

Baptist and Reflector

Speaking *The* Truth in Love.

Series, Vol. LXIII.

NASHVILLE, TENN., JULY 9, 1903.

New Series, Vol. XV, No. 47.

CURRENT TOPICS

The Pope is critically ill. He was thought to be dying last Monday, but rallied somewhat. His physicians, however, give no hope of his recovery. He is 93 years of age and has been quite feeble for some time. We shall have more to say about him next week.

Race riots have been going on in Evansville, Ind., for several days. On last Monday night a mob attempted to storm the jail where eighteen negro prisoners were confined, but they were met by a volley from the guards. Six were killed outright and twenty-five others were injured. It does begin to look like the negro is not wanted in the North. He had better stay in the South.

On the afternoon of July 4th one of the most remarkable events in the world's history occurred—the completion of the Pacific cable, furnishing a direct line of communication from the United States to the Philippine Islands by the way of our other possessions in the Pacific Ocean, the Hawaiian Islands and the Island of Guam. The first message sent over the new cable was by President Roosevelt to Gov. Taft at Manila, congratulating him upon the opening of the cable. The governors of several States also sent congratulatory messages to Gov. Taft and Lieutenant-Gov. Wright.

It is a foregone conclusion that President Roosevelt will be renominated for the presidency by the Republican party, and it seems to be almost equally a foregone conclusion that he will be elected. If we could get his ear, however, we would say to him that there is one way in which he may insure his defeat, if he wishes such an event, and that is to cover up the postoffice scandals, as it is said he has recently decided to do. It is too late now for such a course as that. One thing which has given President Roosevelt the admiration of the American people to so large an extent has been his courage and frankness. If now he shall cover up these scandals he will lose his reputation on that point. In saying the above we speak not from a political but a moral standpoint.

Two Tennessee boys, one from Nashville and the other from Memphis, got into bad company. They robbed some houses in this city, then went to Lexington, Ky., attempted to rob a home there, got into a fight and killed the owner of the home. They were arrested, tried, convicted and sentenced to be hanged. The Supreme Court refused to reverse the sentence and the governor declined to pardon them. So they will be hanged on July 24th. There is no doubt that they deserve their fate. It is a sad illustration of the evils of bad company and a fearful warning to other young men. We cannot help wondering, however: Suppose these young men had been saloon-keepers, or suppose they had money, would they ever have been hanged? We doubt it. Certainly not here in Nashville.

NOT AS THE WORLD GIVES.

Of all the sweet old chapters,
To cheer the children of men,
Is one that my sad soul whispers
Over and o'er again.

One that comes to me ever
As I kneel by my humble bed;
"Let not your heart be troubled,
Nor let it be afraid."

Sweeter than sweetest music,
Better than poet's art,
This promise of his that nestles
Like summer in my heart.

Promise of peace eternal,
Promise of daily bread;
"Let not your heart be troubled,
Nor let it be afraid."

Oh! homeless one and wandering
This is my Father's grace:
"Let not your heart be troubled,
I go to prepare a place."

Some gladsome, gracious morning,
Shall dawn the eternal peace:
When in His "many mansions"
My wanderings shall cease.

It comes like a gentle shower,
A patter of cooling rain,
In the dust of my life's lone highway,
To temper the heart's wild pain.

It comes as a blessed presence
In the midnight's fear and dread:
"Let not your heart be troubled,
Nor let it be afraid."

No threat for the sin committed,
No word for the task undone;
Only the dear Lord's pity,
Loving us, every one.

Only the Father's promise
Of home, when the day is dead;
When the heart shall no more be troubled,
And the soul no more afraid.

—Will Allen Dromgoole.

"THE DEATHLESS LIFE."

BY S. E. JONES, D.D.

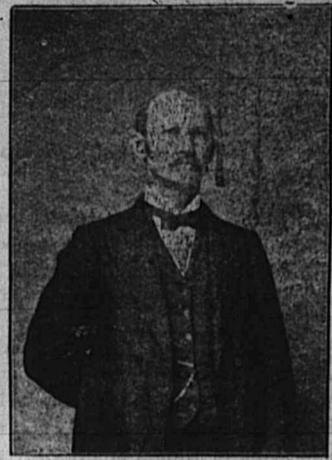
"And whosoever liveth and believeth in me shall never die. Believest thou this?" (John xi. 26).

Life and death are used in different senses. We speak of natural life and natural death, spiritual life and spiritual death—the latter two unchanged, ending in eternal life and eternal death. Spiritual life is itself even here called eternal life, because once one receives it he can never perish; but one may be in spiritual death and redeemed from it. But there is no redemption or resurrection from eternal death.

The belief in the days of Jesus, among the Jews, was that the dead should be resurrected—that is, brought to life, and there are some passages which favor a being brought back to live in a body of flesh. Thus Job: "In my flesh I shall see my Redeemer, for myself and not another."

It is likely that Mary and Martha believed their brother to be dead absolutely—that is, unconscious until the resurrection. Jesus in verses 25, 26 tells them of an endless conscious life even after death. "I am the resurrection and the life." Whoever believes in me has an endless (deathless) conscious life. The one now living a natural life and believing on me shall never die. So then in the true sense of life, that highest kind of life, there is a continued existence of it. The believer lives right on in blessed consciousness of communion with

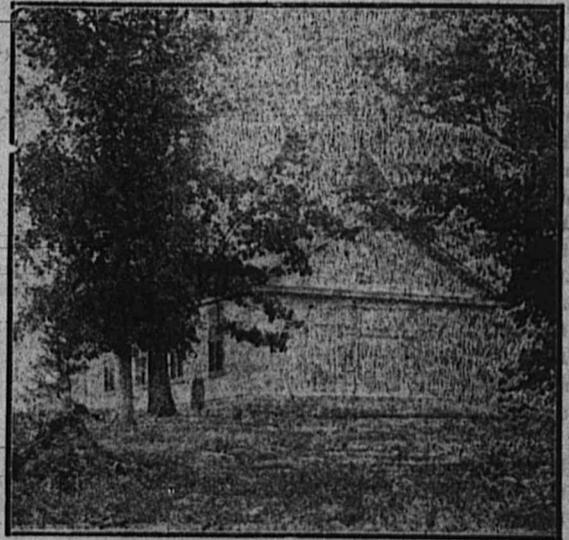
Christ. True, there is to be a resurrection of the body, a changed body, but the spirit has been already raised, and raised to sit in heavenly places in Christ Jesus. There is a glory, however, for the reunited spirit and changed body upon which as one



REV. JOHN T. OAKLEY,
Present Pastor Round Lick Church.

they shall enter at His second coming, for "when Christ who is our life shall appear, then shall we also appear with Him in glory."

It seems to me that in this certified continuity of life, a life coming to one and into one from Jesus through faith in Him, ought to be a most powerful motive to the ungodly to believe, to receive Him as their life. It relieves death, natural death, of its



ROUND LICK BAPTIST CHURCH.

terror, and there is no death beyond that to the believer. So then death is ours who believe. Through it we disengage ourselves from every passion and pang, everything that can hurt or harm. The redeemed spirit thus freed by and from the great destroyer expatiates in the unfettered and unmixed joys of blessed fellowship with Christ. Did not Paul mean that much when he said, "It is better for me to depart and to be with Christ." "For to me to live is Christ and to die is gain." Why? One reason at least, he would live with Christ in a communion unbroken and unhindered by any earthly objects. The spirit thus freed, doubtless, enters a glorious school of new experiences and ever unfolding revelations. Every moment is alive with new

raptures and ever growing hopes and realizations. Possibly one of the great hopes is the taking again a body which shall be fashioned like unto His glorious body.

What a motive to Christian consecration and service. Is there any sacrifice too great to be made? How cheerfully and patiently ought all things to be borne here during our earthly pilgrimage, for our citizenship is in heaven! We shall never die, no; but live right on.

A writer tells the story of the rose of Jericho—how it flourisheth in lack of all things wherein plants delight—in the hot desert, in the rocky crevices, in the dusty wayside, in the rubbish heap. Even more, the fierce sirocco tears it from its place and flings it far out upon the ocean, and there, driven by the storms and tossed by the salt waves, it still lives and grows. So should we grow in any and all circumstances, where we may be cast—in sorrow, in hardship, in misfortune, in suffering. A deathless life is in us, and we should be unconquerable. Christ is with us; Christ's life is in us; nothing should be allowed to rush us. Live near the heart of Christ and the world's power will not hurt you, nor the world's darkness dim your soul's light.

Believest thou this?

Jefferson City, Tenn.

CENTENNIAL CELEBRATION OF ROUND LICK CHURCH.

Round Lick Church, near Watertown, Tenn., celebrated the 100th anniversary of her existence on July 2nd. The following history of the church is taken for the most part from Grime's History of Middle Tennessee Baptists:

Round Lick.—This church at present is situated near watertown, twelve miles east of Lebanon, Wilson County, Tenn. It was constituted in Smith County, near the village of Grant, July, 1803, by a presbytery consisting of Elders Moore Stevenson and Cantrel Bethel. Elder Stevenson was a member of Big Cedar Lick at Leeville, and Elder Bethel a member of Brush Creek. There were sixteen members in the constitution. They adopted a strong Calvinistic Confession of Faith, avowing man's impotency and the doctrine of Election, with a strict construction of the ordinances. The church was given the name of Round Lick because of its location on a creek by that name. In June, 1820, they moved the church some ten miles up the creek into Wilson County, near where it now stands.

Pastors—This church has enjoyed the services of the following pastors in the order mentioned: Elder Jas. McCaleb, 1807-08; Elder Thos. Durham, 1808-23; Elder Clark Hubbard, 1824-27; Elder Levi A. Durham, 1823-57; Elder Sion Bass, 1835-37; Elder Joshua Lester, 1837-39; Elder John Wiseman, 1839-44; Elder Archamac Bass, 1844-45; Elder John Wiseman, 1845-46; Elder E. B. Haynie, 1846-58; Elder James Waters, 1859-60; Elder J. W. Bowen, 1860-61; Elder James Barrett, 1866-72; Elder R. A. Dillard, 1872-57; Elder J. M. Phillips, 1857-76; Elder W. B. Jones, 1877-87; Elder T. J. Eastes, 1878-85; Elder J. B. Moody, 1886-89; Elder D. B. Vance, 1890-92; Elder J. P. Gilliam, 1892-99; Elder J. H. Anderson, 1899-1902. It is but just to say that the church was supplied during the civil war by Elder Henry Bass, and for a short time in 1899 by Elder E. S. Bryan.

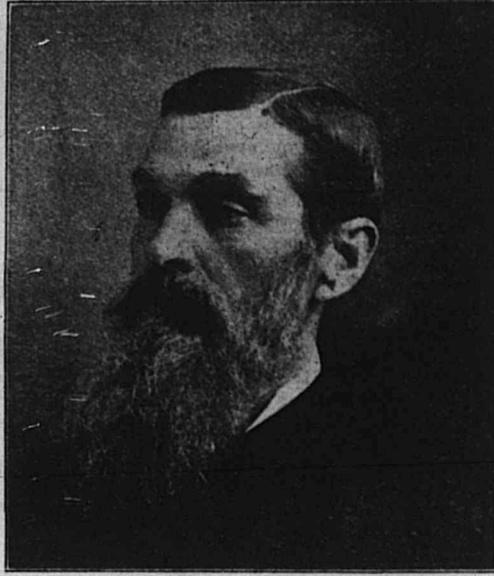
Clerks.—The various clerks have served as follows: Henry Robinson, 1803-08; Jonas Bradley, 1808-11; John Gill, 1811-22; Archamac Bass, 1822-33; Jas. Holmes, 1833-51; W. S. Phillips, 1851-53; L. D. Smith, 1853-71; John W. Bryan, 1871-72; W. N. Waters, 1872-74; Wm. Bass, 1874-82; S. B. Grandstaff, 1882-87; E. S. Priest, 1888-89. W. W. Young is the present clerk and has served since 1889.

Deacons.—The following deacons entered service at the dates following their names: Levi Rogers, 1803; Stephen Rogers, 1803; Harris Bradford, 1808; John Gill (unknown); John Lash, 1839; Nicholas Smith (unknown); Henry Bass, 1843; W. G. Craigwall, 1845; W. T. Cartwright, 1845; David Grandstaff, 1851; Joseph Tippit, 1851; Wm. M. Bryan, 1855; C. C. Smith, 1859; Benjamin Berry, 1859; J. S. Womack, 1869; John Organ, 1869; L. D. Smith, 1869; C. B. Smith, 1871; J. D. Jones, 1878; A. J. Luck, 1878; Wilson Grandstaff, 1880; Thomas Young, 1885; Hiram Neal, 1885; Wm. Phillips,

1880; C. D. High, 1891; U. W. Neal, 1894; J. B. Bass, 1894; Willie T. Phillips, 1894; J. C. McAdoo, 1894; W. S. Henderson, 1898.

This church has been a member of four Associations. She joined Cumberland in 1804, Concord 1810, Salem 1822, and New Salem 1888, being a constituent member of the last three. She has sent out the following new churches: Cedar Creek, 1820; Shop Spring, 1882; Poplar Hill, 1885; and Commerce, 1891. From these churches others have sprung.

The following ministers have been ordained by this church: (Probably) John Wiseman, about 1806; John Borum, 1810; Sion Bass, 1833; Archamac Bass, 1836; John Phillips, 1838; Henry Bass, 1856; James Waters, 1858; J. K. Womack, 1868; L. D. Smith,



REV. J. B. MOODY, D.D.,
Pastor Round Lick Church 1886-89.

1871; T. A. Hudson, 1871; I. W. Patton, 1857; Wm. Shelton, 1878. Besides the above, others have been raised up in the bounds of this church who have entered the ministry.

This church divided in 1837 on the mission question, a large majority falling on the anti-mission side, leaving only twenty-five members. Being in the minority they were turned out of house and home. In 1839 they built a better house than the one they left, then in 1857 they built the one now occupied.

It would, perhaps, be safe to say 1,500 people have found a Christian home in this church. She now (1901) numbers 351. She has once entertained the General Association and six times the District Associations. In many particulars this church has done a great work. She has had some great meetings. In 1841 there were eighty-one additions. Some very eminent men have filled her pulpit. During the last few years she has grown in her benevolence.

To this it should be added that in 1902 the church again divided, about 100 members withdrawing to organize the Watertown Baptist Church in the town near by. This promises to be a flourishing church. The Round Lick Church then called Rev. John T. Oakley. Large congregations attend upon his ministry and the old church seems to be renewing her youth. May she prosper as never before. She has had a noble history in the past. May she have a still more glorious one in the future.

