.m.	8:55 a.m.
Mount Juliet	8:44 a.m.	4:40 p.m.	Mount Juliet	6:18 p.m.	8:44 a.m.
Beekwith	8:48 a.m.	4:48 p.m.	Beekwith	6:10 p.m.	8:39 a.m.
Munsey	9:00 a.m.	4:55 p.m.	Munsey	6:02 p.m.	8:31 a.m.
Horn Springs	9:05 a.m.	5:01 p.m.	Horn Springs	5:57 p.m.	8:26 a.m.
Eganville	9:10 a.m.	5:06 p.m.	Eganville	5:52 p.m.	8:21 a.m.
Lebanon	9:15 a.m.	5:15 p.m.	Lebanon	5:48 p.m.	8:12 a.m.
Spring Creek	9:17 a.m.	5:24 p.m.	Spring Creek	5:37 p.m.	8:02 a.m.
Shop Springs	9:32 a.m.	5:30 p.m.	Shop Springs	5:30 p.m.	7:57 a.m.
Cherry Valley	9:42 a.m.	5:39 p.m.	Cherry Valley	5:20 p.m.	7:47 a.m.
Watertown	9:47 a.m.	5:45 p.m.	Watertown	5:15 p.m.	7:42 a.m.
Catamount	9:52 a.m.	5:50 p.m.	Catamount	5:09 p.m.	7:35 a.m.
Holmes Gap	10:00 a.m.	5:51 p.m.	Holmes Gap	5:02 p.m.	7:28 a.m.
Brush Creek	10:08 a.m.	6:05 p.m.	Brush Creek	4:55 p.m.	7:20 a.m.
Mykes	10:15 a.m.	6:12 p.m.	Sykes	4:48 p.m.	7:18 a.m.
Hickman	10:22 a.m.	6:18 p.m.	Hickman	4:42 p.m.	7:06 a.m.
Carthage Junction	10:30 a.m.	6:25 p.m.	Carthage Junction	4:38 p.m.	7:01 a.m.
Lancaster	10:45 a.m.	6:40 p.m.	Lancaster	4:31 p.m.	6:46 a.m.
Caney Fork	10:59 a.m.	6:48 p.m.	Caney Fork	4:21 p.m.	6:38 a.m.
Buffalo Valley	11:03 a.m.	6:52 p.m.	Buffalo Valley	4:17 p.m.	6:35 a.m.
Alcorn Siding	11:10 a.m.	6:56 p.m.	Alcorn Siding	4:18 p.m.	6:31 a.m.
Silver Point	11:20 a.m.	7:06 p.m.	Silver Point	4:05 p.m.	6:24 a.m.
Boma	11:29 a.m.	7:16 p.m.	Boma	3:55 p.m.	6:15 a.m.
Mine Lick	11:39 a.m.	7:24 p.m.	Mine Lick	3:47 p.m.	6:08 a.m.
Double Springs	11:48 a.m.	7:31 p.m.	Double Springs	3:40 p.m.	5:56 a.m.
Cookeville	12:06 p.m.	7:45 p.m.	Cookeville	3:25 p.m.	5:45 a.m.
Algood	12:17 p.m.	7:55 p.m.	Algood	3:15 p.m.	5:35 a.m.
Brotherton	12:20 p.m.	8:16 p.m.	Brotherton	3:00 p.m.	5:18 a.m.
Billbrey	12:45 p.m.	8:20 p.m.	Billbrey	2:48 p.m.	5:10 a.m.
Monterey	1:05 p.m.	8:35 p.m.	Monterey	2:38 p.m.	5:00 a.m.
Dripping Springs	1:18 p.m.		Dripping Springs	2:25 p.m.	
Johnson Stand	1:30 p.m.		Johnson Stand	2:15 p.m.	
Pomona Road	1:40 p.m.		Pomona Road	2:03 p.m.	
Creston	1:57 p.m.		Creston	1:53 p.m.	
Crossville	2:07 p.m.		Crossville	1:42 p.m.	
Dorton	2:20 p.m.		Dorton	1:30 p.m.	
Crab Orchard	2:33 p.m.		Crab Orchard	1:15 p.m.	
Ozone	2:53 p.m.		Ozone	1:00 p.m.	
Daysville	3:01 p.m.		Daysville	12:53 p.m.	
Westel	3:09 p.m.		Westel	12:46 p.m.	
Rockwood	3:24 p.m.		Rockwood	12:31 p.m.	
Cardiff	3:32 p.m.		Cardiff	12:21 p.m.	
Emory Gap	3:40 p.m.		Emory Gap	12:13 p.m.	
South Harriman	3:45 p.m.		South Harriman	12:10 p.m.	

Connects with C. N. O. & T. P. R. R. at Emory Gap, Tenn. Connects with N. C. & St. L. Ry. at Lebanon. Connects with N. C. & St. L. Ry. and L. & N. R. R. at Nashville Tenn.

MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

SEPTEMBER.

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.

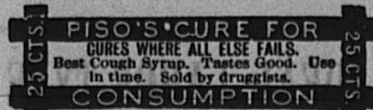
East Tennessee.—Liberty Hill church, Thursday, September 25.
Holston Valley.—Fisher's Creek church, Thursday, September 25.
Sweetwater.—Loudon church, Thursday, September 25.
Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.
Beech River.—Rockhill church, five miles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

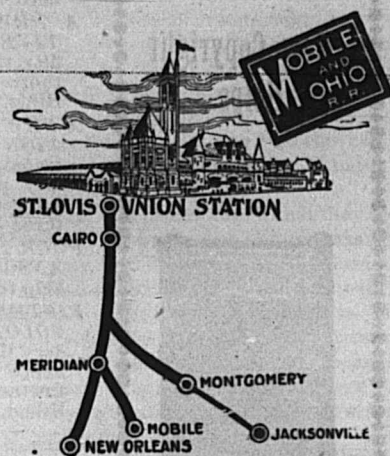
Cumberland Gap.—New Tazewell church, Claiborne county, Tuesday, September 30.
Tennessee.—Second church, Knoxville, Tuesday, September 30.

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.—Lanain Street Church, Cleveland, Thursday, October 2.
Providence.—New Providence church, Loudon county, Thursday, October 2.
Sevier.—Powder Springs church, Millikin, Thursday, October 9.
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.
State Convention, Humboldt.—October 15-17.

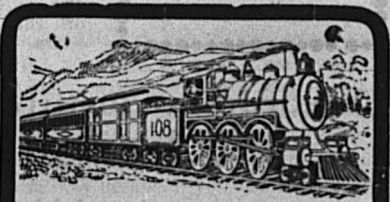


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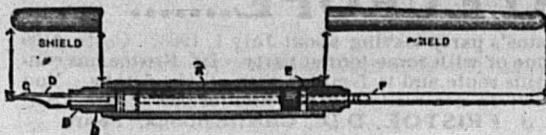
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The church at Yarrelton, Texas, has enjoyed a gracious meeting. There were over a hundred conversions, fifty accessions, with others to follow. Rev. J. S. Crosslin of Waco assisted Rev. J. M. Rankin.

Dr. A. J. Barton has been prevailed upon to accept the editorship of *The Baptist Advance* and has accordingly resigned as Corresponding Secretary of Missions in Arkansas. He will prove an efficient editor as he has a secretary.