

# Baptist and Reflector

Speaking the Truth in Love.

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## CURRENT TOPICS

The Florida Baptist Witness says that thirty-two of the forty-five counties in Florida have gone dry. That is good. In Tennessee the proportion is much larger. It is eighty-four to twelve.

The Jews prepared a petition to the Czar of Russia protesting against the recent outrages upon the members of their race at Kishineff, Russia. They requested President Roosevelt to transmit the petition to the Czar. The Russian government, however, has declined to receive or to consider the petition, on the ground that this government had no right to interfere in the internal affairs of Russia.

The House of Representatives of the Georgia Legislature by an overwhelming vote defeated the resolution providing that school funds be distributed in proportion to the taxes paid by the white and colored people. The adoption of the plan proposed in the resolution would have resulted in the closing of the negro public schools. And yet some people think that the Southern white man is not a friend of the negro.

Aroused by the growth of the prohibition sentiment of the country, the Indiana Brewers' Association has decided to make war on disorderly saloons which permit gambling dens and houses of ill fame in connection with them. As a matter of fact, however, there are no orderly saloons, or certainly very few if any. The whole business is against the law of God and consequently against the law of man whenever it can be with impunity.

Since the annexation of Porto Rico to the United States, great prosperity has come to it, such as good schools, good government, numerous improvements, such as trolley cars, which are extensively used, better methods of sugar production, a contented people, and a general love for the United States, especially on the part of the children, who throng the American schools. And thus in a few years of American Protestant rule over the land it has attained a greater prosperity than during the centuries when it was under Spanish Catholic domination. So it will be with the Philippine Islands.

Who will be the next Pope? Nobody knows. There are already various factions engaged in a bitter struggle to capture the office for their favorite. The most prominent candidates are Cardinals Gotti, Rampolla, Vanutelli and Satolli. Two things seem certain. One is that the Pope will be an Italian. A large majority of the Cardinals are Italians, and it is not likely that they will allow the office to go to some one from another country. Another thing that seems certain is that whoever the Pope may be he will not be able to wield any great influence in the world. As we point out on another page, Catholicism has lost its hold to a large extent upon every Catholic country in the world, and while it is trying to lay its deadly hand upon Protestant countries, it will not be able to make much headway. The spirit of the times is opposed to Catholicism. It is mediaeval, antiquated. It may have suited pretty well for the dark ages, but it is entirely out of place in the 20th century, the century of religious and civil liberty, of individuality. It has had its day. It must go. And the sooner the better.

## OUT OF THE DEPTHS.

Out of the midnight, rayless and cheerless,  
Into the morning's golden light;  
Out of the clutches of wrong and ruin,  
Into the arms of truth and right;  
Out of the ways that are ways of sorrow,  
Out of the paths that are paths of pain,  
Yea, out of the depths has a soul arisen,  
And "one that was lost is found again."

Lost in the sands of an awful desert,  
Lost in the regions of imps accursed,  
With bones of victims to mark his pathway,  
And burning lava to quench his thirst;  
Lost in the darkness, astray in the shadows;  
Father above, do we pray in vain?  
Hark! on the winds come gleeful tidings,  
Lo! he was lost, but is found again.

Found! and the sunlight of God's great mercy  
Dispels the shadows, and brings the morn;  
Found! and the hosts of the dear Redeemer  
Are shouting aloud o'er a soul new born—  
Plucked, like a brand, from the conflagration,  
Cleaned, like a garment, free from stain,  
Saved, pray God, for ever and ever;  
Lost for a season, but found again.

"Out of the depths" by the grace of heaven,  
Out of the depths of woe and shame,  
And he blots his name from the roll of drunkards,  
To carve it again on the heights of fame.  
"Wine is a mocker, and strong drink raging;"  
Glory to God, he has snapped the chain  
That bound him with fetters of steel and iron,  
And he that was lost is found again.

Down with the cup, though it gleam like rubies!  
Down with the glass, though it sparkle and shine!  
"It bites like a serpent and stings like an adder,"  
There is woe, and sorrow, and shame in wine.  
Keen though the sword be, and deadly its mission,  
Three times its number the wine cup has slain,  
God, send Thy grace unto those it has fettered—  
God grant the lost may be found again!

—Ella Wheeler Wilcox.

## IMPROVED PUBLIC SERVICES.

BY ROBERT STUART MAC ARTHUR, D.D.

Many Baptist churches are losing much of their influence for good because of the rudeness, crudeness and unscripturalness of their services in public worship. There are pastors who violate the canons of good taste by the manner in which they sit, or more strictly, sprawl in the pulpit. They distract attention by stepping down from the pulpit to whisper to persons in the pews. They often needlessly whisper to brethren occupying seats with them in the pulpit. The reverence due to public worship is often greatly lessened by ushers who carry notices and other messages to the pulpit after the public services have been commenced. Many worshipers are pitifully irreverent in whispering before services begin and sometimes during the services. Often there is a scramble for coats and hats during the singing of the closing hymn, and then a rush for the door the moment the benediction has been pronounced. Truly reverent congregations will remain in silent prayer for a few moments after the benediction has been pronounced and then silently pass out of God's house without noise or confusion. Many Baptist churches might well learn lessons of reverence in God's house by the example of worshipers in Episcopal and Roman churches. Baptists are driving away from

their own churches many of their thoughtful, tasteful and worshipful children who are grieved because of the crudeness and irreverence in many churches. We need a more stately, ornate, reverent and scriptural form of worship than is found in some churches. There are Baptist churches which are so ritualistic as to prefer their old, barren and unattractive services. These churches are pitifully ritualistic. What is the essence of ritualism? It is the undue devotion to prescribed forms in religion. The forms may be traditional in origin and even uncouth in character. The ritualism is not in the character of the form itself, but in the excessive devotion to the form. There are Baptist and Presbyterian churches which are—with this definition of ritualism—quite as ritualistic as any Anglican or Roman church. Baptists claim to follow the teachings of God's word as their only rule of faith and practice. Is it Baptist to make the example of certain Puritans instead of the New Testament our authority in public worship? These Puritans forbade us to use the Lord's Prayer in public services. They considered the chanting or the responsive reading of the Psalms as savoring of papacy or some other form of apostasy. Who has a right to add to the Baptist Confession of Faith an article which insists on the infallibility and inspiration of certain Puritans in all matters of public worship? These Puritans despised and persecuted Baptists. Why should Baptists now honor them as infallible guides in public worship? If anything is clear from the Bible, it is that the responsive reading or antiphonal chanting of the Psalms was the manner in which inspired writers originally used them in public worship. Our Lord himself said: "After this manner, therefore, pray ye." And he then gave us the model prayer. But some Baptists virtually say: "After this manner, therefore, pray ye not." We read that when the Lord's Supper was instituted the disciples sang a hymn and went out. This is equivalent to saying that they chanted a Psalm. Still there are Baptist brethren who would say that the chanting of a Psalm was ritualism of the most objectionable type. These brethren are willing that we should celebrate the birth of Washington, but not the birth of our Lord; that we should observe the anniversary of our country's independence, but not the anniversary of our Lord's resurrection. They are willing that we should make our own homes bright and beautiful, but they insist on worshipping God in barn-like structures, devoid of beauty and in a ceremony as cold, formal and funereal as they can make it.

Does anybody believe that we please God better by making his house and worship repellant than by making both cheerful and attractive? The best of everything belongs to God. He is a God of beauty "in earth and sky and sea." The flowers are his beautiful thoughts, the mountains are his majestic thoughts, and the stars are his brilliant thoughts. The temple of old was not too splendid to be his dwelling place. And as God claims the best of everything, so Baptists have a right to the best of everything in rendering him that worship. It has been said that the chief difference between Roman Catholics and Protestant Episcopalians is that the former are "papists" and the latter are "apists." I

neither accept nor contradict the remark. I simply quote it; but I know that Baptists are neither the one nor the other. We are older than either. We talk not so much of the early church as of the earliest church; we go back to the First Baptist Church in Jerusalem. All that is grand in the songs of Christendom is ours; all that is penitential in the historic Confessions and all that is binding in the noblest professions are ours. We repudiate the idea that any body of Christians—and certainly one of the smallest and most sectarian of the sects—has a monopoly of the historic creeds and Confessions. The sublime Gloria Patri, the lofty Gloria in Excelsis, the grand Te Deum—these are ours. We have a noble share in the glorious heritage of the Christian centuries. Some of the grandest hymns are ours in the fullest sense; and all the noblest songs of Christendom are ours to use and to enjoy. Let us claim our own; let us take it wherever we find it.

We repudiate the idea that Baptist is in any sense synonymous with "booristic"—if I may coin a word. We must sadly confess that occasionally there seems to be such a suggestion, and the saddest part of it is that there are otherwise intelligent Baptists who seem to admit and even to accept such a relationship. Are we willing to admit that it is more Baptist in country places to gossip on Sunday around the horse shed or block than to come reverently at once into the house of God? Are we willing to admit that it is more Baptist to gaze about the house of God on entering than to spend a few moments in silent prayer, either kneeling or with bowed head? Are we willing to admit that irreverence in manner is more Baptist than reverence? If so, then the time to repudiate what is Baptist has come. But we insist that all these noble qualities are inseparable from what is truly Baptist. If the self-constituted censors want boorishness, unfortunately it is not wanting. There are men among whom and places in which it is common enough; but we emphatically deny that it is either Baptist or scriptural.

In this connection we may be permitted to say that greater care in the administration of the ordinance of baptism ought to be taken. This ordinance is beautiful in itself; it is also profoundly significant in its religious symbolism, and it ought to be made as beautiful as possible in its administration. Often, unfortunately, it is administered so as to be unimpressive and occasionally distasteful. This ordinance was honored at our Lord's baptism by the audible or visible presence of each Person of the blessed Trinity—God the Father by an audible voice from heaven, God the Son in human form coming up out of the Jordan, and God the Spirit in the form of a dove. Who dares dishonor what God hath so honored? We dishonor the ordinance sometimes by making it the subject of frivolous remarks, and oftener by its unimpressive observance. Do not call the effort to make it beautiful and reverent unworthy of our thought. Let the construction of the baptistry and all the accessories of the ordinance be tasteful, beautiful and reverent. All that flowers, music and reverent propriety can do in this respect ought to be done. Were the ordinance not divine in its origin and beautiful in its symbolism our frequent careless administration of it might have led to its general neglect. Other denominations are often forced to observe it, for the people will not be satisfied with human substitutes for this divinely appointed and inherently beautiful ordinance. Let us honor its divine appointment by its reverent observance.

Thank God, the day has gone by when one is almost sure that the worst-looking and most ill-located church in a town is a Baptist church. In many towns the reverse is now true. We bid farewell, without a tear, to the old dry goods box meeting house. The best church in every town should be the Baptist church. God is the friend of beauty. There is no piety in ugliness. Without extra cost we may have houses which shall be models of archi-

tectural beauty and of church propriety. In the name of all that is beautiful, tasteful, aesthetic and worshipful, let us have a general, radical and universal reform in the old styles of Baptist ecclesiastical architecture. Indeed, this reform has already commenced. We give it glad welcome. Every church is the incarnation of the religious thought of those who worship within its walls. Let our thought be simple, scriptural, divine; and then let the structure in its appropriate architecture embody that thought to the glory of God and the advancement of his truth.