The following is an account of the centennial celebration of the church:

THE CENTENNIAL CELEBRATION.

It was an immense congregation which gathered at Old Round Lick Church on July 2nd at the celebration of the centennial anniversary of the church. The crowd was variously estimated at from 2,000 to 5,000 people. There were at least 3,000 present. They came from all directions and from as far as twelve or fifteen miles away. One gentleman said he counted 2,000 buggies that passed his place. The house could not hear hold all those who came. It was packed to its utmost.

We noted the following ministers in attendance: B. F. Bartles of Cookeville, J. J. Carr of Lebanon, R. B. Davis of Monoville, T. J. Eastes of Grant, E.

E. Folk of Nashville, J. H. Grime of Kentucky, J. C. Leeman, of Henderson's Cross Roads, J. B. Moody of Kentucky, M. J. Osment, G. A. Ogle, of Milton, J. T. Oakley of Watertown, Henry Oakley of Watertown, J. M. Phillips of Nashville, W. E. Raikes of Watertown, M. W. Russell of Hickman, R. A. Rushing of Oklahoma, W. H. Smith of Kentucky, L. D. Smith of Commerce, G. M. Savage of Jackson, D. B. Vance of Chattanooga, W. E. Wanford of Alexandria, John Washburn of Illinois.

The exercises began early. Greetings were extended to the church from its daughters. Bro. H. Neal represented the Watertown Church, Bro. M. W. Russell the Linwood Church, Bro. J. W. Bryan the Shop Spring Church, Bro. W. E. Wanford the Commerce Church, and Bro. J. J. Carr the Cedar Creek Church. All of these made interesting and appropriate speeches.

Rev. J. H. Grime, formerly a member of the church, now pastor at Cave City, Ky., delivered an excellent address giving the history of the church. We have published above an outline of the history taken from his History of Middle Tennessee Baptists. The following additional facts which he brought out in his address will be of interest. The church was constituted July 2, 1803. It was organized with sixteen members in Smith County. It is now in Wilson County. The history of the church was divided into four periods. The first period was from 1803 to 1830 in Smith County. The second period was with the old church near Watertown until the division between the Missionary Baptists and the Hardshell Baptists in 1837. The third period was from 1837 to 1857, when the church worshiped on a lot down the creek. The fourth period was in its present house from 1857 to 1903. At the division in 1837 the missionary wing had only twenty-five members and the anti-missionary wing 122 members. Since the division the anti-missionaries have not sent out any churches and they now number only seventy. The missionary wing has sent out six churches, with a present membership of 840 and a total membership of about 1,500. The address of Bro. Grime was heard with much interest.

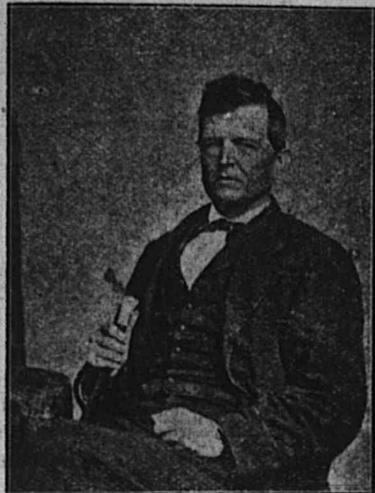
Bro. David Phillips of the Hardshell Church spoke for that church. He said that the church divided, not on the question of missions, but of the State Convention. He contended that his church is standing on the Philadelphia Confession of Faith, and emphasized the point of election. He seemed to forget that while God ordains the end he ordains the means also. He claimed that his church is the old church, and that the Round Lick Church is not one hundred years old, but has existed only since 1837. At the conclusion of his speech Bro. Oakley, the present pastor, made a brief but effective reply.

Dinner was then announced. It had been feared by some that the members of the church and community would not be able to feed the large crowd, but there seemed to be no trouble about it at all. They had plenty and to spare. One member said, after dinner, that he had enough left to feed twenty persons. Certainly no one had occasion to go away hungry, and we presume that no one did.

Dr. J. B. Moody was the first speaker after dinner. His subject was, The Mission of a Church. He contended that a church has no authority in itself, but that all of its authority comes from Christ. He said it stands for subjection to authority rather than for authority itself. He believed in church independence, but at the same time he insisted that churches are not independent of each other. There is an interdependence which would lead to co-operation between them. One Baptist missionary is worth a thousand ordinary Missionary Baptists. John was a missionary before he baptized. Baptists must be missionaries before they are baptized. The work of the church is first for all the members to be engaged in making disciples of all with whom they come in contact; secondly, to baptize all whom they disciple; thirdly, to be taught in all things whatsoever Christ has commanded. That church that does not engage in mission work has no authority to administer baptism or to teach Christ's commandments. This address was greatly enjoyed.

At this hour a large number of people were compelled to leave to attend the funeral of W. D. Phillips, son of Bro. H. A. Phillips. Bro. T. J. Eastes gave some recollections of his pastorate of the

church, which extended from 1872 to 1885. In 1878 they had a great meeting, with 811 additions. The Shop Spring Church went off during this period. Some of the members of Round Lick Church thought that the old church was ruined, as it lost some of its best members, but it rallied and did even better than before. When Bro. Eastes took charge of the church it gave \$10 a year for missions. The next



ELDER J. W. BOWEN,
Pastor Round Lick Church 1860-61.

year it gave \$25, and a few years after that \$120; and last year it gave \$600. Bro. Eastes closed with some interesting and touching reminiscences of some of the old brethren in the church who have passed away. Bro. D. B. Vance of Chattanooga, who was pastor of the church in 1890 and 1891 spoke of some of the difficulties in the way of the church. He thought that there are difficulties in the future in regard to false doctrines, especially on the question of the inspiration of the Scriptures. He said he believed in the old gospel, such as had been taught from that pulpit for so many years. Bro. L. D. Smith, who was clerk in 1853-71 gave some interesting memories of the past during his clerkship. Visiting brethren were then called upon, and the following responded in short talks: Dr. G. M. Savage of Jackson, Bro. R. B. Davis of Enon Association, Bro. M. W. Russell of Hickman and E. E. Folk of Nashville.

And thus closed a most interesting and helpful occasion which will be long remembered by those who were present. May the old church have many other centennial anniversaries. It is not likely, however, that any of us who were present at this anniversary will have the pleasure of attending another. After all its divisions the church now numbers something over 200 members.

We publish a picture of the old house. It is proposed, however, in a short while to tear down this house and build a new one in its place. The Sunday-school is about as large as ever and the congregations, at regular services, fill the house.

May the church rise and go forward to the accomplishment of still greater things for the Lord than it has ever done before.

RUSSELLISM REVIEWED.

BY A. J. HOLT, D.D.

No. III.—Future Probation. (Continued).

The Case of the Rich Man and Lazarus.—Luke xvi. 19-31 gives Mr. Russell great concern. If it is true, as it is usually interpreted, it simply destroys Russellism.

1. It establishes the immortality of the soul, that Russellism denies.

2. It proves that there is a hell, that Russellism denies.

3. It clearly shows that the great gulf fixed destroys the possibility of future probation, which is a corner stone of Russellism.

4. It shows that hades may mean hell, which Russellism strenuously denies.

So this well known passage must be dealt with in such a way as to break its force.

Mr. Russell first denies that this is a fact. He says: "To regard it as a literal statement several absurdities:

"1. The rich man went to hades simply because he was rich.

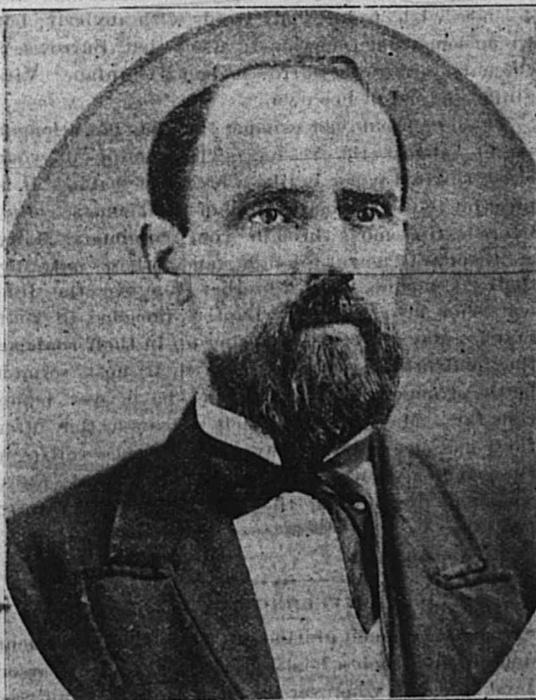
"2. The beggar is blessed simply because he was poor.

"3. Abraham's bosom would have to be immense to hold all the faithful."

These are his three reasons for rejecting this statement as literally true. He then gravely proceeds to interpret it as a parable. He says: "In a parable the thing said is never the thing meant," and so he proceeds to make this Scripture mean just what he wants it to mean.

The rich man represents the Jews. The poor man represents the Gentiles. The rich man—the Jews—died, ceased to exist. The poor man—Gentiles—died also, "or ceased from their former condition, and were received into favor with God." This is the short method that Mr. Russell adopts in dealing with the word of God. And, strange to relate, his followers blindly sanction his vagaries.

Let us look at this passage, Luke xvi. Our Lord was discoursing on a certain rich man in verses 1-8. That rich man was a bad man to endorse the bad conduct of a bad servant. Then our Lord proceeds to teach that no man can serve two masters, and says: "Ye cannot serve God and mammon." Then "the Pharisees also who were covetous heard all these things, and they derided him," verse 14. So our Lord was discoursing on covetousness, and this passage concerning the rich man and Lazarus was clearly intended to teach the danger of covetousness. If the passage be taken as a parable, as Mr. Russell



REV. J. M. PHILLIPS, D.D.,
Pastor Round Lick Church 1875-76.

contends, and as many other people allow, it must illustrate the danger and sin of covetousness.

Mr. Russell's construction of the passage is clearly out of harmony with the entire chapter, and brings in ideas that are entirely foreign to the subject being treated. Then Mr. Russell's interpretation involves certain incongruities. For example, the rich man and the beggar, Jews and Gentiles, both die. One (Jews) cease to exist. The other (Gentiles) cease to exist, and yet do exist. The truth is, the Jews as a people exist to this day. Likewise the Gentile world. The one cannot be said to have gone to hell nor the other to heaven. But, strange to say, Mr. Russell would have the Gentiles received into Abraham's bosom—they being Gentiles and he a Jew.

Alas! to what ridiculous extremes will men go to bolster a falling cause. The theory of Mr. Russell is as utterly unreasonable as it is positively unscriptural. If this passage is a parable at all, it is an imaginary case put to show the evil results of covetousness and the good results of honest, God-fearing poverty. But this passage is not parabolic. I write it down with great confidence, this is no parable.

1. The Scriptures nowhere declare it to be a parable.

2. It bears all the rugged marks of absolute fact.

3. The lips of Him who spake as never man spake said: "There was a certain rich man." Who is going to dispute it? It was not necessary for our Lord to suppose a case. He knew all the real ones, and he said, "There was a certain rich man." Russellism says there was not. Well, let the issue be drawn between Jesus Christ, who said there was,



REV. J. H. GRIME,
Author of History of Middle Tennessee Baptists

and Mr. Russell, who said there was not. "There was also a certain beggar named Lazarus." There is not the least doubt of it. Why give him a name if he was only imaginary, or if he was only representing the Gentiles? They were not so poor anyway. They seemed by no means full of sores, nor by no means desirous of the crumbs that fell from the tables of the Jews, and no dogs licked the sores. But all these things did actually happen to the poor beggar that was allowed to remain out among the dogs of the rich, covetous man. But then the beggar died, and was carried by angels to heaven, for Abraham, Isaac and Jacob, our Lord declared, were in the kingdom of heaven. There he was welcomed by Abraham, and they rested on the bosom of Abraham like John rested on the bosom of Jesus at the last supper. The rich man died, too. They always do. And in hell he lifted up his eyes. Remember that Jesus Christ said all this, gentle reader, "In hell he lifted up his eyes being in torments." That rankles in the hearts of thousands who are determined not to believe in a hell. It may be a most unwelcome statement, but it is as true as that Jesus Christ is true. "He seeth Abraham afar off, and Lazarus in his bosom." Hell is afar off from heaven, thank God. But he recognized the once poor beggar, now the redeemed saint. The blessed truth of future recognition is here clearly taught. He cried out to Abraham for mercy. Not any believer in God and his Son would have cried to Abraham for mercy. This showed the rich man to have been irreligious as well as covetous. The further communication between the rich man and Abraham all bear evidences of accuracy of statement.

One other expression we should notice. Abraham responds to the rich man's call for help by declaring that between the two places there was "a great gulf fixed," and that there could be no passing between the places. This statement, if true, gives a death blow to Russellism and to universalism along with it. It also does away with the Roman Catholic doctrine of purgatory. But this statement, let it not once be forgotten, came from the lips that never lied. "Let God be true and every man a liar." If this passage stands against a man's theology, he had better revise his theology or fling it away. There is no question as to the validity of this celebrated passage. It is in the oldest manuscripts. The revisers have not marred the narrative. The original is yet more emphatically descriptive than either the authorized or revised version. The circumstance stands unassailable and impregnable. Let us bow before it and accept it, for its in the very words of Jesus Christ our Lord.
Nacogdoches, Texas.



REV. JAMES WATERS, D.D.
Pastor Round Lick Church 1859-60.

VIRGINIA LETTER.

The proximity of Tennessee and Virginia has been punctuated by recent events. Virginia has laid hands upon a brilliant Tennesseean and drawn him across the line—though barely across—and set before him a supremely important task, one that will tax his constructive genius to a high degree. Be it said that Virginia is very much elated over the conquest. Meanwhile Tennessee steps up and selects a Virginian, one that she has been moulding to her taste, and sets him over her excellent Carson and Newman College. It is an interesting incident—a twin incident for that matter—and shows that Tennessee is indispensable to the welfare of Virginia and that Tennessee must occasionally draw upon the resources of the Old Dominion. It pleases Virginia to a degree to see Dr. Jeffries lifted to such high honor. It shows that you know a jewel by its weight and worth. Old Culpeper is one of our most historic counties, and she is still making history. She counts Jeffries as one of her sons and will open a separate page to tell of his honor thus fitly put upon him by Tennessee. He is a solid, honest, fearless brother, and if vim, ardor, taste and common sense count for anything, you may look out for a successful president.