Many men become so accustomed to stately, dignified, significant and symbolic rituals in Masonic lodges and other fraternal bodies that in their judgment the services in many Baptist churches suffer severely by contrast. Why should we alienate stalwart men and our Baptist children by our devotion to an uncouth Puritanic ritualism? Why can we not kneel in public prayer as the Lord of God clearly teaches by precept and example. Why are we not scriptural as we pretend to be? Pastors and candidates wear robes on baptismal occasions. Is there anything sinful in the wearing of robes by pastors and choirs on other occasions?

This writer assisted in the preparation of "The People's Worship and Psalter," published by Siler, Burdette Co., Boston. It contains a form of public worship for morning and evening, with a general confession, all in the words of Holy Scripture. This service has been used for a number of years in the Calvary Church. Looking down the aisles of this church one sees Episcopal husbands seated by their Baptist wives. But for this service, the excellent music by the vested choir, probably these Baptist wives would be seated beside their Episcopal husbands in some Episcopal church. God speed the day when our Baptist churches in their forms of public service shall be as truly scriptural as we believe them to be in all the articles of their creed! God hasten the day when all our churches, pastors and people shall have sanctified common sense in their public services.

Calvary Church, New York.

#### RUSSELLISM REVIEWED.

BY A. J. HOLT, D.D.

#### No. V.—Eternal Punishment.

Russellism consists in a system of negation. There is very little of positive teaching in the entire plan submitted by Mr. Russell. Perhaps he has written more on the subject of eternal punishment than on any other subject. Tract after tract and page after page in *The Millennium Dawn* and in *Zion's Watch Tower* he devotes in a strenuous endeavor to disprove this doctrine. I have before me a special edition of *Zion's Watch Tower*, in which the editor devotes twenty-five double columns trying to prove that there is no hell. I have also before me a tract purporting to be "an answer to Robert Ingersoll's charges against Christianity" consisting of 32 quarto pages, in which Mr. Russell joins hands with the noted infidel in his attacks on this doctrine. Believers in the Bible have nothing to do in this contention but to watch Mr. Russell in his frantic attempts to explain away Scripture; to show how the Lord did not mean what he said, and to decide at last whether we will believe Mr. Russell or believe the Bible. Should Mr. Russell succeed in persuading any considerable number of people to believe as he believes, he only increases the number of those who cast discredit on the plain teachings of God's word. This is not a question of what we want to believe. Those who have violated the law object to its penalty. The wicked do not wish to believe in hell, for they know if they die hell will be their portion, if hell is; therefore they prefer to deceive themselves into believing that hell is not. There are also some weak sentimentalists who have very lame conceptions of the law of God, who object to the doctrine of eternal punishment, holding that it

is inconsistent with God's mercy and love. Such are the Universalists and some Russellites. These same people object to capital punishment on earth, and would abolish our entire penal system and flood the earth with unrestrained criminals who would very soon terrorize society, defy the governments and produce anarchy that would plunge the whole human race into a reign of terror.

Believers in the verity of the Holy Scriptures have long since decided their belief in the eternal salvation of the righteous in heaven and the equally eternal damnation of the wicked in hell. If there is one or more plain, unmistakable passages of the Scriptures that do absolutely so teach, then Christian people can rest their case and let the heathen rage and imagine a vain thing.

Mr. Russell writes pages upon pages discussing the origin of the word Gehenna, hades, sheol and tartarus; charges that hell is of heathen origin, but was foisted on the Christian system by the Catholics. He explains away the parables quite easily, as he says they never mean what they say. As he can so summarily deal with parables, the interpreters as many difficult passages as possible as parables, so that he can exercise latitude in their explanation. One had as well attempt to follow an ignis fatuus through the dismal swamp as to follow the self-illuminated delusions of Mr. Russell through the quagmire of endless unbelief.

I prefer to notice just a few of the positive passages of Scripture on this subject, and let Mr. Russell dance along with his Will o' the Wisp over his dismal swamp to his heart's content.

Matt. 25:31-46. Here our ever blessed Lord Jesus Christ depicts what will take place at the general judgment. Then all nations shall be gathered before him, as he sits on the throne of his glory surrounded by his holy angels. Then will come the great separation. "He shall separate them one from another"—mark you, Jesus Christ speaks. Let all the universe bow to his words. "He shall separate them one from another," Matt. 25:32. That may seem cruel, unreasonable, unrighteous, inconsistent with his love and mercy, but it will be done. The righteous he will place on his right and the wicked on his left. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"Then shall he also say to them on his left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels." Matt. 25:41.

This is plain. It cannot possibly be misunderstood by any one who believes in the divine authenticity of the word of God and the truthfulness of Jesus Christ our Lord.

Over against all of Mr. Russell's cunningly wrought arguments, his deft dealing with original terms, his historic allusions as to the heathen origin of eternal punishment, I place these irrefutable words spoken by the lips of One who could not lie. These two verses, together with the concluding verse of this chapter, settles the whole question just as completely as if there were not a single other passage in the entire word of God that gave any hint on the subject.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46.

I say with assurance that the doctrine of the eternal bliss of the righteous and the eternal grief of the wicked rest upon the same authority, and to destroy one would be to destroy the other. Therefore if Mr. Russell could by any possibility disprove the non-existence of hell the same argument would disprove the non-existence of heaven. If the eternal punishment of the wicked is a fabrication, the eternal joy of the righteous is a fable. And furthermore, if neither are true, then is Jesus Christ a false prophet and our Bible and our salvation is a myth.

This is the only passage that can be examined in the narrow limits of a single newspaper article.

I only add in conclusion that hell was never made

for man, but according to the above quoted passage, was "prepared for the devil and his angels." Our God willeth not the death of any, but has done everything conceivable to prevent man from making his home with the devil and his angels. Hell is an awful warning, an awful fate, an awful fact.

#### NOTES FROM JEFFERSON CITY.

It was our pleasure to hear from the pastor, Bro. Deere, on Sunday, the second in a series of sermons on the Lord's Prayer. Text, "Our Father which art in heaven." Two general heads: 1. Our Father which art in heaven. 2. The heaven where our Father dwells. Under the first head two fallacies were stated and refuted: (1) That God is somewhere on the outtrim of the universe, having created all things and given laws, then taking no more interest in his universe except as a spectator. The universe is a clock wound up once and forever. It is running in accordance with the impress and compress of original law. God is a spectator, but his work and laws need no repairs or mending. He read a very interesting letter from his brother-in-law which, said the preacher, is an illustration of much popular deistic sentiment. It is a popular fallacy that God is far away and unconcerned about the lives and interests of humanity, even the lives and interests of those who profess to be his children. The said brother-in-law lost his sweet child, but thought God had naught to do with its death; that such a thought was horrible to him. Bro. Deere rightly infers that if God is only a spectator in our sorrows, he has no comfort for us. He is indifferent in all that most deeply and vitally affects us. Our Father is a present one, doing in us and for us at all times that which is wisest and best. Second fallacy (2) that God is alike the Father of all men. This the Scriptures most plainly show to be false. There is a sense in which he is the Father of all men, but not in the same sense. The prodigal son is a son, but a lost son. Every son of man is a son of God, but unless he believes he is not a saved child of God. God was the Father of the beloved John. Was he also the Father of the traitor, Judas Iscariot? The pastor "broke new dirt" in his argument for the partial fatherhood of God. "Our," said he, "does not include Jesus in the prayer under discussion. Only the disciples are meant. So as there is a higher sense and a different sense in which Jesus is God's child, to that of the believer, how much more the Christian a child rather than the unbeliever! The commonly received opinion is that Jesus is the firstborn among many brethren, and that in one important sense he could say, "Our Father" including himself. We simply call attention to the newness of the argument.

The preacher was very graphic at this point, emphasizing the question, could he divide his hearers into two classes, who of the congregation could say, "Our Father, God?" How many would have to say, "Our father, the devil?"

Under the second head "the heaven where the Father dwells," the preacher spoke of views of heaven from different standpoints. To the philosopher heaven would be a place to solve mysteries; to the poet a place to enjoy the harmony of souls rapt in the most exquisite spiritual feeling; to those racked by pain, the easy chair of the soul's immortality, etc. The idea of heaven as a home was the closing thought. Home is not brick and mortar, magnificent architectural structure, whose walls are hung with beautiful paintings, but a place where there is the living voice, the thrill of loving ties and sympathies, aims and hopes; the unbroken association of kindred born and spirits cemented by the purest affection. It is no more home when there is the sigh:

O for the sound of the voice that is still,  
The touch of a vanished hand.

Heaven is not gates of pearl and streets of gold, but association "in the forever" with the Father, Son and Spirit, and all those we love.

The sermon was highly complimented because it touched many hearts and inspired to better living. The pastor fully sustained, if he did not surpass, himself in his own practical way of teaching the people.

Carson and Newman.—We have letters about coming to Carson and Newman. It is a little singular what ideas some people have about persons and institutions. A few seem to think that the smallpox and the resignation of Prof. Henderson together have already put the college in its winding sheet, and that there may be a few at the opening to witness the mournful obsequies soon to follow. Now there are just two reasons at least why such lugubrious thought and such pessimistic forecast is a mere fancy:

1. The smallpox itself is dead here and has been decently buried. There is not a case on top side of earth in this "neck of the woods." The fact is, nobody has been seriously hurt, but several of the uninitiated were scared into a panic. It is our purpose to have something contagious around when the students pour in, as they will, but this something will not be smallpox or anything harmful.

2. I am sure it is a source of grief to Prof. Henderson for any one to think he ever carried Carson and Newman around in his vest pocket, and that when he leaves, all that is valuable of the institution he will carry away with him. Would it be anything to the credit of the college or Board of Trustees or to Prof. Henderson himself, if the professor himself is the institution, that it is a portable something; that it all depends on one man? That the president in all these years of hard and unrelenting labor and sacrifice has done nothing of permanence; that he left a soap bubble to burst so soon as a gale from Virginia should sweep him into her bosom? Carson and Newman is here to stay, and no man has done more to make it stay than the retiring president. Prof. Henderson leaves the institution on a rising tide which he himself unscarred and most highly honored enters upon a field that badly needs him. We wish the Virginia Institute the greatest success. The Board of Trustees of that institution are to be commended for their good sense. Prof. Henderson works efficiently anywhere that he works at all. And there is a work to be done for that institution which requires just such stuff as Henderson is made of to make it go.

Carson and Newman has been going (a few years intervening, 1861-5) since 1851. At no time in its history did it close so strong as on the 8th of last May. We believe in God and in providence. Carson and Newman is one of the predestinated means of saving East Tennessee for God and reaching the hand of salvation to the thousands yet unborn. It has never gone back, but has added to its prestige and power new forces every year. Why now should any be faint-hearted or discouraged? Will God forsake the institution at this time? Moses played his part in the drama of Israel's life, went up on Pisgah, saw the promised land, then died, and God gave him a decent burial. But Joshua immediately succeeded. Now Joshua was "no small potato and few in a hill." God had a great work for this captain of the Lord's host to do, and he did it faithfully, magnificently. And so, whether God calls a great leader to another field or to rest from his labors, he has a capable man for the place vacated, not to fill anybody else's place, but his own place under new and changed conditions. Colleges have not only crises, but new epochs and eras.