Virginia has recently recovered her own. You seemed to be disposed to make a native out of Dr. Fristoe, but for once we circumvented you in a righteous way and it will gratify his friends in your State to know that he has fitted into his Portsmouth pastorate so "neat and tight" that it looks as if he had grown there. He has the Tennessee imprint, and is all the better for it, but we are somewhat obstinately determined that hereafter we will not trust him so far from home.

We are still quite acute in our desire to recover Acree. There is a sort of interior persuasion in Virginians that a Brington native can never do his best outside of Virginia, and that if he does not return to his native scenes before he dies, his dying prayer will be that when he changes worlds he will engage transportation by way of the King & Queen route. We request Dr. Acree to explain to your readers the significance of the local terms used above—also that he will write more for the Baptist papers. It is not quite seemly to boast over our acquisitions, and yet we will boast, and "tell our raptures all abroad." We think that it was a great day in our history when lately we brought in one of our recent Tennessee trophies. He saw the desire of many hearts, and since we got him he is the joy and pride of many others. His church loves him ardently and our people in the State are knitting their lives into his quite charmingly. His name—well, don't you know who it is? Why, none other than Dr. O. S. Gardner. There are few like him, and the

world would be better if he were multiplied by a thousand.

Time flies with blinding speed, and yet it might be allowed us to mention another returned Virginian. His name is Tribble—Dr. H. W. Tribble. Since he came back from his happy life in your State he has been up and a-doing. He has organized a new and prosperous church in Charlottesville, has been for several years the very determined and successful head of a school for young women, and is also the lord of one of the most prosperous and growthful families that can be found in the Virginia ministry. You can imagine that the orchard grass does not run to seed under his two feet. He is righteously set on doing what he has to do and he does most of it superbly well—none of it in a feeble way.

But Virginia is stubborn about one thing, and will not swerve one inch to please any mortal. She insists that Dr. Burrows is a Virginian. True, he was thoughtless enough to be born outside the limits of Virginia, but that occurred long ago and does not count. He did all of his growing and several other things after he reached Virginia and we know him. We rejoice in his self-mastery, his native nobility, his beliefs in things worth talking about, his honesty of the old-time sort, his genius which glowed in his boyish eyes and has been getting brighter ever since, and his rare practical qualities which have enabled him to render a service to the denomination which no other man could have done. Of course we would deplore a squabble with Tennessee or any other section of the globe about anything, but we imperiously claim Burrows. We do not wish to have any words with anybody, but we do somewhat imperiously assert that Burrows—the only inimitable Burrows—is a Virginian. Virginia is proud of her own.

These names do not exhaust the list, but a longer might exhaust the reader. The coming of your sweet-spirited paper is like a breeze of balm. It is pleasant to see the marshaling of the Tennessee ministers as they move through your columns. Many of them are known to sight and others only by their good name. Let a brother from over the line waff his love to every Baptist preacher in your State. May wells of joy spring up in their souls as they make their sermons. May their next sermon be the strongest and richest they have ever made thus far. May their eyes melt to tears as they utter their message and may waves of tenderness roll over the people as they drink of the water of life. May some one afar off hear the next sermon and turn to the Lord.

Richmond, Va.

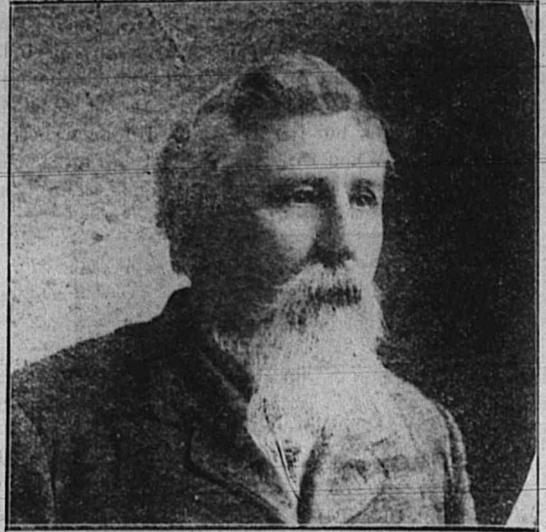
Wm. E. Hatcher.

JEFFERSON CITY.

I am very much gratified to note that President Jeffries finds such a healthy sentiment toward Carson and Newman wherever he goes in East Tennessee. If I have had any share in creating this loyal spirit, I have to some extent carried out my ideal. The man works truly and permanently who elicits more following for his cause than for himself. Such a work abides and prospers after he goes. It constitutes a sure basis on which to found "a broader and more liberal policy."

I have already indicated to Dr. Jeffries and the trustees that it will continue to be a great pleasure to me to serve Carson and Newman in any way that does not conflict with my obligations to my own work. I rejoice that Dr. Jeffries lost no time in "warming up." His zeal was prompt, his enthusiasm is intense, and he is to be warmly congratulated on the evidences of co-operation that come from so many communities.

This is my final Sunday as a citizen of Jefferson City, and the memory of this last day of worship as a member of the church here will abide. I enjoyed the Sunday-school, and I was thrilled by the sermon on Heaven that followed. At intervals my thoughts were retrospective—could not fully restrain them. I am not much given to sentiment, and yet to leave a church you have loved for more than twenty years and to turn your back on a college that has cost you almost your life blood are well calculated to stir the emotions. As have meditated to-day I have wished that I might destroy the effect of any mistake I have made here and leave only wholesome influences



REV. T. J. EASTES,
Pastor Round Lick Church 1878-85.

to operate after I am gone. However, I do not mean to imply that I regret my decision to leave. My judgment approves my course more and more every day, and if I am not careful I will soon be an enthusiast for Virginia Institute. I am planning to have a great time in visiting the Virginia Associations, beginning the last of this month, and expect soon to feel very much at home in the Old Dominion. I mean also to attend the General Association at Staunton, and I am bound to feel at home surrounded by Garrett, Hawthorne, Fristoe, Hicks, Gardner, Smith and other Tennesseans. If the Virginians don't do to suit us, we will "bolt" the Association and hold a Tennessee convention to ourselves. At the Institute we will have much to remind us of Carson and Newman and of Tennessee. Stocksbury in the chair of Natural Science, Jones in the chair of Latin and French, Miss Alice E. Boyd, now in Paris, in charge of art, and Mrs. Swann of Dandridge furnishing us the choicest meals and a good sprinkling of Tennessee girls in the classes will constitute a pretty good section of Tennessee removed to Virginia. The friends of the Institute are wideawake and hopeful. One of these has just sent me some fifty names of young women in several Southern States who mean to go to college next year.

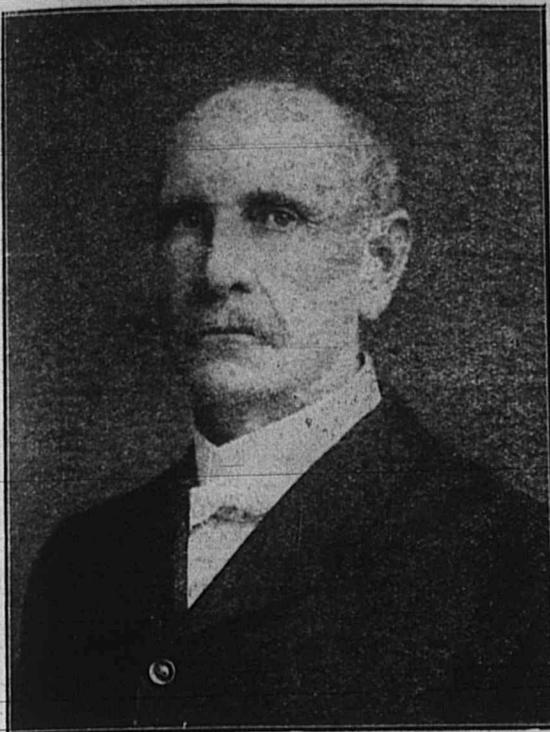
Hereafter, for a while, my Baptist and Reflector is to be labeled Bristol.

J. T. Henderson.

ALL SOLDIERS READ THIS.

At Shiloh National Park, Pittsburg Landing, Tenn., there is a Baptist church organization, but no house of worship. We ask every surviving soldier who took part in the awful conflict of April 6th, and 7th, 1862, and the children of those brave men, to help build a monument to Jesus Christ on this solemn field of war. A large tablet of marble placed back of the rostrum will be used to record the name and amount of every donor. The church will be known as the Shiloh Battlefield Baptist Church. From every State in the American Union these heroes of fame can unite in praising Him who will call up the sleeping dead who fell here. Let us build a temple to the name of the soldier's God and soldier's Christ on this hallowed field. Every one who will give anything to this worthy object will please send or write to Miss Sarah Rowsey or Mr. J. D. Jones, Pittsburg Landing, Tenn., or to Rev. T. R. Willett, stating the amount he or she will give, also postoffice. When a sufficient amount has been given to erect a house where every soldier and soldier's friend can unite to worship the "King of battles," the house will then be erected. As to the responsibility of this collecting committee I refer you to Capt. John W. Shaw, keeper of National cemetery, Capt. Thompson or any member of the Park Commission, Pittsburg Landing, Tenn. The inscription over the door in the transom rock will read: "Erected by the soldiers who fought on this field and their loved ones." Let everybody write today.

Sarah Rowsey, Rev. T. R. Willett, J. D. Jones, Corresponding and Collecting Committee, Pittsburg Landing, Tenn.



REV. D. B. VANCE,
Pastor Round Lick Church 1890-92.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor preached on "Gratitude."
Immanuel—Pastor preached on "The Freedom of Conscience" in the morning. Union services at night.
Seventh—Pastor preached on "Give God three Heart" and "No Love for God in the Sinner's Heart."
Central—Pastor preached on "The Exemplary Christ" and "Judicial Blindness." 189 in S. S.
Centennial—Pastor preached on "Lessons from Abram's Call" and "The True Measure of Life." Good day.
Howell Memorial—Pastor preached on "The Two Mites" and "Living by the Divine Installment Plan." Morning hour devoted to missions. Fine congregations. Cottage prayer meetings productive of much good.
Mill Creek—Pastor preached on "Aggressive Perseverance" and "High Calling."
Overton Mission—Good S. S. Bro. Norman B. Claibourn preached on "Be Sure Your Sin Will Find You Out."

Chattanooga.

First Church—Dr. J. W. Brougher preached two strong and characteristic sermons, the last before leaving on his vacation of six weeks in the West. The morning theme was the "Triumph of Faith" and the evening "Crimes and Criminals," based on Rom. i. The congregation as well as the pastor was delighted to welcome the three Secretaries, Drs. McConnell, Frost and Willingham, and it was regretted that other engagements prevented any of them from accepting the pastor's cordial invitation to preach for the First Church. The hand of fellowship was extended to seven new members. 244 in S. S. Dr. Brougher leaves on Wednesday for the Pacific Coast. Dr. R. B. Headen of Rome, Ga., will fill the pulpit next Sunday.
Second—Good day. Pastor Waller spoke for a short while on "The Christian's Safety." The Lord's Supper observed. Dr. F. C. McConnell of the Home Board was present and spoke on the work of the Board and also assisted in administering the supper. His announcement that he was to go to Calvary Baptist Church, Kansas City, was received with much sadness by the congregation. Pastor Waller preached at night on "Young Women in Church and Society." Three received by letter and one baptized. Good S. S.

Central—Bro. Greaves of Readsville, N. O., preached to good audiences morning and evening.
Avondale—Pastor Quinn preached on "Come to them to Come in" and "Now is the Accepted Time." Quite an interest among the unsaved. Pastor resigned. Lord's Supper observed.
East Chattanooga—Pastor Bryden preached on "Giving or Taking God's Part" and "Christian Growth." Good S. S.
St. Elmo—Rev. Tolle preached on "Rebuilding the Walls" and "Sin." Two good services. Good S. S.

Knoxville.

Bell Avenue Church—Pastor Maples preached on "The Sealed Foundation" and "Pleasing God." 165 in S. S. One addition.
Bearden—Pastor Baxter preached on "Job's Confidence in His Afflictions" and "The Moral Man's Delusion." 78 in S. S.
Third Creek—Pastor Dance preached on "Brotherly Love." Rev. J. F. Hale lectured at night. 78 in S. S.
First—Dr. E. Y. Mullins preached in the morning on "The Resurrection Life." Pastor Egerton preached at night on "Spiritual Market." Two additions by letter. 378 in S. S.
Second—Pastor Jeffries preached on "Doers of the Word." Observed the Lord's Supper. Two baptized. 265 in S. S.

Centennial—Pastor Snow preached on "Simon Bearing the Cross" and "Destruction of the Tower of Babel." One baptized and one restored. 286 in S. S.
West Knoxville—Sunday was a good day. The church is free of debt. Rev. J. Pike Powers preached the dedicatory sermon to an overflowing congregation. His text was, "For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist. But he that is least in the kingdom of God is greater than he." From this text he preached a very eloquent sermon, which was very helpful to the believers in Christ. Following the morning service a big basket dinner was served in a grove near by. The food was very much enjoyed by all present. After dinner the crowd entered into an old harp singing, led by James Johnson, which lasted late in the afternoon and was enjoyed by all present. Pastor Edwards preached at night to a large congregation on "Then shall the dust return to the earth." 123 in S. S.

We had a good day at Rover and a good sermon by our pastor, Bro. C. V. Hale, on "The Drawing Influence of Christ Through His Church and His Followers" and in the evening we had sweet music by Bro. James Reed and his class of musicians.

John L. Jackson.

I held two good services at Hopewell Saturday and Sunday. We will hold a revival for this church embracing the third Sunday in this month. Pray for us. I go to Double Springs to-day and will be there the rest of this week. Then I will go on to Cookeville Sunday.

B. F. Bartles.

Meeting of the State Board.—The regular monthly meeting of the State Mission Board of Tennessee will be held on Tuesday, July 14th, at 3 p. m. in the Assembly Rooms of the Sunday-school Board, 167 N. Cherry Street, Nashville, Tenn.