We have no fears that the present president, with the assistance of the Board of Trustees and a loyal faculty and constituency, will move the fortunes of the institution right on and up. There is no earthly reason why we should not open the last Tuesday in August proximo with a larger attendance than ever. So far as we know, the college, June, 1904, will graduate one of the largest and most scholarly classes in its history.

Jefferson City, Tenn., July 6th.

S. E. Jones.

#### VICTORY THROUGH FAITH.

BY REV. O. C. PEYTON.

"This is the victory that overcometh the world, even our faith." Faith is what? Hear the apostle again: "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" What is it to overcome the world? It is to understand the moral laws of the universe and to so adjust ourselves to them that we derive from them the blessedness which they were ordained to bestow. In such adjustment a man must first overcome himself. This is the most difficult task. Man's appetites are imperious and unreasoning. He is supremely selfish. The first essential is to dethrone self. "Greater is he that ruleth his own spirit than he that taketh a city." It is no easy task to overcome the habit of drink or to break away from profanity. Such temptations never assailed me, but I know how masterful they are in others. Men never know the strength of these and other sordid passions until they strive to break away from them. Deceptive words, tricky actions, love of money and kindred evil propensities get strong hold on corrupt hearts. How to master these sordid elements of the nature and become monarch of your own ungodly thoughts and passions and silence every voice of temptation that comes to you from the world at war with truth and virtue is the mighty problem which confronts you. Even when through grace you have the victory over your grosser passions you will find artful, cunning Satan ruling you in other ways. Sins of the spirit, disposition and temper are often more hurtful in external influence than the baser sort. Blundering zeal without knowledge leads to unmeasured evil. Victory over self makes one kindly considerate of the feelings of others. The noblest product of grace is a refined gentleman or a gentlewoman. To meet the deepest needs of our nature we must have the power of the divine Christ. He is the rightful sovereign of the heart. Get men to believe that and they will be sober, chaste, and upright. Get this world to believe that and "holiness unto the Lord" will be written on everything in commerce, science, philosophy, literature, politics and in domestic and individual life.

Believe that yourself and enthrone Jesus in your heart and your life will be serene, beautiful and strong. Your influence will be potent through inward worth and not dependent on the accidents of external conditions. "The Christian is the highest style of man," and he only is the true Christian who conquers not merely sordid passions, but his temper and spirit. This is the highest victory of faith.

Dalton, Ga.

#### ROCKEFELLER AND GIVING.

Dear Bro. Folk—In your issue of June 21st relative to Mr. Rockefeller's giving, you quote me as saying that "Mr. Rockefeller had said that when he came to be worth a billion he would then begin giving away his money on a large scale and would make Andrew Carnegie ashamed of himself." I write to say that I must believe you did not quite catch my statement. I must not have made myself quite clear in that conversation. I remember the conversation relative to Mr. Rockefeller. But about the most definite thing I can say on that subject is this: "Mr. Rockefeller has many friends who believe in his great purposes, and who believe that when he comes to be worth a billion dollars he will give as no man in the world has ever given." Then added: I "shall not be surprised to see his gifts far exceed Mr. Carnegie's."

I write this because any paragraph about Mr. Rockefeller is apt to be widely quoted, and would not for all his money put him in a wrong light either as to giving much or little. But, financially, God has entrusted him with a larger stewardship than any man who ever lived in this world. And the world looks on with interest to see how he will administer the stewardship.

Lynchburg, Va.

W. L. Pickard.

## THE HEPPNER FLOOD.

Dear Brother Folk—I have a letter reminding me that I should write the Baptist and Reflector an account of the recent flood in Heppner. Some of my friends in the dear old State had likewise requested it, but I have had so much to do since that awful afternoon in June that I have delayed until now.

We were away from home, fortunately, when the disaster occurred. In eleven hours from the time we heard the news we were upon the scene of desolation and death. Bro. Flowers and three other Baptist preachers were soon upon the scene to render assistance wherever needed.

To understand the reasons of such a great flood the reader must understand that Heppner is located in a deep canyon on a spring creek. It is five miles from the town to the top of the hill on the wagon road and about twenty-five miles to the source of the creek in the mountains. The hills are steep. There are three other canyons coming into the creek in the upper part of town. The main part of the cloudburst was up one of these smaller canyons reaching ten miles away. There were torrents of water, mud and hail coming down each canyon, but fortunately into all at the same time. There was a small rise in the creek which ought to have been a warning to the people, but was not, it seems. Then came the great deluge. After it, two other smaller torrents. This great torrent carried much mud, hail and rubbish with it, rising to a height of 15.50 feet, sweeping everything before it. Trees were twisted up and rocks moved away as though they were playthings. Not a house was left in the sweep. The best houses were located along the creek, as there is where the wealthy people of the town lived. Houses were smashed and turned over and were mixed with barns and buggies. Here and there a man or woman could be seen clinging to a drift. But few who were in the flood escaped to tell the awful story of the loss of their loved ones. Many saw the water rising rapidly and ran out to see it in time to run for their lives. However, many knew nothing of it until their houses crashed or moved away. Had it been dark perhaps not a life would have been saved, and that means that fully one-half of our citizen would have perished. The loss by death is perhaps a little over two hundred as counted now. About one hundred and ninety have been found and buried. The loss in residences is more than one-half of the town, and the loss to the business part of the town is probably one-fourth.

The loss to the churches of the town was the destruction of the Episcopal church edifice and a great injury to the parsonage of the M. E. Church, North. Our property loss is comparatively light. Our basement and furnace was filled with mud and water and will have to be replaced with new fixtures, but this we intended to do any way. My cellar was also filled with water and the yard fence torn down.

The greatest loss comes to the churches in the death of the members and the loss of their property. The Catholics lost several members, among them the depot agent and his wife. The Episcopalians lost eleven members. The M. E. Church, North, lost six members and are financially badly hurt. The M. E. Church, South, lost seven members and are somewhat crippled financially. The Campbellite church lost nine members, some of whom were prominent people in the town. The Baptists lost not a single member, thank the Lord. But, sad to say, we lost about one-third of our Sunday-school children and were ruined financially. One of my deacons lost everything, and left here for his people in the East with borrowed clothes on. I believe, too, that the owner finally gave the clothes to the brother. When he left here he thought he might go to a soldiers' home in one of the Eastern States. Another of my deacons lost, it is estimated, about \$25,000, or almost all that he had. He once lived in the finest mansion in the beautiful city of Heppner, and he now lives in a tent. He and his wife are old and can never hope to overcome this loss. My church treasurer has only some residence property left and it is under mortgage. He was heavily in debt when the flood came. He lost all of his undertaking business and the rest of his goods were badly damaged, so much so that he is ruined. Some of the other members lost their children and all of their effects.

My personal loss is light and has been replaced by a lodge to which I belong. But my support is cut short, and but for the voluntary contributions sent us by friends we would have to pull up and move, and this I would regard as a great calamity just now. Many letters of sympathy have come to us and some of them were accompanied by substantial evidence of their sincerity. I have not made any appeal to my brethren over this State and will not, as my brethren here in the States of Washington and Oregon are very thoughtful of us and are contributing very liberally any way.

I thank you, Brother Editor, very much for your kindness, and shall never be able to do enough to show my appreciation of such kindnesses.

Heppner is a modern Sodom. The saloon forces dominate the town beyond anything I have ever seen in my native State. Christianity is hated and Christians ridiculed. I wish I had space to describe the wickedness of our town. I am hopeful, however, for the future. The people are beginning to think.

J. W. Mount.

Heppner, Oregon.

## ITEMS FROM MISSOURI.

There is always something doing among the Baptist hosts of this great State. Our latest and most notable achievement was the capturing of the great souled McConnell by Calvary Church, Kansas City. This is truly a great feat. This beloved and greatly used man of God is to be all our own. In the providence of God it is a great man coming to a great church with a great future. Our sympathy goes out to the Home Board while we congratulate McConnell, Calvary Church and all the State of Missouri.

The First Church of St. Joseph is also looking for a man to succeed the beloved Cook, and some State, perhaps Tennessee, may be called to give to Missouri one of her most gifted pastors. The First Church has a truly great plant, is a field of the first magnitude and a goodly number of the choice spirits of the kingdom are to be found in her membership. Dr. Cook, the retiring pastor, has done a splendid work and happy the man that succeeds him.

West Port Church, Kansas City, from which Dr. J. S. Kirtley recently went to Elgin, Ill., is also a field of great possibilities and they are looking for the right man.

Lafayette Park Church, St. Louis, from whose pastorate Rev. T. C. Carleton is retiring after some eight years of most successful work also offers a great opportunity to the right man. It is the only Baptist Church in that part of the city and is surrounded by a population of more than 50,000. Here is a field large enough for the best and greatest of men.

When Dr. J. E. Cook finally consented to accept the persistent call to the treasurership of William Jewell College, that institution claimed as its own one of the wisest and best men in the State. President Green knew the place and the man, and without him he refused to be satisfied. The fact is, the term treasurer does not adequately express the place he is to fill. He is all that term implies and much more. He will win his way and grow upon the denomination. A more helpful, wise and optimistic spirit I have never been associated with.

Missourians do not want it to be forgotten that they are coming to Nashville next May to capture the Convention for 1904. Let your Texas readers especially bear this truth in mind. Missouri will help them for 1905. As for T. T. Eaton and his Walnut-street saints, who want to exhibit to the Convention their magnificent temple of worship, they can wait. Kansas City, seconded by all Missouri, will give the Convention a welcome typical of the great West.

When the wise, far-seeing and aggressive Frost came over into Missouri and laid hands on Rev. R. M. Inlow for field secretary of the Sunday-school Board west of the Mississippi, he captured one of our wisest, most consecrated and useful men. He makes friends and draws patronage to the Board and is an all-round aggressive, up-to-date Sunday-school man. However, some of our leading pulpits are winking at him as to the pastorate, and if they can he will be drawn back into the pastorate.

Pastor W. J. Williamson of the Third Church, St.

Louis, whose Convention sermon at Savannah, Ga., was so much enjoyed, is doing a truly phenomenal work. His people are compelled to enlarge to make room for the multitudes that press to hear him tell with pathos and power the old, old story of Jesus and his love.

Patee Park Church, St. Joseph, Mo., of which your scribe has the honor to be pastor, after years of struggle and burden bearing, on the first of last April paid off the last dollar of her heavy mortgage and is now repairing and beautifying her house of worship at a cost of more than \$2,000. This done and she will have one of the best houses in the State.

Dr. J. J. Porter is doing a great work at Joplin. He found upon going to Joplin a year ago a people burdened and crushed with debt. Things, however, are brightening, and ere this is in print it is to be hoped that the debt shall have been provided for. He is preaching to the multitudes and exerting a great influence for Christ throughout the city.

Rev. H. E. Truex, well known and beloved in Tennessee, is doing a fine work as pastor at Mexico, one of our best county seat towns and the home of the justly famed Hardin College.

St. Joseph, Mo.

M. P. Hunt.

## CHANGE OF DATE.

By the direction of the Baptist State Mission Board, it is my duty to announce that the meeting of the Tennessee Baptist State Convention has been changed from the regular time, Wednesday, Oct. 14, 1903, to Wednesday, Oct. 28, 1903, at Murfreesboro. The request for the change comes from the Baptist brethren of Murfreesboro, and the reason for the change is based upon the following resolution adopted by the Murfreesboro Baptist Church through its deacons:

"Whereas, the Methodist Conference is to meet in our town on the week previous to the meeting of the Convention next October; therefore

"Resolved, That we, the deacons of the Murfreesboro Baptist Church, recommend that we, as a church, request the State Mission Board to postpone, if possible, the meeting of the Convention."