W. C. Golden, Cor. Sec'y.

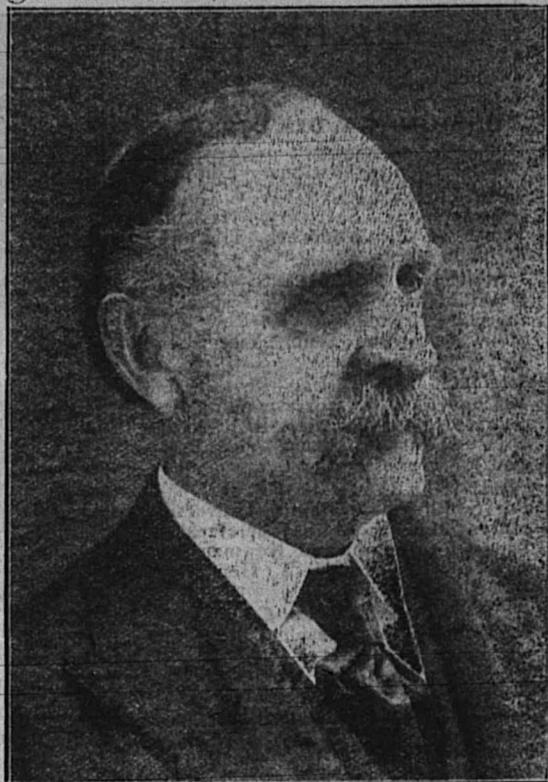
Our church is much alive. Last Sunday six young people were buried with Christ in baptism, while on the preceding Sabbath four joined by letter. The B. Y. P. is doing a most excellent work. The Sunday-school and prayer meeting are increasing rapidly in interest. Pray for us.

O. H. Bailey.

Crab Orchard, Tenn.

Do You Want a Minute?—Do you want a copy of the minutes of the Southern Baptist Convention? If so, send me five cents for the postage and I will send you a copy by return mail. If you desire a copy of the Tennessee Convention minutes also, add two cents to it. I mention the postage because it is quite an item, and if you do not send it, it will have to come out of State Missions, and you would not like to have this done.

W. C. Golden, Cor. Sec'y.



REV. J. H. ANDERSON,
Pastor Round Lick Church 1899-1902.

C. A. Deloach of Jackson preached at Oak Grove Baptist Church, near Hickory Valley, Tenn., Saturday night and Sunday at 11 a. m. He was called to the care of the church for one-fourth of his time. He accepted by asking the church and the many good people of the community to co-operate with him in trying to advance the Master's cause.

I will spend the latter part of July, August and September in West Tennessee. I will be glad to assist any church needing help in holding meetings. The good brethren of Tennessee aided me largely in completing my education in the Southwestern Baptist University at Jackson, Tenn. I want to pay part of my obligation to them by helping them fight the devil during these hot months. Any one desiring my assistance may address me at Toledo, Ala., until July 15th, after that date I will be at Sugar Tree, Tenn.

Z. J. Amerson.

I see from this week's Baptist and Reflector in the column "Among the Brethren" that we have had a great meeting and forty professions are reported. We have had a great meeting indeed, and instead of forty professions there were three times forty. Bro. U. S. Thomas was with me a little over two weeks of the time, then he went on to New Decatur to assist Bro. Quisenberry in a meeting. Our meeting continued several days after he left. Bro. Thomas is one of the most untiring and successful workers I ever saw in a meeting. The fervency with which he preached the gospel won all hearts. The meeting is said to have been the greatest ever held in Columbia. We have had additions to the church every week since April 12th.

Columbia, Tenn.

Spencer Tunnell.

In its 75th annual session the Big Hatchie Baptist Association will convene with Zion Church, five or six miles east of Brownsville, on Wednesday morning, July 23, 1903. As this is an anniversary session of the Association, a meeting of extraordinary interest and profit is being prayed and planned for, and a good attendance is earnestly desired. Allow me, then, in behalf of the church and community, to extend a cordial invitation and promise a hearty welcome to all who may find it possible to attend, and to ask that all who can do so will send their names at once to Bro. L. B. Lovelace, Rein, Tenn., who will see to the assignment of homes. Conveyances will meet the two afternoon trains which pass Brownsville at about 2:10 and 2:56 Tuesday afternoon, and it is hoped that all the brethren who come by rail will arrange to arrive on one of these trains, and those who can do so will confer a special favor on the brethren of the church.

Harry Leland Martin, Pastor.

MISSIONS

MISSIONARY DIRECTORY

W. C. Golden, Missionary Editor.
STATE MISSIONS.—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. F. C. McConnell, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson Tenn.; for Carson and Newman College, address Prof. J. T. Henderson Jefferson City, Tenn.

ORPHANS' HOME.—C. T. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

WOMAN'S MISSIONARY UNION.—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Miss S. E. S. Shankland, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

Woman's Missionary Union.

Women's Missionary Societies and the Churches.—"Are women's missionary societies in harmony with the Scriptures, and if so, should not pastors and male members of the churches give to them the same prominence and support they give to other enterprises connected with church work?" An address delivered by Rev. Brewer G. Boardman, Elberton, Ga., at the union meeting of the Sarepta Association, March 28th, at Comer, Ga., and by vote requested for publication:

The theme under discussion naturally and primarily leads to earnest inquiry respecting the place and prerogatives of women, ethically and religiously, in the institutions of Christianity. The questions of inferiority, equality or superiority are not germane to the present discussion.

Women certainly had marked rights and privileges in all the ancient Semitic cults, as is evident from the prominence of female divinities in the Arabic cult, and also from their conspicuous place in the Babylonian, Assyrian and Phoenician religions.

Uncomplimentary as it may appear, yet the Old Testament Scriptures reveal the fact that women were conspicuous in all idolatrous rites which polluted that time.

We need only to mention Maacah the mother of King Asa, who introduced the worship of Astarte; Jezebel, who maintained the Phoenician cults in the Northern kingdom, and her daughter, Athalia, who did the same in the Southern kingdom. According to Jeremiah, women must have participated in the horrible rites of Mo-



REV. J. P. GILLIAM,
Pastor Round Lick Church 1892-99.

loch in the Valley of Hinnom. It was entirely in accordance with the prevailing customs of the time for women to participate in the services of religion in ancient Israel.

They had the privileges of prayer, as in the case of Hannah at Shiloh, and of the feasts, for women were present at David's on the recovery of the ark. (2 Sam. 6:19). Express provision is made for their presence at the temple festivals. (Deut. 12:12). They also took part in ancient sacrifices, for Manoa's wife united with him in such services. (Judges 13:20-23).

While the law required only the attendance of men at the yearly feasts, it did not forbid the attendance of women. They were required to bring sacrifices for purification; they were free to take the Nazarite vow (Num. 6:2) and to consult oracles, as in the case of Rebekah. (Gen. 25:22). Hagar, Sarah and Manoa's wife were distinguished and honored in the privileges of the theophanies. Women were allowed to participate in the tabernacle and temple services, and even to hold official relations to such services. (See Ex. 38:8, R. V.) They also took part in the music and singing, for they were members of the great temple choir. (Ezra 2:65). Women also received the gift of prophecy, for Miriam is called a prophetess. (Ex. 15:20). Deborah was both prophetess and Judge (g. 4:4-5), and to Huldah the messenger of Josiah applied when they were sent to inquire of the Lord. ((2 Ki. 22:13-20).

Turning now to the New Testament, we find women at once elevated by its broad and spiritual teaching to larger privileges in religious activity, yea, even given prestige as a spiritual factor in the kingdom of God. The great commission of the Christ, born of a woman, though directly spoken to men, does not exclude women from its blessed activities.

Christ's ministry of teaching and healing was prosecuted among women as freely as among men. While we cannot justly call the mother of our Lord a poetess on the ground that the words of the Magnificat are ascribed to her, yet Anna is spoken of as a prophetess who spent all her time in spiritual service in the temple. (Luke 2:36-38). To be sure, there were no women among the apostles, but there is no positive proof that they were not appointed among the seventy. No book of the New Tes-

tament claims to have been written by a woman, though Prof. Harnack assigns the authorship of Hebrews to Priscilla. One book, however, the Second Epistle of John, is addressed to a woman, to Kyria, the elect one.

Though no miracle is attributed to a woman, yet there are no proofs that women did not share in the gift of healing as in other gifts. Christ recognized and honored Mary and Martha in his grateful acceptance of their loving service, and, when the former anointed his body for burial with her costly treasure of delicate ointment, he memorialized the deed for all time in the entire world. (Matt. 26:6-13). Passing through Samaria and stopping at Jacob's well for rest and refreshing, Christ met the woman of Sychar and gave to her the water of life, which she quickly carried to the men of her city, with the result that many of them believed unto life. (John 4:39).

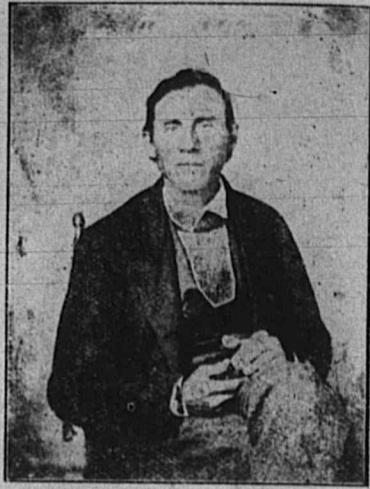
Undoubtedly she sowed some of the seed which bore fruit in the great revival in Samaria, some years later, under the leadership of good deacon Philip. Pilate's wife earnestly petitioned for Christ's life when she knew it was in the power of her husband to save Him. Women were the last loving watchers at the cross and the first hopeful visitors at the sepulchre. They bore the glad tidings of the resurrection to the disheartened men.

There is no mention of a woman who was hostile to Christ during his entire ministry on earth. There is said to have been an association of women in Jerusalem at the time of Christ's crucifixion whose merciful work was to relieve the sufferings of those condemned to lingering and cruel death. This they did by the administration of anodynes, which they sent by the hands of friendly men.

Preparatory to the notable outpouring of the Holy Spirit, women were earnest supplicants in prayer with the men. (Acts 11:4). On the day of Pentecost, when the gift of the Spirit was bestowed, women were present and must have received that special gift. (Acts 2:1-3). When the angel released Peter from prison he went directly to the home of Mary, the mother of John Mark, where the prayer meeting that secured his release was still in session, and the damsel, Rhoda, received him at the gate. In the expansive missionary campaign of Paul in Macedonia, though it was a man whom he saw in his vision, it was a woman who became the first disciple of Christ on the continent of Europe. Lydia, the prosperous dealer in purple dyes, entertained the missionaries in her own home and became one of their efficient helpers in missionary work. Within a month these Christians at Philippi sent two distinct contributions (doubtless women's missionary offerings) to support missionaries in other regions of their country.

A number of the leading women of Thessalonica became supporters of this expanding work. (Acts 17:4). Priscilla, a woman of rare spiritual discernment and able in the Scriptures, became a great helper in Paul's work at Corinth; at Ephesus, where she gave the zealous Apollos fundamental instructions about believers' baptism and the Holy Spirit, and later in his far-reaching work at Rome.

Even though opposed to the public



ELDER JAMES BARRETT,
Pastor Round Lick Church 1866-72

speech of women in Corinth, where one thousand women were devoted to immorality at the shrine of Aphrodite, and in consequence of which Christian women needed to be shielded from temptation and any suspicion of immodesty, yet Paul emphatically urged the Philippian bishop to help Euodia and Syntyche, the women who labored with him in the gospel.

Nor must we overlook Paul's special mention of Phoebe, a deaconess in the church at Cenchrea, the eastern seaport of Corinth. (Rom. 16:1-6). She had been the patroness or protectress of many Christian workers beside Paul. In his salutation to Christian workers, Rom. 16, we find several other women mentioned in connection with Phoebe and Priscilla, viz: Mary, Tryphena, Tryphosa, Persis and Julia, showing the important part which they took in the activities of the early church. It seems evident that the New Testament mentions two offices at least that were open to women, viz: deaconess, Rom. 16:1; 1 Tim. 3:11, and widow, 1 Tim. 5. These have been considered by some interpreters as identical orders, but the weight of evidence shows that they were distinct and separate orders. The widows were inferior to the deaconesses, though the latter were generally chosen from the former. These conditions of recognized Christian service for women prevailed in the land of Alexander and Socrates before the year 60 A. D.

Thus far the collated facts of Old and New Testament show conclusively that women's missionary activities, whether individual or organized, are in perfect harmony with the teachings of the Scriptures. If now the facts of missionary history furnish evidence of the continued efficiency and usefulness of women in the work of Christ, these combined facts ought to determine the attitude of pastors and laymen toward their organized missionary work, enlist hearty sympathy for them, and secure the fullest co-operation with them in the evangelization of the world.—Christian Index.

(To be continued).

\$47.50 CALIFORNIA AND RETURN, \$57.50. —Mobile & Ohio coupon ticket agents, St. Louis to Meridian inclusive, will sell round trip tickets to Los Angeles and San Francisco at above rate on account General Assembly Presbyterian Church, Los Angeles, May 21-June 2, National Association of Master Plumbers of the United States, and National Council Junior Order United American Mechanics, San Francisco, May 19-25, 1903. Correspondingly low rates from all other points on the line. Ask agents or write John M. Beall, A. G. P. A., St. Louis, for full particulars.



ELDER E. B. HAYNIE,
Pastor Round Lick Church 1846-58.

Brazil Letter.

This 21st of April is a great day—a sort of Brazilian "George Washington" celebration. Here, however, the republicans are celebrating the death of the Father of the Republic. One hundred and eleven years ago to-day, at mid-day, in a public square in Rio Janeiro, Pradentes (tooth-puller) was hanged. His body was then salted and sent back to the State of Minas Geraes, his head cut off and exposed in the city that he had intended to make the capital of the Republic. Then his body was cut into many pieces and a piece sent to each of the places where he had preached republicanism—as a visible demonstration of what would be done to all who dared express republican ideas. His fellow conspirators were variously punished, degraded from their military positions, banished, imprisoned.

Almost a hundred years passed away before the spirit of "Peradentes" energized the nation to stand up and declare the monarchy at an end. The monarchy nominally ended on Nov. 15, 1889, and a nominal republic took its place; but probably more than half the people are in sympathy with the doctrines and institutions of the monarchy. Among the conspirators with Piradentes were some priests, but it is doubtful if there are to-day any truly republican priests.

On the advent of the Republic there was a separation of church and State, and thus the Catholic Church had to begin to "shift for herself." One of the ways she has done this is to get her priests into the representative bodies, which in every State allows large sums of money, under one pretext or another, to fall into the hungry coffers of the church.

For some years the church was so stunned by the sudden blow of separation that it really seemed that her days in Brazil were numbered. Then it was that mission work took on new life, and under the avowed protection of equal religious rights, guaranteed by the government, made such progress as it never could under the monarchy. True evangelical truth spread so rapidly that the Catholics became alarmed and began a double crusade, one a renewed and widespread propagation of their doctrines, and the other a more determined persecution, in defiance of the Constitution, against every form of promulgation of evangelical truth.

In the last five years two movements abroad have contributed to greatly strengthen the Catholic position in Brazil. One, the war between

the United States and Spain, by which hundreds of priests were thrown out of their positions in Cuba, Porto Rico and the Philippines. Of these large numbers are here to-day. Then in France thousands of friars and nuns were shut out of their religious schools, and perhaps one-fourth or more of those that left France came straight to Brazil. In consequence schools, convents, churches, hospitals, orphanages and other institutions of like nature and for like ends are springing up like mushrooms in a night. Italy, too, has not failed to send her quota of priests and nuns in the wake of the multitudes of emigrants that flock to these shores every week in the year. "Anti-protestante leagues" are being formed, some shamefully open and above board, others more secretly but effective. These have various lines of attack—

the burning of Bibles and the destruction of the colporters and the preachers. Not a week passes that does not register the attempts of the leagues along one or the other of these lines. Even in this "Athens of Brazil" persecution is of such frequent occurrence as to elicit little curiosity until it becomes intolerable; when an appeal to the police gains for some time a sort of immunity from the base insults of the wicked tools of the wicked priests. On the other hand, the Republic, as poor an one as it is in true republican principles and vigor, has facilitated the proclamation of the gospel, and never had the gospel more hearers, seekers and true followers than to-day; never were there so many as now. Whoever can preach can get hearers, and whoever can explain the plan of salvation can count on the hearty acceptance, by a goodly proportion of his hearers, of the glorious liberty of the children of God. We have come to the point of feeling disappointed if we fail to have baptisms almost every week. We feel deeply burdened over, the great lack of men and means to enter in and possess the land waiting for us. True, numbers of young men worthy and capable, are ready and anxious to take up the work but are not prepared, never having studied anything in the way of training the mind. They are converted and long to see their fellow-men converted. We have neither means nor time to devote to their preparation. If ever there was need of a training school, or rather a number of schools, that time is now and here, with a separate man for each one, set apart for that work alone.

No missionary, busy as we must all be, can take up the work of training young men, too. No man can do from two to four men's work. To me here is a problem without solution: "Why should one hundred preachers remain to work in an already evangelized land while one goes to evangelize the heathen world?"

J. J. Taylor.

Sao Paulo, Brazil.

That Missionary Horse.

Recently in the Baptist and Reflector was an article written by Bro. B. F. Bartles, who is missionary colporteur in this upper country. In said article Bro. B. gave a brief account of the vast destitution lying along the Tennessee Central Railroad from the Caney Fork River to Cumberland Mountain, and said he was afoot, etc.



DEACON THOMAS YOUNG
of Round Lick Church.

Following said article was a proposition by F. O. W. to buy a horse for Bro. Bartles. Now I will second the motion, with some little amendments. Let the missionary horse be bought. Let him be Bro. Bartles' horse so long as he uses him in missionary work, then let him go into the service of some other missionary that might need one, or put to the use of giving the Baptist and Reflector to poor ministers and widows, as Bro. F. O. W. suggests. But I think perhaps a more charitable thing would be to give the proceeds (if there should be any) to our old ministers' relief fund. At any rate, let the horse be bought, and let our State Board see that he is used as a missionary horse in the service of Christ.

Now let the money roll in by the ones, fives and tens until sufficient amount is secured to buy a good horse. Let Bro. Bartles find the horse in the meantime and also ascertain the price.

I will pledge five dollars for such a purpose, to be sent in just as soon as sufficient amount is secured.

Let me appeal especially to our friends in Salem and New Salem Associations. Brethren and sisters, some of you at least know something of our field of work here and its needs. Some of you know that I came from my home in DeKalb County and did missionary work for two years, with only my railroad expenses paid, and that I then sold out and moved on this field to do missionary work, not knowing whether the Board would give us help or not. But shortly after I moved on the field the Board made appropriations to this work, and continues to do so. I get \$20 per quarter from the Board and I have been putting in from forty to fifty days each quarter. But, as you know, I cannot begin to reach the territory. I have preached at many points from Buffalo Valley to Cookeville, but Boma is my central point of operation, and I am truly glad of the coming of Bro. Bartles into this field, and will help him all I can. But, brethren, you must help, too. It is your work. Let's rally and buy a missionary horse. I have no horse of my own, having recently sold mine to pay my home out of debt, but I have friends here that beat a horse. So hurry up. Now is the time. Let's get the horse by the 20th of July anyway.

J. M. Stewart, Missionary
Boma, Tenn.

All right, Bro. Stewart. Your suggestions as to the disposition of the horse are accepted. Let contributions be sent either to the Baptist and Reflector or to Bro. Stewart. Bro. Bartles must have a horse.

F. O. W.

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The Baptist, Estab. 1835. The Baptist Reflector,
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., JULY 9, 1903.

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A. J. HOLT.....Associate Editor.
M. and F. BALL.....Corresponding Editors.
P. G. TERRY.....Business Manager.SUBSCRIPTION PER ANNUM, IN ADVANCE:
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the BAPTIST AND REFLECTOR.**SAMUEL'S FAREWELL ADDRESS.**

The farewell address of Samuel in our lesson this week reminds us of the similar address delivered by Joshua a short while before his death. The people commended Samuel's faithfulness, but Samuel had very little to say about himself. He dwelt upon God's faithfulness. He then tells of a miracle which is going to come to pass, and which did occur in a short while. The purpose of a miracle was to impress truth. There were only three general periods in the history of the world when miracles were performed—in the time of Moses and of Elijah and of Christ, Moses representing the law, Elijah the prophets, and Christ the gospel. These miracles were intended to attest and impress the law, the prophets, and the gospel.

Here is another miracle to attest God's authority to the people when they had demanded a king to reign over them and to manifest God's power to them. It was as if God would say to the people: "You have turned your back upon me and have asked for a king to rule over you. I have given you a king, but I wish you to understand something of my power, which I will make manifest through my servant Samuel. You think yourselves strong and perhaps feel independent of me. You have fine crops. You have forgotten that they came from me. I made them and I can destroy them." He then sent the wind and the rain and swept the crops out of existence in a few minutes. So the people were compelled to acknowledge his sovereign might.

Here we have been in this country enjoying the greatest material prosperity. We have had fine crops. We have built large mills to manufacture the products of the field, large stores in which to sell them, and fine houses in which to

live. We were beginning to feel independent of God. But the floods came and swept away crops and factories and houses almost in a moment. Now we have been taught to reverence the power of God. How infinitely weak is man compared to God's strength! He can send the rain drops and sweep away the largest houses like straws. A breath from his nostrils will level the forests or cities to the ground, as in Louisville and St. Louis. Or he can send the flames and consume a whole city, as in Chicago. "He maketh his messengers winds and his ministers a flame of fire." How utterly helpless, how pitifully weak is man when God displays his power!

In view of this miracle, the children of Israel realized God's might as they had not done before. Samuel then warns them to serve God with all their hearts. If so, all will be well with them. But if not, if they shall do wickedly, then they shall be consumed as they have seen these crops consumed. Let us learn a lesson from this, and serve God with all our hearts.

MR. W. M. HICKS.

The *Arkansas Baptist* publishes the resolution in a circular to which we referred a week or two ago calling upon Dr. W. P. Throgmorton, Bro. A. Nunnery and ourselves to retract our criticisms of Mr. W. M. Hicks. The *Arkansas Baptist* then adds:

"Wild Bill Evans, a sensational, and by many considered an unprincipled, Methodist Evangelist, brought a lot of scurrilous charges against Eld. W. M. Hicks over in Tennessee. Hicks does not deny having been a bad man in his younger days. But he claims that he has repented and that he is now a new man in Christ Jesus. Since his repentance and conversion he has been baptized and ordained to the Baptist ministry. It is, therefore, cruelly wrong to go back of his conversion and dig up filth and charge it to him. Notwithstanding this, the *Baptist and Reflector*, and W. P. Throgmorton, and a local newspaper of Jackson, Tenn., proceeded to expose Hicks as a 'fraud.' A council was called. Fifty Baptists and representative citizens came together, and after hearing all the evidence for and against Mr. Hicks, unanimously passed the following resolutions: 'We demand and justice demands that Revs. E. E. Folk, and A. Nunnery and W. P. Throgmorton honorably retract their criticisms of Bro. Hicks.' We publish this as a matter of justice. We never did believe in condemning a man before he is heard. Hicks may be a bad man, but up-to-date the proof does not show it. He has his faults, but who is without sin? The truth is, if Hicks would announce himself as in favor of boards and conventions and use his oratorical ability he could soon be the pet of the men who are now trying to ruin him. We suggest to everybody that argument is better than traducing character."

And so the *Arkansas Baptist* champions the cause of Mr. Hicks. Very well. We have simply to say to the *Arkansas Baptist* that we have positive, thoroughly convincing and absolutely incontestible evidence that Mr. Hicks not only was but is a fraud of the first water. We have not published that evidence because for one thing we do not like to fill up our columns with such matter, and for another thing, because we have made a proposition to him that the question of his character be submitted to a mutual council, he to select two men, we two and they the fifth. We will lay this evidence before that council—if it is ever held. We warn the *Arkansas Baptist* that it had better stand from under Mr. Hicks if it doesn't want to get hurt. The unbrotherly insinuation of the *Arkansas Baptist* as to our motive in the matter, is unworthy of a Christian gentleman, to say nothing of a doctor of divinity. But if the *Arkansas Baptist* wishes the "Gospel Mission" cause to stand or fall with the character of Mr. Hicks, we will accept the issue.

"THEN AND NOW."

Dr. A. E. Dickinson had a very interesting article in the *Religious Herald* of June 25th, headed, "Then and Now." In it he tells about the meeting of the Constitutional Convention in Richmond in 1829. Alexander Campbell was a member of the convention. Dr. Dickinson says: "His preaching attracted great attention in the city, and in all the region around. He drew great crowds and produced a profound impression. His friends and admirers prophesied that Mr. Campbell's 'reformation' would sweep Richmond and the old State while the Baptists would make haste to do him honor." Dr. Dickinson very pointedly asks: "How is it now?" Dr. Dickinson quotes Dr. James B. Taylor as writing at this time: "Alex. Campbell is also a member, and is exciting considerable interest throughout the city, preaching every Lord's-day morning in the First Baptist church to immense crowds of people. His sentiments are not as hateful as they have been represented to be, but too inconsistent with truth for a teacher of the Christian religion. He may turn some heads, but I believe most persons hear him with caution. People come twenty and thirty miles, and some fifty miles, to hear him. The First church is in great confusion at this time. It is thought a division will be the consequence (from Mr. Campbell's preaching). Whilst I feel severely pained at this state of things, I rejoice that our own members (of Second church) are still decidedly opposed to this new and poisonous system."

Dr. Taylor had been called to the pastorate of the Second Baptist church. Mr. W. C. Crane, a member of the church, wrote to him: "The most anxious wishes of every one are that you will come, and that you will come directly. Several of the First church members take A. Campbell's paper, and that is quite sufficient to paralyze the progress of everything good."

Mr. Robert B. Semple wrote of Mr. Campbell: "His earliest acquaintance in Eastern Virginia secured for him many warm friends and admirers. On his first visit to the lower part of the State he was welcomed and was greeted by a cordial invitation to Baptist pulpits, and wherever he went there was an outpouring of the people; but as the peculiar views of Campbell were more and more developed it was seen by many Baptists that in various particulars they were radically unscriptural and that their tendency was to unsettle the minds of the Baptists and to introduce disorder and schism into our churches."

Is history repeating itself?

S. W. B. UNIVERSITY.

The additions made to the teaching forces of this institution are: A. M. Wilson, A.M., Ph.D.; A. E. Booth, A.M., Ph.D., in the collegiate department; J. A. Baber, A.M., in the teachers' college; H. L. Parrish, LL.B., in law; Messrs. Forrest Uhl and S. C. Debow, assistants in electrical and civil engineering; Miss Emily Savage, A.M., in art; Mrs. Anna Rosamott, in the school of expression; Prof. C. A. Derryberry, in business college. They will be associated with G. M. Savage, A.M., LL.D.; H. C. Irby, A.M., LL.D.; T. J. Dupree, A.M., M.D.; Miss Louise Savage, A.M., and F. M. Patton, A.M., in collegiate course; F. M. Patton, A.M., and Miss Louise Savage, A.M., in academy; Professor H. C. Jameson, in business college; Mrs. Elizabeth G. Hobson, in school of expression; Professor Herbert Hutchinson, in school of music; Judge Robert W. Haynes, in law; Jere L. Crook, A.M., M.D., and Eaton K. McNeil, M.D., lecturers in our first year medical studies. Negotiations are pending for director of music. The Baptists can afford to stand by this strong body of Christian men and women. One way in which they can help is to forward to the president's office addresses of prospective students. Let the people know of the flourishing condition of this ancient seat of learning. There will soon be published the July-August edition of the "University Bulletin," containing photographic views of interest to those who have been at the university and who expect to be. Write a postal card asking for one; this is all that it will cost you.

WORDS APTLY SPOKEN.

In the Baptist Standard of March 5th Dr. Gambrell has a fine article—all of Dr. Gambrell's articles are fine—on the subject of "A Specific Denominational Duty." We should be glad to publish the whole article. Here are one or two paragraphs which will be of special interest:

"I come again to plead that we make it a business this year to circulate sound, religious literature. There is nothing so cheap as a great denominational weekly. Talk about two dollars a year for a paper! The same amount of reading in book form would cost many dollars. There is nothing ever devised by human ingenuity that goes so far for enlightenment to the cost of it as a good religious newspaper. It will inevitably, if read, give tone to the family and, if much read, give tone to the church. It will make preaching easy and collections liberal. A pastor that does not circulate sound, religious papers among his people is nigh-sighted and cannot see afar off."

And again:

"I am deeply concerned because of the good that is to come to all of our work if we can have a general movement throughout the State to circulate our papers. One or two pastors cannot do much good at it. A great paper is the product of wide co-operation, necessarily so. It is one of the practical things right to hand now that ought to be taken up and ought to be pushed with tremendous vigor all over the field. My! what might happen if we could double the number of readers of good papers this year. I wish I could look into the faces of all the pastors in the State and pour out my heart to them on this subject. I do know that it is one of the biggest things before us, and I do know that it is a thing that can be done, and I am writing this article because I believe in it, because the Convention urges it, and because it is in the interest of everything undertaken by us."