While the Constitution provides a specified date for the meeting of the Convention, and while there is no specific authority vested in the State Mission Board to change the date, yet since the necessity arose to make the change and the matter was referred to the Board as the only possible body which might act in the emergency, we deemed it our duty so to act, trusting to the favorable acceptance of our action by the Baptist brotherhood of the State.

It may be necessary for the information of the brethren to state that when the Convention voted to meet at Murfreesboro in October, 1903, it was not known by the Murfreesboro Baptists that the Methodist Conference would meet on the week previous to the time set for our Convention, and so far as I can learn it was not contemplated by the Methodists themselves. The conflict of the two meetings was an unforeseen emergency which necessitates a change of place or change of time, and as the Murfreesboro brethren still desired the Convention it was deemed best by the Board, for this and other considerations, to change the time.

Geo. A. Lofton,

President State Mission Board.

## THE DIAZ MATTER.

The Committee on Publication touching the work in Cuba met at the appointed time and place. The chairman laid before the committee the correspondence with Dr. T. T. Eaton, Mr. E. W. Stephens and Dr. R. H. Marsh, from which it appears that neither of them would be present or consent to serve. The latter two put their declination on the ground of the declination of Dr. Eaton. Repeated effort has been made to induce Dr. Eaton to serve, but without effect. The chairman also stated that Dr. Diaz had not appeared.

Dr. Landrum stated that as it did not seem proper for those present to proceed with the work without the aid of any or either of the three brethren above named, he would move to adjourn, subject to call of the chairman, with the understanding that the chairman meanwhile prepare and lay before the committee suitable statement setting forth the situation. The motion prevailed and the committee adjourned.

Atlanta, Ga.

George Hillyer, Ch'n.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

First Church—Pastor preached on "The Heart Immortal"

Central—Pastor preached on "God's Final Plaudit"

Edgefield—Pastor preached on "Vital Points in Current Christian Life."

Third—Dr. Phillips preached at night on "The Ideal Home."

Seventh—Pastor preached on "True Friendship to Christ" and "Feeding on the Wind."

North Edgefield—Pastor preached on "Rewards for Service" and "The Weeping Savior." One received for baptism and one baptized. Pastor away in a meeting this week.

Howell Memorial—Pastor preached on "The Divine Presence Essential to Success."

Mill Creek—Pastor preached on "Truth as it is in Jesus" and "The Parable of the Sower."

Lockeland Mission—Bro. Gupton preached on "The Wonderful Christ" and preached at Crittenden Home at 3 p. m. on "The Blessedness of Forgiveness."

Brethren Folk, Golden and H. Whitefield were present at the Conference. Bro. Beale reported a meeting at Smyrna.

#### Chattanooga.

First Church—Dr. W. M. Vines of Asheville, N. C., preached two excellent sermons, the morning text being "All things work together for good," and the evening theme was "What is Success?" The congregations were good. 229 in S. S. Dr. Vines preaches again next Sunday.

Second—Excellent day. Pastor Waller preached on "The Lost Art of Prayer" and "Parents and their Children." Large congregations. Two approved for baptism. Deep interest among the unsaved.

Avondale—Rev. Poe preached in the evening on "Seeking a City." Good congregations and S. S.

East Chattanooga—Pastor Bryden preached in the morning on "His trip to the B. Y. P. U. Convention and what he saw." In the evening, "The Convention and what he heard." Splendid services. Good S. S.

#### Knoxville.

First Church—Pastor Egerton preached on "Christ the Only Hope" and "Reality in Religion." 328 in S. S.

Third Creek—Pastor Dance preached on Jno. 17:15. 91 in S. S.

Bell Avenue—Pastor Maples preached on "Building a Christian" and "The Law of Moral Transformation." One addition by letter. 140 in S. S.

Centennial—Pastor Snow preached on "The New and Living Way" and "Report of B. Y. P. U. at Atlanta." One approved for baptism. 297 in S. S.

Central of Bearden—Pastor Baxter preached on "A Servant of God off the Post of Duty" and "God's Challenge to Israel." 67 in S. S.

Maryville—Pastor Cate preached on "Christian Consideration and Provocation." Two additions by letter. Good S. S.

Second—Rev. J. F. Chumley supplied. Subjects, "Spiritual Power" and "The Supremacy of Christ." Bro. Chumley is pastor at Grafton, W. Va.

Oakwood—Bro. Crow preached on "A Vision of God." 98 in S. S.

We had a good time here yesterday. I preached morning and night to good congregations. Good Sunday-school. Appointed a protracted meeting for the third Sunday in August.

Antioch, Tenn.

A. J. Brandon.

Delegates and visitors to Concord Association will be met with conveyance at Murfreesboro on Thursday evening, July 30th, and Friday morning, July 31st. As the Association wishes to organize Thursday night, will delegates please try to be on hand at that time? We expect especially brethren from

churches that constituted part of our Association to be with us, and all others who will come.

S. G. Shepard, Pastor.

I have just returned from Southwest Missouri, where I was called by the serious illness of my father, who is now more than eighty years old. I left him greatly improved. He is a staunch Baptist. He has four children, all of whom are active members of the Baptist church. Three of them are boys, all Baptist preachers, the younger one graduating in college last spring.

G. W. Sherman.

Nashville, Tenn.

Pastor Nunnery being absent, Rev. C. A. Deloach baptized two members into the Royal-street church last Sunday evening. One of them was his wife. I am sure that nothing could have done him more good than to see his own helpmate being saved and coming out to serve the Lord. The baptizing took place in Forked Deer River, near the city. Our church continues to grow. We are struggling hard. Pray for us.

A Member.

Jackson, Tenn.

Our work is building up in Eastern Oregon. At our Association, which met last week, our churches had good reports—about 200 additions in the year, two new buildings erected and much work done in every way. At the Association I took up a collection for missions and raised \$550. It was a great meeting. The Association elected me as its moderator. During the last five months there have been 119 people to unite with the churches in my meetings. God bless you.

Earle D. Sims.

Baker City, Oregon.

We are beginning an educational campaign, and know of no agency more helpful than the Baptist and Reflector. Our indebtedness to you is incalculable. An editor is one of the leading and largest factors in the world for good or evil. I am proud to say that the Baptist and Reflector stands for all that is good and noble and pure, and dynamites everything that is false and foul. I think the outlook for the college is fine. His blessings continue with you.

S. E. Jones.

Jefferson City, Tenn.

I am with Pastor Crowder at this place in a great revival. Truly the Lord has been good to me in leading me into pleasant places in his work. I find many good people here and an unselfish ministry. I am engaged for eight weeks' revival work and have had to decline other calls. I feel like crying out in the language of the Psalmist, "I love the Lord because he hath heard my voice and my supplication; therefore will I call upon him as long as I live." Brethren of Tennessee, pray for me to be used of the Lord in the salvation of many souls.

Pilot Grove, Texas.

T. A. Payne.

I am going to Jonesboro, Tenn., having accepted unlimited and unanimous call. I am longing to be useful in all that upper East Tennessee country. I want to use my missionary map of the world and my "Why I am a Missionary" address. If you desire, I may send you regularly "Upper East Tennessee Items." My experience in Dalton has been strange and painful—a shock—but hope it will be a means of grace to me. We leave here (D. V.) Tuesday next and I go to Jonesboro in surrey by easy stages. Count on me to help you all I can in your work.

O. C. Peyton.

I preached to a good Saturday crowd on Saturday afternoon at Shop Springs, Sunday morning at 10 o'clock I had the pleasure of marrying Mr. R. A. Norman and Miss Vera Davis. The marriage occurred at the residence of Bro. Henry Davis. Both of these are well known here and the future looks pleasant. May God bless them. After the wedding I drove to Shop Springs and preached to a fine congregation. The Lord was surely with us and we all feel better after our service. I start to Luckey, Tenn., to help Bro. A. J. Brien in a meeting, accompanied by Bro. W. C. Ashworth of Henderson's X Roads, known as a good singer. He is with me to lead the singing, and you know good singing is half the meeting. May God bless our meeting.

Watertown, Tenn.

J. H. Oakley.

Good day at Lexington Sunday. A splendid audience in the morning and evident tokens of spiritual interest. I preached Sunday at 8 o'clock in the ball room at Hinson Springs, the famous summer resort, in six feet of a billiard table, to the most courteous, respectful, and apparently appreciative listeners I ever had. Many thought much good was done. At night the audience filled the seating capacity of our church. We hope to have a revival in August. Our aggressive mission committee is doing effective work.

Fleetwood Ball.

Paris, Tenn.

It is a joy to me to be in Tennessee and to identify myself once more with the work of our denomination in my native State. The people of Jackson, and especially the members of the First Baptist Church, have given the new pastor and his family a cordial welcome and we are happy in the new relations. The congregations have been uniformly large and the spirit of our people is delightful. We have had no extra meetings, but there is a gratifying degree of spiritual interest manifest in all the services. On four Wednesday evenings there have been baptisms, and in all about twenty additions to the church, with others soon to follow. Among these new members are some choice people and successful workers. The Southwestern Baptist University had a brilliant commencement. Last year was one of the best in the history of the University, and we are hoping for better things next year. With the present faculty and equipment there ought to be five hundred students in this University. My prayer is that we may have them.

Jackson, Tenn.

Granville S. Williams.

#### ALABAMA ITEMS.

We recently had a good meeting in our church, resulting in fifteen accessions, nine by experience and six by letter. Dr. John F. Purser of the West End Church, Atlanta, Ga., preached for us.

Our church sustained a serious loss a few days ago. Two of our members were killed in a railroad accident at one of our depots. One was Miss Jeannette Joiner and the daughter of one of our deacons, the other was another deacon, the scholarly and eloquent Joseph B. Graham, known and loved all over the State. He was not only one of the most useful members our church ever had, but one of the most useful and prominent laymen in the State. He was connected with our denominational work as deacon, as moderator, as trustee, as a member of the State Mission Board, etc. He was a lawyer of great distinction and a broader field of usefulness seemed to be opening day by day. He was especially interested in the cause of education, having taught for a number of years, and at the time of his death was Alabama field agent of the Southern Education Board.

Our State Convention meets at Troy July 22nd. Come down and be with us. T. M. Callaway. Talladega, Ala.

#### VIRGINIA INSTITUTE.

Yesterday was my first Sunday in Bristol. Despite the continued rain, the excessive heat and the absence of a number of the members from the city, the attendance both at Sunday-school and church was good. I enjoyed Dr. Hening very much. I was entertained, instructed, edified. His sermons contain pathos, thought, and spiritual power. He understands how to draw and hold a summer congregation, making his sermons so compact that he delivers them in twenty minutes.

I had the privilege on the evening of the 10th of hearing W. Powell Hale in a recital of miscellaneous selections abounding in wit, humor, pathos, comedy, tragedy, etc. I have heard no impersonator or reader that I enjoy more.

The friends of the Institute are much elated over the prospects of securing soon a street car line to the front gate of our grounds.

The city has just appropriated \$20,000 to the improvement of the water works on the Virginia side. When completed this will give the Institute a service equal to the best.