These are true words aptly spoken. We hope that the pastors and other Baptists in Tennessee will appreciate their importance and make an effort to put the Baptist and Reflector in the home of every member of their church. What is true of the Baptist and Reflector in Tennessee will of course be true of other State papers.

PERSONAL AND PRACTICAL.

Will the *American Baptist Flag* answer our question, propounded two weeks ago, as to whether it endorses Mr. Hicks?

Do you enjoy the Baptist and Reflector? Do you find it helpful to you. Tell your neighbor about it so that he may enjoy it and be helped by it also.

Yes, sir; we mean it—500 students for both the S. W. B. U. and C. & N. College next year. It can be done. It must be done. It will be done if every Baptist in Tennessee will do his duty.

A paper has power in geometrical proportion to its circulation. When you secure one subscriber to the Baptist and Reflector you double its influence. When you secure two subscribers you quadruple it.

It will not do for Tennessee to fall behind in her contributions to missions, especially next year, when the Southern Baptist Convention is to meet in our midst. Forward, March! must be our motto. No steps backward, but many steps forward.

A recent estimate is to the effect that during the last twenty years more than half a million divorces have been granted within the United States. Something must be done to stop this swelling tide of divorces. It threatens to sweep the American home out of existence.

Dr. Alex. W. Bealer announces in the *Christian Index* of last week that he has severed his connection with the *Index* as Field Editor to accept a call to Thomasville, Ga. Dr. Bealer has made a most efficient Field Editor. His articles in each issue of the *Index*, entitled "Journeying through Georgia," were always exceedingly interesting. We wish him much success in his pastorate at Thomasville.

What have you done for the Baptist and Reflector during the six months of this year? Nothing? Of course you have renewed your own subscription, if it had expired. But haven't you sent at least one new subscriber? Not one? Well, will you not do better during the next six months? What say you?

If you could just see the many excellent articles we have on hand it would make your mouth water. We do not know that we ever had so many good ones on hand at one time. Of course, it is impossible to publish them all at once. But they will keep, and we will publish them as soon as practicable.

We enjoyed a visit from Brother J. H. Grime on his return from Watertown. Brother Grime is doing fine work at Cave City, Ky. He is a strong preacher. His recent History of Middle Tennessee Baptists is a book both of great interest and value. It ought to be in every Baptist home in Middle Tennessee.

Five hundred pupils, both for the S. W. B. U. and Carson and Newman College next year! What say you, Presidents Savage and Jeffries? What say you, alumni and pupils of these institutions? What say you, Baptists of Tennessee? Shall this not be true? Let us work to this end, and we believe that it can easily be realized.

Next week the Associational season of 1903 begins. The Memphis Association leads off, followed closely by the Big Hatchie and the Concord. May it be a glorious season! May the meetings of the Associations be characterized by harmony, brotherly love, spiritual power and missionary zeal. We believe that we have never anticipated an Associational season with more real pleasure.

"The Foreign Mission Journal" for June reports \$1,145.11 from Georgia for the new year, \$860.19 from Kentucky, \$964.23 from South Carolina, \$1,376.80 from Tennessee, \$818.08 from Texas, and \$43.15 from Virginia. Tennessee is ahead for once. That is good. Let us see to it that she keeps ahead all the year. Or at any rate let us be sure that she raises the amount for Foreign Missions which was promised for her at the Southern Baptist Convention.

We have received a catalogue of Wake Forest College, North Carolina. The college had last year a total of 313. Dr. Charles E. Taylor is the beloved and efficient president. He is assisted by an able faculty. Wake Forest has long been recognized as one of our best Baptist schools in the South. It has an endowment of over \$200,000. We need and must have a similar endowment for the Southwestern Baptist University and for Carson and Newman College.

Dr. T. W. Young, of Ann Arbor, Mich., will supply the pastorate of the First Baptist Church, Asheville, N. C., all of the month of July for Dr. W. M. Vines. He will then supply for Dr. M. W. Egerton at the First Baptist Church, Knoxville, Tenn., the first four Sundays in August. He is a Tennessean who has strayed off up North. We shall be glad to have him back in the State, even for a short while.

We were glad to see Brother I. S. Baker, of Rockwood, in our office last week. He had come to the city to bring some children to the Orphans' Home. On his return trip he stopped at Watertown to visit his wife's relatives. Brother Baker is doing most excellent work at Rockwood. During his pastorate there the church has grown largely, both in numbers and in contributions. He is fortunate in a helpmeet.

If Tennessee is to contribute the amount promised for Home and Foreign Missions at the recent session of the Southern Baptist Convention, and also is to contribute the amounts needed for State missions, Sunday schools, colportage, ministerial education, ministerial relief and the Orphans' Home, our people must have information about our work. How shall they get that information? Through the Baptist and Reflector and only there. Will you not help us give it to them?

The *Religious Herald* says that it has received "about four times a year for the past ten years a post-card from an unknown correspondent in southern California. He is violently imprecatory, calling down the vengeance of heaven upon sundry forms of wickedness, and underscoring his angry invocations with red ink." The *Herald* asks: "Has any one else in the fraternity a similar experience?" Yes, we have had the same experience, and, like the *Herald*, we have neither published nor answered these postals.

Mrs. Judith B. Moore died at her home in Brownsville, Tenn., on June 28, at the age of 82. She had long been a prominent member of the Baptist Church in Brownsville. For some years she had been crippled as the result of a fall, but bore her afflictions

with Christian fortitude. She was one of the best friends we had and we shall miss her greatly upon our visits to Brownsville. She leaves to mourn her loss two sons and one daughter, besides many relatives and friends. We extend deep sympathy to them, but we thank God that they mourn not as those that have no hope.

We call attention to the suggestion made by Dr. Lansing-Burrows on another page that every Association in Tennessee shall elect a delegate to the Southern Baptist Convention next year. As he says, there is going to be quite a demand for seats in the Convention, and especially from this State. There will probably be as many as a thousand who would like to be appointed as delegates, while we shall have room for only about one hundred, including the Associational representatives. Let every Association in the State be sure to elect a delegate, and at the same time be sure to elect one who will come.

Dr. J. B. Moody passed through the city last Friday returning from Watertown. He was on his way to Newnan, Ga., to assist Dr. J. H. Hall in a meeting. The Newnan saints may expect some sound and strong gospel preaching. We hope to hear of good results from the meeting. Dr. Moody is one of the ablest preachers and at the same time one of the finest writers in our Baptist denomination. His recent books on "Sin, Salvation, Service" and "After Death—What?" are among the best books on those subjects. We enjoyed very much being with Dr. Moody both in Watertown and in Nashville. With all of his ability he is a man of the humblest and sweetest spirit. He is brave as a lion but as meek as a lamb.

The following story is told: Pat went to the priest to confess his sins, and the following occurred: Pat—"And plaze, yer riverince, I'm come to confess." The Priest—"Well, Pat, what have you been doing?" Pat—"Stealing fodder, yer riverince." The Priest—"Well, did you steal the whole stack?" Pat—"No, not as yet; but I'll confess the whole stack, as I'm going back after the balance of it to-night." This illustrates not only the disposition of Roman Catholicism—a disposition which found its extreme expression in the sale of indulgences by Tetzel—but it illustrates also human nature. But true repentance means not only asking forgiveness for past sins. It means also not committing those sins again.

Luther is said once to have been brought back to faith and courage, in a dark hour, by his good wife, who appeared before him in deep mourning. When asked by her astonished husband for whom she wore mourning, she replied, "Because God is dead." Filled with amazement at this astonishing declaration, he demanded of her what she meant. She replied that she supposed God must be dead by the way he had fallen into depression and despair. This brought the good and great man to faith and composure again, and enabled him to meet bravely and boldly the forces which seemed about to attack and overwhelm him. So when we are in the midst of trials and difficulties that confront us and which may seem insuperable, we should remember that God is not dead. The day after the assassination of Abraham Lincoln, James A. Garfield made a speech in New York in which he said, "God reigns, and the government at Washington still lives." Let us remember that.

We give a good deal of space this week to the Centennial Celebration of Round Lick Church, for several reasons. One, because of the interest taken in it. There was present on the occasion one of the largest gatherings, if not the largest, we ever saw in the State. Another is because the church is one of the strongest country churches in the State. Until the recent division it was probably the strongest. It has had a long and noble history. And another reason is that it was a historic occasion. There are only a few Baptist churches in Tennessee that are as much as one hundred years old. The Red River Church at Adams Station is the oldest Baptist Church in Middle Tennessee. It celebrated its Centennial Anniversary some years ago. The Mill Creek Church, near Nashville, is the second oldest. It celebrated its Centennial Anniversary in 1896. We do not remember that there is any other Baptist Church in Middle Tennessee which is one hundred years old. Others, however, will reach that honorable age in a short while. We shall be glad to know about them and to give an account of their Centennial Celebration.

THE HOME

A Talk About Archimedes.

"Papa, what does 'eureka' mean?"

This question was asked by Willie Merlin, as the family rose from the tea table and entered the cozy library where Mr. Merlin delighted to gather wife and children about him when the day's duties were done. The children were three in number. Herbert, the eldest, a thoughtful lad of fourteen years, devoted to books; and Marie, who had just passed her tenth birthday; and little Willie, who, at seven years, thought himself quite a big boy. He never tired of asking questions, and this desire to obtain knowledge was encouraged and wisely directed by his parents. These evening gatherings were looked forward to with joy by the young folks, for the time was largely devoted to their pleasure and instruction. They found so much interest in what they learned of famous people and of wonderful things in nature and art, that they had little temptation to read exciting novels. To their unspoiled tastes truth was not only stranger, but more entertaining, than fiction.

"In a book I was reading today," continued Willie, "a boy says, 'Eureka! Eureka!' What does it mean?"

"Could you get any idea of the meaning from the book itself? What had the boy been doing before he uttered that cry?" asked Mr. Merlin.

Willie quickly responded: "He was hunting for something, and when he found it, he said, 'Eureka!'"

"Well," replied Mr. Merlin, "he simply said 'I have found it,' for that is what the word means."

"What a funny word!"

"It is a Greek word, and there is a very interesting story connected with it. Herbert, I think, knows the story; do you not, my son?"

"Oh yes, sir," said Herbert. "It is in the life of Archimedes."

Willie and Marie both opened their eyes on hearing that long and unfamiliar name. Herbert went on:

"Archimedes was a very wise man who lived in Syracuse nearly three hundred years before the birth of our Savior. He was a relative of Hiero, the king of that country. The king had ordered a magnificent crown of gold; but, when it was finished, he suspected that the workman had not been honest, but had mixed some silver with the gold. The king was very fond of Archimedes, and often asked his advice, and so he told him about the crown, and asked him how he might find out whether it was pure gold or not. Ar-

chimedes could not at once tell him how to find that out, but he promised the king that he would think about it.

"Well, one day, as Archimedes took his bath, the tub was brimful, and when he stepped into it quite a quantity of water spilled over. Strangely enough, the spilling of this water made him think of a way by which he might find out about the gold crown; and he was so delighted with the discovery that he cried, 'Eureka! Eureka!' and got right out of the bath and ran home without ever thinking to put on his clothes."

Willie and Marie laughed at such strange forgetfulness, but they were puzzled in thinking what the spilling of a quantity of water could have to do with telling whether a crown was all gold or not.

"Did he really find out about the crown in that way, papa?" asked Marie.

"Yes," replied Mr. Merlin; "and the method was quite simple. He reasoned in this way: The tub being exactly full, the amount of water spilled when he stepped into it was equal in volume to the volume, or bulk of his body. Acting upon this principle, he soon discovered the exact volume of the crown by putting it in a vessel quite full of water. The water that spilled over, being carefully measured, indicated the volume of the crown. It then only remained for him to take an equal volume of pure gold and weigh it, and that, of course, showed what the crown ought to weigh if it were all gold; but if there were silver in it, that fact would appear from the crown's weighing less than an equal volume of pure gold. The great joy that Archimedes felt when this thought came to him was probably not caused entirely by the fact that it would enable him to solve the problem of the crown; but he saw, no doubt, that it would lead to other very important results. In fact, he subsequently announced the principle that 'a body when immersed in a fluid loses exactly as much of its weight as is equal to the weight of the fluid which it displaces.' This is still known as the principle of Archimedes. Herbert, you are studying philosophy, do you know a peculiar machine for raising water that is named after Archimedes?"

"Yes, father," said Herbert, "it is the Archimedes screw."

"Can you describe it for us?"

"I don't know," said Herbert doubtfully. "It is simple enough to look at, but it may not be so easy to describe; however, I'll try. Archimedes took a long pole or rod, and wound a hollow tube around it, leaving both ends of the tube open. To the upper end of the pole a handle like the handle of a coffee mill was attached; the other end was set in a kind of sock-

et on a post planted a little below the surface of the water, and the pole was supported at the top in an inclined position. When the handle was turned, the lowest bend of the tube was filled with water; at the next turn more water entered the tube, and the first dip, having no way of escape below, was forced up higher until, after repeated turns of the handle, the water rose to the very top of the tube and began to flow out at that end."

"Yes, that is it; you have described it very well," said Mr. Merlin. "As the machine is now commonly made, there is no coil of pipe around a solid cylinder or rod, but the cylinder itself is grooved like the thread of a screw. Do you remember how this screw originated?"

"It was when Archimedes visited Egypt, I think," answered Herbert. "He saw that the people there needed something to raise water from the river to water their fields."

"The screw was certainly used in Egypt for the purpose you have named," said Mr. Merlin, "but it is believed to have been made for a different purpose. Archimedes built a large ship for King Hiero, and the screw was made to pump water out of its hold. This vessel was presented to the Egyptian king, and it is not unlikely that Archimedes made his trip to Egypt on board of it; and being in that country, and seeing the need of some machine for watering the land, he would naturally adapt his screw-pump to that use."

"Is it true, father, that Archimedes set fire to some warships by means of mirrors?" asked Herbert.

"That statement has been made by some writers," replied the father; "but as the oldest historians do not mention it, we must conclude that it is not true, for they could hardly fail to mention so remarkable a fact. It is believed, however, that Archimedes did, on some occasion, set fire to a ship, or to ships, by means of burning-glasses, and this performance came to be associated with the siege of Syracuse. The error was the more natural from the fact that Archimedes invented a number of astonishing implements to be used in the defense of the city. Buffon, the French philosopher, proved that the burning feat was possible by himself setting fire to wood at a distance of fifty yards by a combination of mirrors.