Misses Hattie and Allie Crozier of Palestine, Texas, arrived last week to take a course in music under our director, Prof. Schimmel.

J. T. Henderson.

Bristol, Va. Tenn., July 13th.

## 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.

If you want a letter from a frontier missionary, write to Miss Lucy Cunningham, 1615 N. Vine Street, Nashville, Tenn.

It is encouraging to note that Tennessee stands ahead of all the States in its contributions to Foreign Missions for the first month after the Southern Baptist Convention. How grateful we would be if this record could be kept up during the year. We are able to do it, but will we?

Tennessee is second only to Virginia in the amount of the contributions made by the children to Home and Foreign Missions for the Convention year that has just closed.

State Mission Week.—Under the direction of the State Board, the Woman's Missionary Union of Tennessee will ask all the missionary societies and bands to set apart one week in September for special study and prayer for State Missions, with a free will offering to this cause. A special program for each day's meeting is being prepared, containing many new and interesting facts in regard to our State work. These will be issued as soon as possible, and will be sent, free of charge, to any society or church that will use them. It is earnestly hoped that this week of prayer for State Missions will prove a great blessing and help to this much needed work.

During this last month our secretary has sent out 1,399 leaflets, 3,774 mission prayer cards, and 273 copies of the Recommendations of the Boards to Woman's Missionary Union.

Expense Fund.—From the following statement of our Corresponding Secretary it will be seen that our expense fund is lagging behind:

Received during the month of June—Nashville First Church W. M. S., 50c.; Central, 50c.; Immanuel, \$2; Howell Memorial, 25c.; Seventh, 25c.; Third, 25c.; Whiteville, 10c. Total received, \$3.85. On hand June 1st, \$5.80. Total on hand, \$9.65.

Expended during the month—Postage of the treasurer, \$5; postage of the president, \$1; mimeograph paper, 90c.; mailing of annual literature, \$6.15; letter postage, 65; additional packages, 48c. Total expended, \$14.18. Indebtedness, \$5.21.

Let us neither neglect nor forget to keep up this part of our work, as without it the work must stop.

The Visit of Miss Armstrong to Tennessee.—It is with pleasure that we announce the presence in Tennessee of Miss Annie Armstrong, the Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention. We wish she could give our State more time, but as we are but one in many, she limits her stay with us to seventeen days. She has already been to a number of places, including Winchester, Tullahoma, Murfreesboro, Mill Creek, Nashville, Humboldt and Brownsville. After the meeting of the Big Hatchie Association, which she is now attending, she will visit the following places and will speak each afternoon to the women: Friday, July 24th, at Stanton; Saturday and Sunday, July 25, 26th, at Memphis; Monday, July 27th, at Whiteville; Tuesday, July 28th, at Jackson; Thursday, July 30th, at Ripley; Friday, July 31st, at Dyersburg. Our State Corresponding Secretary is traveling with her. We earnestly hope that all who are within reach of any of these meetings will take advantage of the opportunity and attend.

The season for sending boxes to the missionaries on the frontier has arrived. Already our treasurer is at work placing in the hands of the societies letters that give the needed information about the family of the missionary. Boxes are being prepared now by the societies at Sweetwater, Columbia, Germantown, Santa Fe, Third Church and First Church, Knoxville, Newport and Harriman. Our box work was unusually successful last year, giving relief in many cases where other help was not available.

Mrs. W. C. Golden.

There are few persons interested in the organization and growth of the Tennessee W. M. U. who have not learned to admire and love the editor of the woman's department in the Baptist and Reflector. The initials,

S. E. S. S. used by Miss Shankland when writing for publication are familiar, also to youthful readers of Baptist periodicals, whose Christian characters she has ever sought to deepen. It was, however, as the ministering, loving daughter of an aged, saintly mother that Miss Shankland was most affectionately known. When one day recently the mother's face grew strangely pale and cold, when the bright, lovelit eyes closed and friends gathered about the hushed room and tenderly laid fragrant flowers above the stilled heart, then the faithful daughter knew that her vigil was ended, and that beyond the grief-filled present stretched a future wherein lay new paths for her feet. Leaning trustingly upon Him who had always been her strength, she felt that His hand pointed her away from familiar scenes and accustomed service to other and distant fields of usefulness. The loss of so trustworthy a servant to the Tennessee W. M. U. is one that must be keenly recognized and with the shock of the news of departure may be felt a momentary pang of discouragement. It is natural. Let us remember, however, that our God is the Lord of the universe. His cause is invincible and our service a small part (but yet a part) of the "stupendous whole." As children of God we may rise above the "natural thing" and show ourselves spiritual by making stepping stones of seeming barriers. Let us draw nearer together in the bond of unity that the Healer may pour the oil of His matchless love into the sundered part. Consider this parting message of Mrs. Shankland to her friends of the W. M. U.: "May the spirit of Christian love abide with them richly." Now, dear sisters, can we better honor Him who is the author of perfect love than by freely partaking of it? Can we render any higher tribute to her who wrought worthily as His servant than by cherishing her prayer?

M. B. W.

#### From a Colporter.

I have been at work during the month of June as colporter in the Tennessee Association, and have been enjoying the work very much. This is the first work of the kind I have done, and it is a fine experience for me. I have visited quite a number of churches and find that they are doing some good work, but still there is a great work to be done.

Sunday I attended a children's day service at Rocky Hill Church. I don't think I have ever attended an exercise of the kind that I enjoyed more than that one. The program was excellent and every one did their part well. The pastor, Bro. A. C. Hutson, made a very enthusiastic address on "Christian Work in Youth." After the program was finished a collection was taken for missions which amounted to \$11.00. I wish that every Sunday-school might do as well. A great deal of money could be raised in this way.

Since I have been at work I have found about fifteen homes without a

copy of the word of God. This is a sad state of affairs, nevertheless it is true. I try to supply all these homes with Bibles, and hope that they may read them and be profited thereby.

Last week I was in a community where there was a lady 50 years of age and had never been to church in her life. This seems almost unreasonable, but it is true, and shows how indifferent some people are. Last week I also found the oldest Baptist in Knox County, and I expect the oldest in Tennessee. He is 97 years old. This is old Bro. Holloway. He is very feeble now.

I always hail with delight the coming of the Baptist and Reflector. I wish that I could get the paper in every Baptist home.

Brethren of Tennessee, remember the colporter in your prayers. We hope to do some good for the Master's cause.

B. W. Dickson, Colporter.

Knoxville, Tenn., June 29th.

#### Orphans' Home Notes.

During the quarter which closed July 1st we received into the Home 14 children and sent out 11, leaving 33 in the Home. Last year during the entire year 22 were received and 15 sent out. From these figures it appears that during this one quarter we have accomplished, practically, as much as we did all last year. We are in a position to care for many more children than we have been able to find. The Home is better equipped now than ever before. Our new matron is proving to be satisfactory in every way.

Let us make two suggestions. During the past two months our receipts have not been as large as our needs. Had it not been that we had accumulated a little fund we would have been sorely pressed. We hope that the churches and Associations will rally to our support during these summer months. These orphan children must be fed and clothed. They are the wards of Tennessee Baptists. We trust that the churches will come to our help at this present time. The other suggestion is that our friends over the State look about them for orphan children who need the benefits of our Home. We venture to assert that there is hardly a community in the State without a child which should be in our Home, and if our friends would be more careful in searching out these needy children the Home would soon be full to overflowing. Is there in your community a child in hunger because of your failure to report it to us? Unless we are advised about these children we cannot get hold of them. Write to the secretary about any orphan of whom you know.

T. B. Ray, Sec'y.

Nashville, Tenn.

#### Harriman Notes.

I began work as missionary of Big Emory Association Feb. 1, 1903. My field of work is in Cumberland County, along the line of the T. C. R. R. This certainly is a destitute field. There is a great stretch of country

with many people and but few churches and Sunday-schools. It is rich in mineral resources, coal and iron and timber in abundance. It is worthy to be held by the Missionary Baptists. The Presbyterians with other Pedobaptists are putting forth strong efforts to take the field. I occupy, at Crossville, Danville, Grassy Cove, Meridian and Fair View. I have organized three Sunday-schools and one church since Feb. 1st.

Sunday, June 21st, was a good day for us at Grassy Cove. Large and attentive audience. The Lord's Supper was observed. A good collection for State Missions was taken. The Sunday-school observed children's day. A good collection was taken for the Bible Fund.

I organized a Baptist church at Daysville with ten members the first Sunday in May, also a Sunday-school with forty pupils. The work there is moving on nicely. We have a very good house of worship, built from the stump since Feb. 1st. Bro. J. J. Kizer was a leader in this work. His heart and soul is in the Lord's cause. I will hold a meeting of days at each of the above named places during July and August. Brethren, pray for me.

C. L. Ledford, Missionary.  
Harriman, Tenn., June 29th.

#### Doyle College.

About twenty years ago a school was founded at Doyle, in White County, and chartered under the State laws as a Baptist institution. A substantial two-story brick building was erected at considerable cost and a successful school carried on there for some years. A debt of \$1,300 on the building remained unpaid and a succession of unfortunate changes in management of the school caused a sale of the property for the debt. It was conditionally bought by parties who wished to see the debt paid and the property restored to the Baptists. This unfortunately has been neglected and the school and property have run down, to the hurt of our denomination. Bro. A. J. Holt made a visit to the field and became greatly interested in re-establishing the school on a denominational basis. Brethren A. P. Johnson, an original trustee, and J. B. Jones, who has had charge of the school for four years, set about to raise an amount sufficient to pay off the debt. The brethren responded nobly, especially the community and church at Doyle, and on last Thursday-announcement was made that donations of stock notes and pledges sufficient to pay off the debt had been procured. We have not seen enthusiasm higher in a long time than when we asked the Greenwood church (Doyle) for \$100, after the individual pledges, notes, etc., had already reached over \$600 from the church. We got it and more, and it was a joy not soon to be forgotten when we arose and sang "Praise God from whom all blessings flow." On Thursday afternoon a Temporary Board of Trustees was formed and arrangements made for putting the school on a per-

manent basis. A faculty, under the leadership of W. W. Baker, a Carson and Newman man, has been procured and the outlook is hopeful. We will need money to equip and repair our building, and after our own sacrifice for the school we are going to ask the denomination for help.

I go to my mission at Manchester next Sunday. This is a destitute section of the State. Pray for us.

J. H. Sharp.

McMinnville, Tenn.

#### The Salvation Army.

I have been interested in the brief articles recently appearing in the Baptist and Reflector in regard to the Salvation Army. If it is a worthy Christian organization, I want to give it my sympathy and support. Hitherto I have been in the dark as to its details, and have simply taken for granted the accuracy of the prevailing impression that it does good, and is a true branch of the great Christian army. But last spring officers of the army in this city visited our church to ask the privilege of applying to our people for financial aid on some Sabbath during Lent. During the conversation that followed I sought to obtain some information about their methods and practices. Among other questions, I asked them if the converts to their army were baptized, and if so, whether they administered the rite themselves or sent them to some church to receive baptism? They answered that they did neither—they had no baptism. I then asked if they observed the memorial ordinance of the Lord's Supper. They answered no. I then asked if they taught their converts to believe themselves to be full Bible Christians according to the teachings of Christ. They answered that they did. I must acknowledge that my good opinion of the army was very much weakened by these replies and the information they conveyed. How they can claim to be true followers of Christ and yet ignore the two great ordinances which he left, and solemnly commanded to be observed as the distinguishing marks of his people I cannot understand. No doubt they are a good moral organization, exercising a healthful influence in restraining the vices of the lower classes and improving their condition, but I must believe that they are untrue to the church of Jesus Christ when they utterly ignore and condemn the two great and solemn ordinances which Christ appointed, and strictly enjoined his true followers to observe until the end of time. And it appears to me misleading when they teach their converts to believe themselves to be Bible Christians, followers of the Master and safe from the penalty of sin when they repudiate the only two sacred ordinances left by him to mark and distinguish his people and to be continually observed. The influence of the "army" must therefore be delusive and deceptive in this and misleading to its followers. If am wrong about it, I very much wish some well posted brother would give us correct information about the army; for

they are claiming recognition from us and our Christian sympathy and support—and if worthy, should receive them.

I can but look with some distrust and apprehension on all these organizations outside the church—and some of them in it or attached to it—which claim to be as good as the church or better. The church is God's chosen and honored organization of his children—the only one. It is called in the Scriptures "the body of Christ," "the bride of Christ." What is to be done for the conversion of the world can be better done by and through the church than any other medium. To her belongs the

responsibility for that great work—and to the church belongs all the spare time and spare money which her children devote to this work, and also the honor which their faithful work brings. Would to God the church would so faithfully perform this duty as to leave no room or necessity for "Salvation Armies" or any kindred organizations—but only the church.

Since Senator Hanna is reported to have seriously said that if he were fit he would join the Salvation Army and quit politics, additional prominence is given the "army;" and Christians desire to know about its teachings and work.

Memphis, Tenn. S. W. Hampton.

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## A NEW KING ANOINTED.

Saul proved to be a disappointment and failure. He was tall, fine looking, and possessed of much physical vigor, but he does not seem to have had great mental force. He was impulsive, impetuous, petulant. After his open and flagrant disobedience of the Lord's commands, he was rejected. He had been weighed in the balance and found wanting. The Lord then told Samuel to anoint David as King instead of Saul. Samuel objected, that if he did so it was treason, and that Saul would kill him. But the Lord suggested that he could do so privately without Saul knowing about it. Here is divine authority for prudence and for the use of sanctified common sense.

So Samuel went to the town of Bethlehem, where David's father Jesse lived. When the elders of the town saw him coming, they thought that he had come to judge them and probably to inflict punishment upon them. And so they trembled at his approach. It seems to have been a case of guilty conscience. Such a conscience always trembles at the prospect of justice. How shall it be when we shall all stand before the great Judge? But Samuel reassured them, told them that he had come to offer sacrifice to the Lord, and to "sanctify" themselves. He then "sanctified" Jesse and his sons. Note that the process of sanctification here did not mean necessarily inward holiness, and certainly did not mean sinless perfection. What it meant was simply a setting apart, a consecration to the Lord. In this case it seems to have consisted only of bathing the body and putting on clean garments.

After the sacrifice Samuel called for the sons of Jesse. The eldest came to him. He was handsome and fine looking. Samuel was very much pleased with him and thought he was the

very man for king. But the Lord rejected him, saying: "The Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart." How true. A man can only judge by the body, or at most by the words and deeds, and often he mistakes and misunderstands others. But the Lord can penetrate beneath the surface of the person and read his secret motives, his inmost thoughts. Samuel would have selected the handsome eldest son of Jesse to be King, and so probably would any other man. But the Lord selected the youngest. Quiet, modest and retiring, he had not even been thought of, and was out keeping his father's sheep. Yet this shepherd lad, this country boy, became the most illustrious King in the history of the world, and gave utterance to the greatest and noblest thoughts, which have been an inspiration and comfort to men all down the ages. Truly "The Lord seeth not as man seeth." Let every country boy take hope and courage from this example. When they brought David they saw that he was ruddy and of beautiful countenance. He lived a simple, abstemious, virtuous life, and he was ready when the call came to him. And so to every boy, sooner or later, there comes an opportunity. The great thing is for him to be ready for it when it comes.

And so Samuel anointed David, and the "spirit of the Lord came upon him." It was this which gave him his power, and enabled him, young, inexperienced as he was, to accomplish the great things that he did. And so when the Spirit of the Lord comes upon a Christian now it gives him power to fight life's battles. It gives him strength in temptation, comfort in sorrow and courage in trials. Without that Spirit we are weak, but with him we are strong. Said the Savior to the disciples, just before he left them: "And ye shall receive power after that the Holy Ghost is come upon you." Have you received that power?

## POPE LEO XIII.

Pope Leo XIII. died last Monday. In some respects he was quite a remarkable old man. He was pleasant, kind-hearted, and personally popular. As a man we have nothing to say against him, especially at present, when it is the rule that "nothing but good must be said concerning the dead." But we feel free to discuss him in his official capacity as a Pope.

He was keen and shrewd, but weak. His various bulls or circular letters gave evidence of culture, but not of great strength. During the last years of his reign he seemed to be completely dominated by his Secretary of State, Cardinal Rampolla, who is a jesuit of the jesuits. Pope Leo XIII. was a very good Pope, as Popes go. He was really one of the best in all the line. He at least had a good moral character, which is far more than can be said of most of the Popes. Looking at his reign from a broad standpoint, however, it has been a miserable failure. He has seen every Roman Catholic country slipping from his grasp. He has seen Mexico and Brazil changed from Empires to Republics, and along with civil liberty religious liberty has been established in these countries. The people have become disgusted with the vices of the priests and dissatisfied with the oppressions to which they have been exposed and have turned away in great numbers from Catholicism. Many of them have gone off into indifferentism, and are ready for the reception of the gospel.

So with Cuba, Porto Rico and the Philippine Islands. The cause of Spain was identified with the cause of Rome, and when Spain lost these islands, Rome lost them also, though the religious conquest must necessarily be slower than the military conquest. France has

banished several hundred thousand nuns and priests from her borders during the past year. Even in Spain, the stronghold of Catholicism, there have been religious riots, on account of the oppressions of the priests. The King of Spain openly declares his unbelief in Roman Catholic superstitions. Not long ago the Bishop was showing the King some bones which he said were relics of the saints. The King looked up at him and said, "Bishop, do you believe all that stuff?" "Yes," replied the Bishop; "Well, I don't," said the King. The Catholics then published the story that the King was crazy. Ireland is in a constant turmoil. Italy remains nominally Catholic, but Victor Emmanuel retains possession of the country which his grandfather captured. It was a most pitiable spectacle which the old Pope presented—shut up in the Vatican, calling himself a prisoner, making faces at the King of Italy across the way and pleading piteously for the restoration of his temporal power, to which pleadings no one paid any attention.

Having thus seen every Roman Catholic country slipping from his grasp, having beheld a scene of devastation and desolation wherever his power extended, having blighted with a withering curse every country his hand touched, and having seen ignorance and superstition and poverty and vice prevail in every land where Catholic principles held sway, with jesuitical shrewdness the Pope turned to Protestant countries as his only hope. In England he united with the high church Episcopalians in securing the enactment of the education bill, which is intended to put the children of the realm in the hands of Catholics and Episcopalians, hoping in that way to stem the swelling tide of Protestantism, but he lived to see the strongest and most determined opposition which was ever manifested to any measure, and the longest procession that ever gathered in the history of London march to Hyde Park and by banner and speech and song and resolution protest against the infamous act, and vow never to submit to it.

Despite the declaration of Bismarck that the Germans would not go to Canossa again, as Henry IV. did in submission to the Pope, Emperor William made a visit to the Pope recently with the hope, it was supposed, of making allies of the Catholic Party in Germany against the social democrats. But the visit was all in vain. The home of Luther is still true to the great Reformer. The social democrats made larger gains than ever in the recent election.

But the country to which the Pope's eyes were turned with the most intense longing was America. He seemed to forget that this country achieved its greatness and its prosperity by the very principles which Rome has always opposed—the principles of civil and religious liberty, of freedom, of individuality, of education for the masses. Having ruined every country he ruled and seeking for green pastures, he proposed to take advantage of our freedom to lay his hand upon America. He wanted to send a Papal Ambassador to the capital at Washington. But that privilege being respectfully denied him, he sent a "Papal Alegate," whatever that may have been, Monseigneur Satolli. But his reception was not very cordial and he did not stay long. The Pope forced President Roosevelt to send Gov. Gen. Taft to Rome to negotiate with reference to the lands of the friars in the Philippine Islands. He hoped to secure recognition of the Papacy as a temporal power. But Gov. Taft gave him to understand that he was in Rome only to negotiate on one point, and when the negotiations were delayed with Italian craftiness on one pretext or another, Gov. Taft suddenly broke them off and went on his way

to Manil, saying that they could be concluded there, which they have never been. By money, by flattery, by cajolery, the Pope has tried in every way to win this country. But he has been foiled every time. And other Popes will continue to be foiled likewise. America is a living monument to Anti-Catholic principles and a standing protest against such principles. To yield to those principles now would be to undo the work of 400 years.

#### THE MEMPHIS ASSOCIATION.

This Association met in its 12th annual session with the church at Moscow, on July 15th. Most of the churches in it had come out of the Big Hatchie Association which divided on account of its size. The First and Trinity and 7th street churches of Memphis went into the new Association, but the Central and the Rowan Memorial churches remained in the Big Hatchie Association. Bro. R. G. Craig was re-elected moderator, a position which he has filled efficiently for several years. Besides presiding during the meeting of the Association he has been indefatigable in his labors for it during the year. Rev. B. F. Whitten was elected clerk and Bro. T. W. Yates treasurer. When we reached the Association Dr. W. G. Inman was preaching the Introductory sermon, and judging from the part we heard it must have been an excellent one.

The ministers in the Association present were: Brethren A. U. Boone, G. W. Floyd, G. W. Inman, W. C. Sale, E. W. Reese, T. T. Thompson, B. F. Whitten, M. H. Whitson. Among the visitors we noted brethren W. C. Golden, H. C. Irby, A. H. Mahaffy, H. B. Russum and G. M. Jordan.

The report of the executive committee submitted by Brother Craig showed considerable work done, especially in the "out post" meetings. The report on religious literature, read by Bro. B. F. Whitten, was one of the best we ever heard on the subject. He also made an excellent speech on it. Bro. Prewitt made a good report on the Orphans' Home, which was followed by fine speeches by Brethren T. T. Thompson and W. C. Golden, and a cash collection of about \$17. Dr. P. I. Lipsey read a strong report on Foreign Missions, but declined to speak on it. At night Dr. A. U. Boone preached an unusually fine sermon on "Truth." It was greatly enjoyed by the large audience.

On Thursday there were excellent speeches by Bro. W. C. Sale on the Young People's Work. M. H. Whitson, G. M. Savage and H. C. Irby on Education, B. F. Whitten and A. H. Mahaffy on Temperance. Bro. W. C. Golden made his maiden speech before an Association as Secretary of the State Mission Board, and it was a good one.

The question of the greatest interest before the meeting was that of disbanding the Association for the purpose of organizing a new one. So far as Memphis Association itself was concerned there was no reason for disbanding. There were thirty-eight churches in the Association. These were among the best and most thoroughly missionary churches in the State. There was perfect harmony between them, and they were doing splendid work. But it was deemed important and almost essential to our cause in Memphis that all the churches of Memphis should be united in one Association, and it was thought best that an entirely new Association should be formed. So after considerable discussion it was decided that the Association should be disbanded. There was only one vote in opposition to this course, though it should be stated that there were others who doubted the wisdom of it. Just what the various churches will do we cannot now say. They probably do not themselves know. But whatever Association they shall join, we believe that they will

be found working earnestly for the cause of the Master.