"Archimedes was the first of the ancients who made any practical discoveries in mechanical laws. He invented a machine for moving large weights; and it was he who said, 'Give me where I may stand, and I will move the world.' Among his many curious inventions was a musical instrument worked by water. He also made an orrery."

"What's that?" interrupted Willie.

"It's a machine for showing the positions and motions of the planets in relation to the sun. The name 'orrery' is a name given to a modern contrivance of the same description in compliment to the Earl of Orrery. Another name for the apparatus is 'planetarium.' The little that we know of the personal character of Archimedes, leads us to think that he was a good and amiable man as well as a great genius. It is said that he sometimes became so lost in thought as to forget to take his meals.

"It is sad to think," continued Mr. Merlin, "that so great and useful a man should meet with a sudden and violent death in the very midst of his usefulness."

"O papa!" exclaimed Marie, "who was so cruel to him?"

"When Syracuse was surprised and taken by the Romans, the people were seized with terror and confusion; but Archimedes, lost in thought, sat calmly in the public square, surrounded by geometrical figures drawn upon the sand. Even when a Roman soldier rushed upon him with uplifted sword, he still thought only of his problem, and exclaimed, 'Do not spoil the circle!' He had scarcely spoken when the soldier cut him down. Marcellus, the Roman general, was very sorry when he learned that Archimedes had been killed, and almost every one regretted the loss of this great man."—J. Eugene Reed in Exchange.

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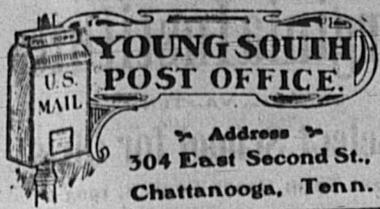
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Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn. Young South Motto: *Qui non proficit, deficit.*

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

Mission Topic for July—The Sunday-school Board.

Bible Learners.—Take Isa. xxxiii. 22 for this week's learning.

Those Young South Pins.—I have sent out the very last of the 200 pins, and now I have 15 orders for more. I have had the faith to order 50 to be sent immediately. Will you help me distribute them? These 200 are shining for Young South work in Japan, Oklahoma, West Virginia, Virginia, Mississippi, Colorado, Kentucky, Texas, and East, West and Middle Tennessee. They mark a great brotherhood whose end is the spread of the gospel in State, home and foreign lands. Whoever is interested in the Young South may wear one. They are little shields of sterling silver with the monogram "Y. S." in raised letters, and they have good strong pins. To get one you have only to send 25 cents in coin or stamps, or in ordering several at once, send check or P. O. order to Mrs. L. D. Eakin, East Second Street, Chattanooga, Tenn.

Young South Correspondence.

I went up to Lookout Inn last night to the opening session of the missionary conference. About 100 delegates were in their places, armed with note books and pencils, at the pretty white-covered tables prepared for them. Our Miss Annie Armstrong was there and Mrs. Easterlin of Georgia and Miss Tesch of Knoxville, and perhaps other Baptist workers whom I did not have the pleasure of meeting. Our own Dr. Willingham is booked to speak on missions later.

The addresses were mainly preparatory, and expressed the greatest dependence on the guidance of the Holy Spirit.

The Inn was in gala dress, and a more beautiful or appropriate spot could not be found for such a gathering. There were as many men as women present, which seemed a bit strange in a "missionary meeting." At 7 p. m. they have an out-door service on the lawn of the Inn, and excursions to historic spots in the vicinity of Lookout occupy the afternoons. There are classes for the study of Home and Foreign Missions, and an hour of Bible study and the methods used by the various denominations, in the morning. Altogether I think it will be a very profitable ten days.

To-morrow we are to have Miss Armstrong and other Baptist workers at our Ocoee W. M. U. meeting in the city, and we are hoping to accomplish much for the cause of Associational missions.

We have some charming message

for the second week in July, hot, sweltering month that it promises to be. Don't let us fold our hands, though! Let's work on and make a grand record even in mid-summer. What do you say? Will you send for a star-card? It is such easy work to collect pennies and pierce stars even if the thermometer is running up in the 90's. Let us prove to our dear missionary that we think of her in summer's heat as well as winter's cold. I feel sure we shall hear from her before very long.

At the Convention in Savannah much interest was roused in the building of the Hak-ki Home. This extract from the July Journal will show you the great need. Rev. S. T. Williams, one of the best and bravest of our missionaries, recently died in this house we want to replace. Centuries of Chinese filth make the present home of the widowed bride, Mrs. Williams, Dr. Hayes, Rev. J. R. Saunders and their wives not fit for habitation. Read what the missionaries on the field say about it:

Rev. E. Z. Simmons writes: "The part of the house which our missionaries occupy consists of four small rooms, about 12x14 feet, two on either side of a large hall or reception room 14x28 feet. The four rooms all open out into this large room. They are closed by sliding doors, as a door on hinges would take too much room. The large room fronts to the east, and is closed by folding doors that reach about two-thirds of the way to the roof. The small rooms have no windows and are lighted, two of them, by two small panes of glass in the roof. The other two rooms are lighted with a sliding window of glass in the roof. When these are pulled back, by means of a rope, the air as well as light is admitted. The whole house is completely shut in, and one can see nothing from the narrow court but the heavens above. There is no house in Yingtak better than this for our missionaries. For four months in the year it will be hazardous to the health of our people to try to live here."

Rev. R. E. Chambers writes: "Please allow me, personally, to urge upon the Board the importance of providing our Hak-ki mission with residences as soon as possible. I have not one word of complaint to make, and fully sympathize with the Board in the many calls that are made upon them. But the fact remains that people coming from the United States simply cannot live here in South China in inferior houses, no matter how zealous they may be nor how self-sacrificing nor willing; there are limits to the endurance of the flesh that the spirit cannot control, and it is a waste of life and money not to provide good houses. In my opinion this is more important for new missionaries than for those who have gotten somewhat acquainted with and accustomed to the climate."

Dr. C. A. Hayes writes: "We are living together in the one Chinese house we have rented. It had to be remodeled quite a good deal before it would be at all habitable for us—even in the winter. When Bro. Williams and his wife come up, we shall have to have another house, as we cannot all live in this one small house. Our attempts thus far to secure another suitable house have been fruitless, and we may not be able to do so, and

in that case it will become necessary for one family to return to Canton until a suitable house can be secured, or some other arrangement made."

Rev. J. R. Saunders writes: "We feel sure that our place is infested with typhus germs. In the opinion of our physicians, it would be difficult to find a Chinese house not infested in this section inside the city."

Now who will help build a new home for these suffering ones, our substitutes in China?

The Bands in the South might build a part. Will the Young South lead them? A few pennies will buy nails or a pane of glass. A dollar will put in a door, perhaps. Who'll be the first to help? Mark whatever you send "For the Home in Hak-ki." Remember more precious lives may be lost while we are waiting.

And the letters? Here they come! So many too there are that the writers will pardon me for condensing them.

No. 1 is from Arp and brings \$1.56 for Japan from Liberty S. S. They are so faithful to our work. Mrs. White will please tell them how very thankful we are.

No. 2 is from Clarksville, where those dear Sunbeams shine so bright always:

"Enclosed find \$3.25. The Sunbeams send \$1 for Mrs. Maynard's salary, \$1 for Ministerial Relief, and 57 cents for the Orphans' Home. For the other 50 cents send two Y. S. pins, one for Mabel Ritter, the bright little president of our 'Juniors,' and the other for myself." Sallie Fox.

Thank you so much. May God spare you to grow up giving Christians.

The order for pins begins the third 100. I will send them in a few days. Hillville sends No. 3, ordering the Foreign Journal for Miss Pattie Powell and giving 25 cents to missions. Thanks! Miss Pattie appreciates a good thing.

No. 4 is from Gallatin, and brings \$1 for Foreign Missions from Mrs. T. C. Davis' class of five boys. That is well done, and we are most grateful. Won't you put in some bricks in that "Hak-ki house?"

Miss Mabel Arnold, Wartrace, in No. 5, sends \$3.60, and says: "The pins were received with delight by the little girls."

See "Receipts" for proper credits. We are always sure of this Band. Many thanks. I know they will help build that Home in China.

No. 6 is sweet as can be:

"We are a little Sunday-school class in the Edgefield Baptist Church. We have a missionary box, and we give the money in it this quarter to Mrs. Maynard.

"You will find in this Five Dollars. May the Lord bless our dear missionary."

- Nina Ovenden,
- Jennie Averitt,
- Lessie Buchanan,
- Mary Ferriss,
- Ruth Ferriss,
- Effie May Rickman,
- Mary Rust,
- Ruth Rushing,
- Lucile Granger,
- Annie Stanford,
- Lucile Florida,
- Beatrice Isaacs.

I am sure Mrs. Maynard will say a prayer for each of these precious little ones. I think they must belong to Miss Gertrude Hill. We are so proud to count them among our Young South workers.

In No. 7 Mrs. Hutsell acknowledges receipt of pin. We are glad Fred is pleased. We shall hope to see the arks all filled soon.

No. 8 brings a nice little letter in Clifton Tribble's own handwriting. He says:

"I am so glad the pretty pin has come. I will fill the star card as soon as I can."

And No. 9 is from his mother with four subscribers to the Journal, and gives an encouraging account of the Sunday-school at Pecan Gap, Texas.

Mrs. Tribble has our thanks for her kindly interest in Young South work. May she be greatly blessed of God.

No. 10 brings \$3 from the "Budy Bees" of the Union Baptist S. S. of Dyersburg, by Mrs. Will A. Stone. They must work hard to send in such generous offerings. We are most grateful. Shall it go to Japan?

No. 11 brings an order for 12 Y. S. pins for our Clinton Band. Mrs. Shipe shall have them soon. I send the six star cards with great pleasure. No. 12 is from Shawnee, Oklahoma, and to the last of the 200 pins, sent already to Mrs. J. C. Askew. May it shine for Jesus.

That new Sunbeam Band at Glenlock Church sends 62 cents to Japan in No. 13 by Miss Sallie Hale. Many thanks.

In No. 14 Mrs. Burrows orders another pin, and expresses herself well pleased with the one already received.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.



I send free of charge to every sufferer this great Women's Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 241, NOTRE DAME, IND., U. S. A.

This one will reach her in a few days. We are so much obliged.

No. 15 orders a pin sent to New Jersey to Mrs. G. R. Stanton. It will go as soon as they come. My father was born in New Jersey and I have many Dayton relatives in that good State. I am glad for our pin to shine so far North.

No. 16 is the last of this fine list, and comes from our best of workers at Harriman, and brings \$4 for May and June. That Band of "Juniors" will take no vacation. They think the Y. S. pins beautiful and will order more soon, and the letter closes with these hopeful words:

"Our new pastor is Bro. J. T. Fowler, and we think he is just the man the Lord wants in Harriman."

Mrs. M. Sublette.

What a sweet spirit for a church! May the new pastor be a great power in that growing town! Mrs. Sublette will thank our friends. I must close.

Fondly yours,

Laura Dayton Eakin.

P. S.—I am so much obliged to those who send postage.

L. D. E.

Receipts.

First quarter tenth year	\$265 21
First week in July	20 04
FOR JAPAN.	
Liberty S. S. by Mrs. Lizzie White	1 50
Clarksville Sunbeams, by Miss Fox	1 00
Pattie Powell, Hillville	25
Annie Arnold, Wartrace	1 00
O. Ed., and B. L. Arnold	1 00
Little Workers, Wartrace	69
Class in Edgefield S. S.	5 00
Busy Bees, Dyersburg, by Mrs. Stone	3 00
Glenlock Sunbeams, by Miss Hale	62
Harriman Juniors, by Mrs. Sublette	4 00
FOR ORPHANS HOME	
Clarksville Sunbeams	75
FOR MINISTERIAL RELIEF.	
Clarksville Sunbeams	1 00
FOR FOREIGN JOURNAL.	
Pattie Powell, Hillville	25
Mrs. Estelle Tribble 4 subscribers	1 00
FOR FOREIGN BOARD.	
Miss Davis' Class, Gallatin	1 00
FOR PINS.	
Miss Fox, Clarksville, 2	50
Mrs. J. C. Shipe, Clinton, 12	3 00
Mrs. J. C. Askew, Oklahoma, 1	25
Mrs. E. J. Burrows, Granberry, 1	25
Mrs. G. R. Stanton, New Jersey, 1	25
Total	\$311 79
Received since April 1, 1903:	
For Japan	\$165 99
" Orphans' Home	24 95
" State Board	16 85
" Home Board	37 20
" Foreign Board	3 25
" Bibles' Branch	3 27
" Foreign Journal	5 50
" Ministerial Relief	1 00
" Y. S. Pins	50 75
" Postage	3 03
Total	\$ 311 79

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Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 23d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Mr. Geo. O. Dye, Marietta, Ohio, writes Jan. 25th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 15th, that he was cured of Hay-Fever and Asthma after severe suffering for 23 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, that she suffered untold misery for 15 years with Hay-Fever and Asthma. It is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 2d, Himalaya cured me of Asthma when everything else failed. Dr. J. B. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, it is my duty to tell all I can of the great virtues of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 20 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1164 Broadway, New York City, N. Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.



THE KOLA PLANT.

REGENT EVENTS.

The Baptist Argus comes to us in a new dress, by means of which the Argus says it will be enabled to gain a page. We extend congratulations.

Dr. William Ashmore, the veteran Baptist missionary, is now on a visit to this country with Mrs. Ashmore. He is recognized as one of the greatest missionaries in the world at the present time.

We sympathize with our friend, Rev. W. Stokes Walker, of Lampasas, Texas, upon the death of his wife. She was a noble and consecrated woman. We trust that Bro. Walker may find comfort in the source of all comfort.

Rev. S. H. Price, recently of Lewisburg, has accepted a call to the pastorate of the churches as Halls and Elon in West Tennessee, each for half of his time. He will take charge next Sunday. This makes an excellent field. Bro. Price is a strong preacher and one of the cleverest men in the State. We wish him the most abundant success in his new field of labor.

We enjoyed preaching at the Third Church, this city, last Sunday. The pastor, Rev. L. W. Swope, left last week for his old home in Oregon for a short vacation. He will bring his family back with him. Bro. Swope has already taken a strong hold upon his people and promises to do a fine work there. The new house of worship is being erected. It will be quite a handsome one when completed.