The church at Moscow is a new church. It was organized only a few years ago through the efforts of Bro. W. C. Sale, missionary of the Memphis Association. Bro. G. W. Floyd has recently been called as pastor. He is a Mississippian, but lives near Moscow. He is an excellent man. We are glad to have him in the State. Our home during the meeting was with Mrs. E. L. Morris, a member of the church and a most delightful and hospitable home it was. This was regarded as one of the best sessions in the history of the Association, and it was with deep regret that the brethren parted from each other not to meet again in the capacity of the Memphis Association. The parting scene was unusually sweet and tender.

#### PERSONAL AND PRACTICAL.

The ordination of Rev. Humphrey B. Folk, pastor at Shelbyville, will take place in the church at Shelbyville on August 6th, beginning at 8 p. m. The church has arranged a suitable program for the occasion. May it be a profitable, as we are sure it will be an interesting, one.

Remember the meeting of the East Tennessee Baptist Sunday-school Convention at Sweetwater next week. An excellent program has been prepared. We hope that there may be a large attendance. Let pastors, Sunday-school superintendents and Sunday-school teachers all over East Tennessee make arrangements to go.

Bro. R. D. Jamison of Rutherford County gave us a pleasant call last Saturday. Sister Jamison, his good wife, has been in the infirmary in this city for several weeks as the result of a serious operation, which, we are glad to know, was quite successful. Brother and Sister Jamison are two of the most consecrated Christians that we know.

In speaking last week of the Tennesseans now in Mississippi we failed to mention the name of Rev. P. I. Lipsey, formerly pastor at Murfreesboro, in this State, now pastor at Clinton, Miss. Clinton is situated near Jackson and is a college town, Mississippi College for boys and Hillman College for girls being located there. Bro. Lipsey is a fine preacher as well as a hightoned Christian gentleman.

Dr. R. J. Bigham, who was elected Book Agent of the Methodist Publishing House by the last General Conference, has offered his resignation and it has been accepted by the book committee. No special reason is given for his resignation. We imagine, however, that Dr. Bigham found the position rather uncongenial to his taste. He is an excellent man and we should regret to lose him from Nashville.

Our North Carolina correspondent, Bro. J. S. Hardaway, stated last week in his interesting letter that Dr. Thomas E. Skinner had been taken seriously ill at the meeting of the Summer Bible School. We are glad to notice from the Biblical Recorder that Dr. Skinner has recovered. He was formerly pastor of the First Baptist Church, Nashville, and has many friends in Tennessee as well as in North Carolina who will join us in hoping that his recovery will be permanent and that his life may be spared many years.

We learn that information has been received in the Home Board rooms, from its attorneys in Havana, that the Court of First Instance had decided in favor of the Board in its suit for ejectment of Dr. Diaz, and those with him, who had moved into the Jane building and were occupying it for dwelling and school purposes. This may not establish the claim of the Board as far as title is concerned, but shows how the judge regards Diaz's right to hold possession of the property. It is probable that Diaz will appeal, but the Board's attorneys do not have any doubt as to the confirmation of this decision.

Dr. J. O. Rust, the eloquent pastor of the Edgefield Baptist Church, this city, has returned from a visit to Seattle, Washington. He received a call some time ago to the pastorate of the First Baptist Church at Seattle and went to look over the situa-

tion. He was very much pleased both with the city and with the church, but has not yet decided about accepting the call. The members of the Edgefield Church would give him up with great regret, as would the Baptists of the whole city, and indeed of the State. Dr. Rust promised to write us an account of his trip, which we hope to publish soon.

Dr. J. B. Moody passed through Nashville last week on his return from Newnan, Ga., where he had been assisting Dr. J. H. Hall in a meeting. He said that he had never enjoyed a trip more in his life. He spoke very highly of Dr. Hall, of his church and of the town. In the city of about six thousand there were only about ten unconverted adult persons and there were about that many professions in the meeting. Unfortunately Dr. Hall was taken very seriously ill in the midst of the meeting. We hope to hear of his early recovery. We are sure that the people of Newnan enjoyed the preaching of Dr. Moody.

The Bellevue Baptist Church, Memphis, was dedicated on June 12th with appropriate exercises. This is a child of the Central Baptist Church, located in the heart of the residence section of the city. Rev. H. P. Hurt, recently of Kosciusko, Miss., has taken charge as pastor. The church was dedicated free of debt. The dedicatory sermon was preached by Dr. E. Y. Mullins of Louisville. Dr. T. S. Potts, pastor of the Central Baptist Church, Dr. A. U. Boone, pastor of the First Baptist Church, and Rev. E. W. Reese, pastor of the Lenox Baptist Church, also took part in the exercises. We congratulate our brethren in Memphis upon this auspicious occasion. We trust that it will be only the beginning of much larger things for the Baptists of Memphis in the future.

That is a vigorous article for Dr. R. S. MacArthur on page one. Dr. MacArthur is one of our strongest writers as well as one of our most eloquent preachers. Baptists generally will agree with him in the principles he lays down, though they will probably differ from him in some of his applications. It may be no worse for a preacher to wear a gown in the pulpit than it is for the people to stand out in the churchyard and talk; no worse to kneel when others are sitting than to sit when others are kneeling; no worse to chant a psalm than to chat in church. But why do any of these things? They are not necessary alternatives. Does not ritualism mean more than doing the same thing over and over again? Does it not carry with it the idea of doing something that is objectionable? The objection to wearing a gown in the pulpit is that it seems unmanly. The objection to kneeling on entering church is that it looks ostentatious and pharisaical. The objection to chanting a hymn is that it is likely to be formal and without heart. The objections to all are that they take away from the simplicity and spirituality of true Christian worship; that they exalt the formal above the spiritual, and that they look too much towards Rome, with its numerous and meaningless forms and ceremonies, its mummeries and flummeries. Let us as Baptists steer clear of all such things.

We call attention to the communication of Dr. Lofton, president of the State Mission Board, announcing the fact that the Board, by request of the church at Murfreesboro, has changed the time of the meeting of the State Convention, putting it two weeks later, and giving the reasons for the change. We may state that the Baptists feel that our Methodist brethren have hardly dealt fairly with us in this matter. The Baptists had invited the State Convention before the Methodists invited the Conference, and the invitation had been accepted. The Methodists have been accustomed to holding their Conference a week after our Convention, but the College of Bishops changed the meeting to a week before the Convention. It should be stated, however, that this action had been contemplated before. Inasmuch as the Conference meets on Wednesday and usually lasts about a week, which would carry it up to the time of the meeting of our Convention and probably through the meeting of the Pastors' Conference, there was nothing else to do but to change the time of meeting of our Convention. It would have been an imposition upon the good people of Murfreesboro to have both meetings at the same time or to have one immediately following the other. This arrangement will give them a breathing spell—and will also give time for some more chickens to get ripe.

## THE HOME

### MY PICTURES.

I wonder why it is that when  
I pictures draw of boys and men,  
And horses, too, for my mamma,  
She doesn't quite know what they are.

Sometimes I draw a big brick house,  
Sometimes a cat and a little mouse;  
And then mamma will say to me:  
"Why, yes, this is the mouse I see,"  
When, really, what she's looking at,  
I'm sure she must know, is the cat!

And, if I draw a butterfly,  
That goes far up into the sky,  
She thinks—I can't imagine how—  
Perhaps it is the old red cow.

But when I draw, the best I can,  
A picture of a big, tall man,  
Then clap my hands and shout "Hurrah!"

She always knows it is papa!

### A Good Investment.

John and James were twins fourteen years old. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy!" gasped his father.

"Yes, sir, it doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing, to begin with."

"Yes," replied the father, hesitatingly, "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"Oh, that's what you are up to, is it? Want to take a boy and bring him up, do you?"

"Yes, sir, it would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me, and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.

"I know," laughed James, "He wants to adopt old drunken Pete's son."

"Yes, papa; 'cause he is running about the streets as dirty and ragged as he can be, and old Pete don't care a cent about him, and he's a splendid boy, father. He's just as smart as he can be, only he can't go to school half the time 'cause he hasn't any thing to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turns out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father, for when I have wanted to do such things he told me his father was once a rich man's son, and just as promising as James and I."

"Do you mean to tell me that you never feel like doing such things as drinking, swearing, smoking and loafing?" asked his father sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them."

"Don't let me ever catch you doing such things."

"Not now, father, I think, for I am trying to surrender all—every vice, every bad habit, unnecessary pleasures. I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift."

And God blessed the gift. John Roding grew up to be a much better man because of the almost constant companionship of drunken Pete's son, and as for the drunkard's boy, every thing he touched seemed to prosper. John and James' mother said it was because God teaches us, "When your father and mother forsake you, then will the Lord take you up." The Lord had taken up drunken Pete's son, and he could not help prospering.

Pete's son not only lifted up his own fallen family, but became as much of a prop for Judge Roding's family. His delight was "in the law of the Lord." He was like a tree planted by the rivers of water, and whatsoever he did prospered. —National Advocate.

### Calisthenics.

What is the best form of exercise for a girl? is a question frequently asked.

One thing is certain. It should be such as will develop alike all parts of the body. If the chest is hollow, it must be expanded and the lungs increased in size. If the shoulders are rounded they must be exercised until they acquire the proper degree of flatness. If the arms are thin they must be developed and strengthened.

Thus it is plain that there can be no one best form of exercise. To attempt to train a girl's mind by forcing her to follow a single line of study, as Latin, or mathematics, for example, would be no greater folly than to try to develop her physically by the practice of a single form of exercise, as walking or swinging Indian clubs.

In physical culture, the first thing to ascertain is the capacity of the lungs. How often do you draw a full breath? When stand-

ing with the arms and hands extended before you and after taking a full inspiration, can you touch the hands behind the back without the desire to cough? Can you touch the back of the hands in this position, or make the elbows meet, without assistance?

Try it, not once, but often. If you cannot accomplish the feat at first, keep at it until you do so, and you will find that the lungs are expanding and the rounded shoulders becoming straightened.

With the lung demanding more air, the blood will become better oxygenated, the eyes will grow brighter, the cheeks more ruddy, and the brain clearer.

Standing erect, swing the body around from the hips till your face is where the back of your head was. Then swing first around to one side and then to the other in this way twelve times, and then let the body hang limp from the waist, the arms hanging dead and motionless.

Whirl the head around, letting it hang over at the neck as if it were broken. Hang it backward, then in front, then to each side, and finally straighten the head, stretch the neck high and relax. These exercises make waist lines trim and the head and throat supple.

Then come the arms. Stretch them and strain them in all directions, up and out and down. Whirl them like a mill wheel, stretch them to the head and behind the head and pull hard. Lock them together behind the waists.

The fingers must be exercised next. Thrust them out stiff and hard, straining them with force at arm's length. Then close them into a tight fist and bend them up and down over again. Shake them until they are limp and dead and relaxed.

The girl who is able to go through with these movements easily and gracefully will become as pliant as a blade of grass.