Mr. W. Dayton Phillips, son of Bro. H. A. Phillips of Watertown, died in this city July 1st from appendicitis. He had undergone an operation, but it was too late. He was a most excellent young man. While attending Carson and Newman College he made a profession of faith, but had not united with any church. He died a peaceful, Christian death. His death was all the sadder because of the fact that his father was detained at Shreveport, La., by the critical illness of another son. We extend deep sympathy to the bereaved family.

Never Neglect Constipation

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of disease commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headache, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure.

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Session begins Sept. 3, 1903.

President.

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Taylor Photographer

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Taylor's Platinum and Septa Carbon Photos are the latest and best. Copying and enlarging a specialty.

Moore.—Mrs. Judith Belle Moore was born in Virginia March 10, 1821; died at her home in Brownsville, Tenn., June 28, 1903. She was married to John Moore in 1846. Three devoted children survive to call her blessed. In early life she gave her heart to God, her life to his service. When nearing the open gate through which she was to pass onward and upward to life eternal, she expressed herself as perfectly happy. "God is leading me gently home," she said. Young and old loved to gather at her home in the days of Southern prosperity. A connecting link between the old and the new is broken. Around her memory will ever linger a halo of love.

Beware of C. C. Hogan.—One C. C. Hogan, who was a member of Monroe Baptist Church, has been excluded for lying and forgery, but he holds a letter from me as pastor recommending him to the brotherhood which was given before he left Monroe and before we knew that he was a liar and fraud. He is using this letter for fraudulent purposes. All Baptists take notice. J. S. Edmonds. Monroe, La.

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In Cases of Itching, Burning, Scaly Humours,

And for Renovating and Enriching the Blood.

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Another Fraud.—There is a man by the name of D. J. Eaton, claiming North Carolina as his home, who is in Tennessee at this time passing himself as a Baptist minister. He is about 5 feet 8 inches high, weighs 180 pounds, light hair and eyes, right hand off up to the thumb. He is a bad man, a fraud of the deepest coloring. He was in jail at Clinton, Tenn., while I was pastor there for a crime of the blackest type. Let brethren take notice and govern themselves accordingly.

S. H. Johnson.

Johnson-City, Tenn.

Whereas, Mr. and Mrs. R. M. Varnell have seen fit to change their residence from Cog Hill to Cleveland, Tenn.; thereby severing their connection with the Baptist Sunday-school and Sister Varnell her connection with the Baptist Church of Cog Hill. Be it

Resolved, That in their removal we have lost two faithful and regular members, who were always ready with their presence and purse for any advance movement in religious work. Cog Hill's loss is Cleveland's gain, for we know their presence will be felt in the upbuilding of the Master's cause wherever their lot may be cast. Their places in the choir will be very difficult to fill, as they were both leaders in music, Mrs Varnell being our very efficient organist. May God's rich blessings continue to be meted out to them as they pass down the western slope of life.

D. H. Denton, Mrs. W. R. Fronbarger, Mrs. T. P. Duggan, Committee. Approved by Cog Hill Baptist Sunday-school June 7, 1903.

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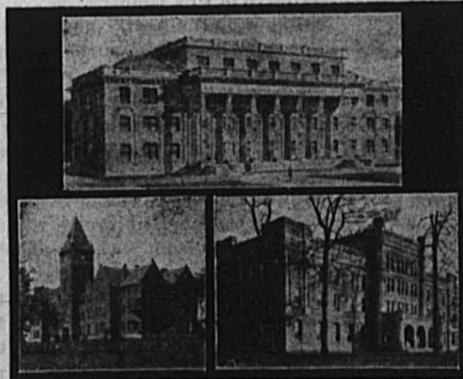
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Associational Meetings, 1903.

JULY.

Memphis—Moscow, 10 a.m. Wednesday, July 15.
 Big Hatchie—Zion Church, Haywood County, 10 a.m. Wednesday, July 22.
 Concord—Lascassas, Rutherford Co., Thursday night, July 30.
 Sequatchie Valley—Whitwell, Friday, July 31.

AUGUST.

Chilhowie—Cedar Grove Church, Blount County, Thursday, August 20.
 Hiawasse—Salem Church, Rhea Co., Thursday, August 20.
 Duck River—Maxwell Church, ten miles west of Winchester, N. C. & St. L. R. R., 10 a.m. Friday, August 21.

SEPTEMBER.

Mulberry Gap—Cloud's Creek Church, Hawkins County, Tuesday, September 1.
 Big Emory—Kingston, Thursday, September 3.
 Walnut Grove—Union Stockton Valley Church, Roane County, Thursday, September 3.
 Unity—New Bethel Church, two miles south of Hollywood, on Southern R. R., Saturday, September 5.
 Watauga—Watauga Valley Church, Carter County, Tuesday, September 8.
 Ebenezer—Fairview Church, Maury County, Wednesday, September 9.
 Sweetwater—Mouse Creek Church, Niota, McMinn County, Thursday, September 10.
 Tennessee Valley—St. Clair Church, near Lorraine, Rhea County, Thursday, September 10.
 Stockton's Valley—Wolf River Church, Pickett County, Saturday, September 12.
 Nolachucky—Mill Springs, Jefferson County, Tuesday, Sept. 15.
 Central—Cane Creek Church, near Jackson, Wednesday, Sept. 16.
 Eastanallee—Springtown Ch., Polk County, Thursday, Sept. 17.
 Midland—Texas Valley Church, Knox County, Thursday, Sept. 17.
 Harmony—Clear Creek Church, McNairy County, Friday, Sept. 18.
 Salem—Prosperity Church, near Cottage Home, Wilson County, Friday, Sept. 18.

Cumberland Gap—Little Sycamore Church, Claiborne County, Tuesday, Sept. 22.
 Holston—Limestone Church, nine miles north of Jonesboro, Tuesday, Sept. 22.
 Friendship—Holly Springs Church at Fowlkes, Wednesday, Sept. 23.
 Wiseman—New Harmony Church, Macon County, Wednesday, Sept. 23.
 Clinton—Coal Creek Church, Thursday, Sept. 24.
 East Tennessee—Big Creek Church, (R. R. Station Del Rio), Thursday, September 24.
 Holston Valley—Providence Church, (clerk's postoffice Diaz), Thursday, September 24.

Indian Creek—Indian Creek Memorial, Wayne County, Friday, Sept. 25.
 William Carey—Bradshaw Church, Giles County, Friday, Sept. 25.
 Beech River—Bible Grove Church, near Alberton, Henderson County, Saturday, Sept. 26.
 Union—Liberty Church, eight miles west of Sparta and near Cassville, Saturday, Sept. 26.
 Beulah—Antioch Church, Obion Co., 10 a. m. Tuesday, Sept. 29.
 Tennessee—Piedmont Church, Jefferson County, Tuesday, Sept. 29.
 New Salem—Brush Creek Church, Smith County, Wednesday, Sept. 30.

OCTOBER.

Liberty—Ducktown—Shady Grove Ch., twelve miles west of Murphy, Cherokee County, N. C., Thursday, Oct. 1.
 Ocoee—First Church, Chattanooga, Thursday, Oct. 1.
 Providence—Lenoir City Ch., Loudon County, Thursday, Oct. 1.

Judson—Walnut Grove Church, Dickson County, Friday, Oct. 2.
 Riverside—Three Forks Church, Overton County, Friday, Oct. 2.
 Cumberland—Sadlersville, Robertson County, Tuesday, Oct. 6.
 Northern—Locust Grove Church, Grainger County, Tuesday, Oct. 6.
 Erion—Defeated Creek Church, Smith County, Wednesday, Oct. 7.
 Nashville—New Hope Church, near Hermitage, Thursday, Oct. 8.
 Sevier—Sugar Loaf Church, near Trundle's Crossroads, Thursday, Oct. 8.
 Southwestern—New Prospect Ch, Decatur County, ten miles north of Parsons, 10 a.m., Friday, Oct. 9.

Western District—North Fork Ch., (clerk's P. O., McClain), Friday, Oct. 9.
 West Union—New Salem Church at Bowl, Scott County, nine miles south-east of Oneida, Friday Oct. 9.
 New River—Elk Valley Ch., Campbell County, Thursday, Oct. 15.
 Weakley County—Maes Grove, seven miles north-east of Dresden, Friday, October 23.
 Stewart County—Walnut Grove Ch., near Moltke, on Standing Rock Creek, 10 a. m., Wednesday, Oct. 29.

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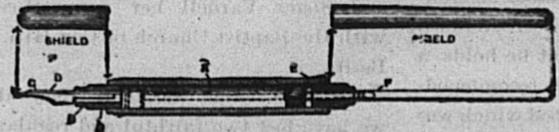
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If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity, Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most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

To say that it is an honest effort to get at the bottom of the business is but the truth; and to say that this effort has met with a great degree of success is but a proper acknowledgment. It is a valuable compilation of the general facts and history of Mormonism and the acts of the leaders.—*Salt Lake Tribune*.

"The Mormon Monster," by Dr. Edgar C. Folk, is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism. Any one who wishes to know all about Mormonism that it is necessary for anybody to know, should read this volume.—*Christian Evangelist*, St. Louis.

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WHITE WATER IN THE OCEAN.

Singular Phenomenon Witnessed at Rare Intervals in the Tropical Regions.

Of the many sights witnessed in the oceans of the globe, one of the most curious and most weird is that described by sailors as "the milky sea," ships being surrounded for several hours by water that appears to be a snowy whiteness. Compiled from experiences recorded during the last 70 years, an interesting account of the phenomenon is given on the North Atlantic and Mediterranean Pilot Chart. The spectacle is restricted to the darkness of night and rare occasions, and while it is limited mainly to the warmer waters of the tropical belt, it appears to be more common in the Indian ocean than in the Atlantic and Pacific. From the white water the light is so strong that ordinary newspaper print can be read on board ship, but the scene all around is of an awe-inspiring description. The horizon is blotted out, sea and sky seem to become one in a sort of universal luminous fog, which, like a London fog, robs the observer of the sense of distance and direction, the deck being lit up with a ghastly, shadowless light. Last June off the west coast of South America a bucket of the white water emptied back into the sea resembled molten lead. This curious sight has interested scientific investigators, Darwin among them; but while it is, no doubt, related to the many phosphorescent displays common at sea, there is no difficult explanation forthcoming of this particular manifestation or of the singular atmospheric effects resulting from it.

BEWARE OF THE PHAGOCYTE.

Little-Known But Much-Dreaded Creature That Frequents the Human Body.

"The hope of mankind," says Metschnikow, "depends upon the proper restriction of the phagocyte." Very few nonprofessional men know what a phagocyte is, and even numerous physicians try to get along without having made its acquaintance, while most medical handbooks ignore the thing, and the few dictionaries mentioning it describe it wrongly. Here is Prof. Metschnikow's definition: "Phagocytes constitute the police of the human body. As a big city cannot get along without officers of the law to keep crime and vice under control and the moral atmosphere pure and wholesome, so health is impossible unless the phagocytes exercise their proper functions in the streets and channels of our interior. 'Phago means eat, devour, absorb, cyte is the Greek for cell. The phagocyte, then, is an absorbing or eating cell; one might term it the scavenger of the human body. So much science recognized long ago; also that its main food consists of bacteria, the elements of organs peculiar to the larvæ stage and other noxious matters."

The author continues, according to the Indianapolis Journal: "The above, my biological and bacteriological investigations and experiments proved correct, but science's further argument, namely, 'that the phagocyte, after performing this most important office for the youthful body, becomes itself food for the developing organs of the adult,' is a serious mistake."

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Notice to Associations.

Inasmuch as the Southern Baptist Convention will meet in Nashville in May, 1904, it is well to call attention to the fact that a great demand will be made by brethren for seats in that body, and therefore the Associations ought to utilize their privilege of electing representatives. They should be careful to choose brethren who will attend. Each Association may have one representative irrespective of contributions, but this representative must be elected at the annual meeting of the Association.

The following Associations elected representatives who attended the Convention in 1903: Big Emory, Central, Clinton, Ebenezer, Holston, Indian Creek, Memphis, Nashville, New Salem, Ocoee, Southwestern, Tennessee, Tennessee Valley and Western.

The following Associations failed to make any election in 1903: East Tennessee, Harmony, Hiwassee, Judson, Muberry Gap, New River, Providence, Riverside, Sequatchie Valley, Stockton's Valley, Union, Walnut Grove and West Union.

The remainder elected brethren who did not attend the Convention; doubtless some of them were providentially hindered. It is allowable to elect an alternate in such case, but the alternate must be elected at the same time as the principal.

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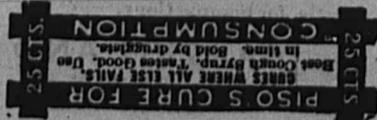
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Watertown.....Ar...	10:40	11:30	5:49
Carthage June.....Ar...	11:27	12:15	6:36
Carthage.....Ar...
Cookeville.....Ar...	12:43	1:21
Monterey.....Ar...	1:28	2:00
Crossville.....Ar...	2:24	3:00
Emory Gap.....Ar...	3:40	4:45
Harriman.....Ar...	3:55	5:00
Knoxville.....Ar...	5:55	8:15
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	A. M.	P. M.	P. M.	A. M.
Knoxville.....Lv...	9:45	7:00
Harriman.....Ar...	11:43	9:45
Emory Gap.....Ar...	12:02	10:10
Crossville.....Ar...	1:42	11:46
Monterey.....Ar...	2:38	12:52
Cookeville.....Ar...	3:20	1:43
Carthage.....Lv...
Carthage June.....Ar...	4:32	3:00	6:30
Watertown.....Ar...	5:10	3:50	7:25
Lebanon.....Ar...	5:40	4:30	11:15	7:50
Nashville.....Ar...	6:55	6:00	2:30	9:10
	P. M.	A. M.	P. M.	A. M.

*Daily except Sunday. Leave.
E. H. HINTON, Traffic Manager.

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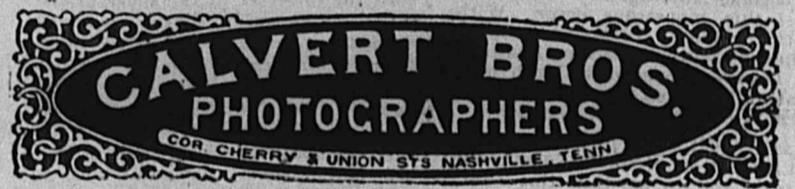
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