The same position must be maintained during these exercises—the back straight, but with the definite curving in of the small of the back, the abdomen flattened, and the chest thrown out.

The correct standing position gives an erectness of figure and a good poise of the head. She who wishes to preserve the slimness and contour of her figure must begin by learning to stand well and to hold the body erect when seated.

Always preserve erectness and poise until it becomes second nature.

The figure is kept youthful in this way, because muscles are made firm and strong.—Ex.

Teasing Friend: What makes that new baby at your house cry so much, Tommy?"

Tommy (indignantly): "It don't cry so very much; anyway, if all your teeth were out, and your hair off, and your legs so weak you couldn't stand on them, I guess you'd feel like crying yourself."—The Standard.

### The Habit Not of Feeling Well.

To some, not our readers, of course, but those our young people know, perhaps—the thoughts given by O. S. Marden in "Success"—may prove a healing balm.

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache or some other trifling indisposition, instead of trying to rise above this condition, they take a positive pleasure in expatiating upon their feelings to any one who will listen. Instead of combating the tendency to illness by filling the lungs with pure, fresh air, they dose themselves with "headache tablets" or some other patent specific warranted to cure whatever ill they are suffering from. They begin to pity themselves and try to attract pity and sympathy from others.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging on a sofa because they think that they are tired or not well. Much so-called invalidism is simply laziness, fostered and indulged from childhood.

There is great danger that young girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once when anything happens which interests or excites them! An invitation to a reception or a ball or any other pleasant social function acts like a tonic. For the time being an instantaneous cure is effected.

Indulgent mothers are frequently to blame for this physical and mental laziness—for it is nothing more—on the part of their daughters. A lounge or sofa is a positive curse in many a home, because it is such a temptation to lie down and succumb to trifling suggestions of illness or the least indisposition. A habit of giving in whenever you "don't feel like it" is fatal to all achievement and ruinous to self-discipline, self-poise and nobility and dignity of bearing.—Ex.

## Mary Baldwin Seminary

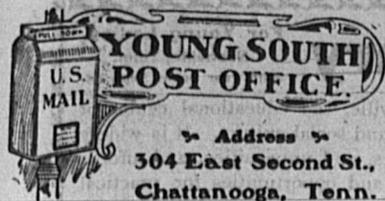
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Raleigh, N. C.  
(Established 1801.)



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 proicit, 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—Learn 1 Samuel 15:22.

The Young South Pins.—I have 30 pins still on hand. I gave two as prizes last Sunday to Misses Blanche Woodward and Lillian Rutledge for the best attendance during the last quarter in class No. 10 in the First Church School. I will be so pleased to get your orders in as fast as possible now. Send 25 cents to Mrs. L. D. Eakin, 304 E. 2nd St., Chattanooga. L. D. E.

Young South Correspondence.

Do you know that I was almost frightened this week? Up to yesterday not one message had come from anywhere, and my heart began to sink like lead. In all the ten years of our work together, that had never happened before. It made me shiver to think about saying to you to-day that everybody had forgotten the Young South. I thought of how one dear missionary would feel when she read such sad words away over in the home we helped to build for her.

But, thank the dear Lord, my fears were not realized. Those blessed friends of ours near Memphis came nobly to the rescue. Just read:

"Enclosed find Ten Dollars sent by all the K's for our Mrs. Maynard. A. F. K."

Now, isn't God good to the Young South? I sent up a little prayer of thankfulness when I read that, and so I beg will you. They have done nobly always by our work. I wish from my heart I could meet them face to face. The "champion beggar" has her innings again, you see!

So that makes a good week as far as offerings go all by itself, but it is not all.

No. 2 is from our pretty suburb at the foot of the mountain, St. Elmo. It says:

"I am enclosing 25 cents for one of the Young South pins. I have been meaning to send for one for some time. You have not heard from us lately, but we are steadily working for the Young South and will send an offering soon." Louise Golling.

That's good news! You shall

have the pin at once. Thank you so much!

Chipman sends No. 3: "I have not forgotten the Young South, although I have been silent so long. I always read that page of the Baptist and Reflector first.

"Please send my little grandson, Alfred Byrn, an ark. I want him to work for the Young South. I enclose also 25 cents for a Young South pin.

"I want to introduce my new grandson, just six months old. He is a fine boy, named Philip Maynard Byrn. The desire and prayer of my heart is that he may be a missionary some day."

Eliza Pardue Byrn.

God grant that all your beloved ones may belong to Christ! I send both pin and ark with great pleasure. May Alfred have better luck this time!

No. 3 is from Lofton. "Enclosed find stamp with which please send me a star card. I will try to fill it, and as I pierce the stars, I will think of you and Mrs. Maynard. May God bless the Young South and its workers!"

(Miss) Ursie Jarmon.

I shall be so glad to have such lovely company in your thoughts. I'll send the card at once and I trust you may be blessed as you gather the pennies for Japan.

No. 4 is from Knoxville.

"We were glad to receive the pins in good shape and we think them very nice. I was also pleased to get the star and topic cards."

Lillie Shipe.

I am so glad you are pleased and so sorry for the delay in your getting your pins. Work hard this quarter, won't you?

No. 5 comes from an old tried friend:

"Enclosed find \$2.00, one for our missionary and one for the Hak-ki house. I send stamps for some literature."

(Mrs.) Rachel A. Martin.

There! We have begun to build that home for our fever-stricken missionaries in Hak-ki, China. To Mrs. Martin is the honor of giving the first dollar. Who will follow her? I am so anxious for the Young South to surpass themselves in this much-needed work. Come on, then, with your pennies, your nickels, your dimes. Fill the arks for this a clean new home for our missionaries. The only one they can get now is full of typhoid fever germs. One noble man has already died, as much a martyr as those of old who gave up their lives for Jesus' sake. His widowed bride is still working on in the same dreadful place, where centuries of Chinese filth pollutes the very air she breathes. The ladies' societies all through the Southland are going to help her and the others to a sweet new home. How much will you do towards it?

Thank you so much, dear Mrs. Martin, for starting this fund.

May you have many followers!

That's all for the fourth week in July. I made a mistake last week! The Junior B. Y. P. U. of the Second Church, South Chattanooga, sent by Miss S. E. Brown a check for \$3.95, and I was bidden to divide this amount equally among State and Foreign Missions and the Orphan's Home. I proceeded to do it, by giving them \$1.95 apiece, which would make \$5.85. I think I must have been sleepy. I deduct the amount to-day with sincere apologies to Miss Brown. It's miserable to make errors.

Our corrected total for last week should be \$325.99. It is all right now on my books, and I shall try to be more careful hereafter. I remember that I was much interrupted by calls to the door and telephone while I was making out the report.

Mrs. A. C. S. Jackson will accompany Miss Armstrong to various places in Tennessee during the next few weeks. I wished so much to be with them at Manchester last Tuesday, but I could not make it possible. How I would like to meet them and dear Mrs. Wheeler and the other Nashville workers at old Mill Creek Church! I used to go there with my father when I was a little girl. If one were only rich, or passes were not so much trouble to get! But what I started out to say was for you, my dear Young South workers, to show your pins or badges at every meeting that comes near you. It will do you so much good to hear Miss Annie and Mrs. Jackson, and be sure to take your mothers and older sisters and aunts with you.

I'm counting on Murfreesboro in October, any way. We must have the greatest meeting then that ever was in Tennessee.

In hopes of many letters next week, yours most fondly,

Laura Dayton Eakin.

Receipts.

First quarter tenth year.	\$265 21
First two weeks in July	60 78
FOR JAPAN.	
The K's, Memphis	10 00
Mrs. R. A. Martin, Hermitage	1 00
FOR BABIES' BRANCH.	
Phillip Maynard Byrn, Bethpage	25
FOR HAK-KI HOME, CHINA.	
Mrs. R. A. Martin, Hermitage	1 00
FOR PINS.	
Miss Louise Golling, St. Elmo, 1	25
Mrs. E. S. Byrn, Bethpage, 1	25
L. D. Eakin, Chattanooga, 2	50
Total	\$339 54
Received since April 1, 1903.	
For Japan	\$183 76
" Orphans' Home	28 07
" State Board	18 80
" Home Board	30 00
" Foreign Board	3 25
" Babies' Branch	3 52
" Foreign Journal	5 50
" Ministerial Relief	1 00
" Y. S. Pins	52 00
" Postage	3 37
Total	\$ 839 54

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Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, the great skin cure, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, for baby rashes, itchings and chafings, in the form of baths for annoying irritations and inflammations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and many antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath and nursery. Cuticura Soap combines in one soap at one price the best skin and complexion soap and the best toilet, bath and baby soap in the world.

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For catalogue or other information write to

E. Y. MULLINS, President.

## REGENT EVENTS.

Rev. R. M. Bean has resigned at Live Oak, Fla., to take charge of the Baptist Orphanage at Arcadia the first of October.

We were glad to see Prof. William McNeely of Orlinda in our office last week. He is principal of the Orlinda school and is a good Baptist.

Bro. J. C. Leeman of Henderson's Cross Roads gave us a pleasant call last Saturday on his way to Bethel Church, in this county. He is an excellent man.

Rev. E. H. Rennolds of Florida is visiting his father-in-law, Rev. Asa Cox, of Whitlock, Tenn. Bro. Rennolds is one of the most prominent Baptists in Florida. We are glad to have him back in Tennessee even for a while.

We neglected to state that the next meeting of the Mississippi Baptist Convention will be held at Hattiesburg, where Rev. I. P. Trotter is the popular pastor. The sermon is to be preached by Rev. H. C. Rosamond, with Rev. S. E. Tull as alternate. All three of these brethren are Tennesseans.

And now it is announced that the Chicago University has received \$7,000,000 to be used for further equipment and endowment of the medical school. Six million dollars of this amount was given by Mr. Rockefeller and \$1,000,000 by the citizens of Chicago. This makes about \$20,000,000 endowment which the University of Chicago now has.

Rev. George W. Given, financial agent of Tennessee Normal College at Fountain City, writes us from Bollinger, Texas, that he was called home by sickness in his family, but states that his wife is much better. He says he is "so grateful for the many favors shown him by the dear brethren and sisters in Tennessee." We hope he may return to the State some time.

The thirteenth annual session of the B. Y. P. U. of America at Atlanta, July 9th to 12th, seems to have been

## HAY-FEVER AND ASTHMA

CURED BY THE  
**Kola Plant.**

A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

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. Veil, 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. 28th, 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. C. Dye, Marietta, Ohio, writes Jan. 28th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Aylo, Estherville, Iowa, writes Feb. 5th, 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 23 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. 24, 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 virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 21st, that it cured him of Asthma of 30 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. 1166 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.

unusually successful. There was a large attendance. Among the speakers were Dr. E. M. Poteat, president elect of Furman University, and Dr. W. O. Carver of the seminary, both of whom, judging from the reports, made fine impressions.

We have received a catalogue of Virginia Institute at Bristol, Va.-Tenn. It is beautifully printed and contains a number of elegant pictures of the school and surroundings, including the picture of the new president, Prof. J. T. Henderson. The school had a good attendance last year, but under the efficient management of Prof. Henderson the attendance is expected to be much larger this year.

We have received a copy of the catalogue of the Andersonville Institute at Andersonville, Tenn. There were about one hundred and seventy-five pupils in attendance last year. Prof. C. T. Carpenter is the accomplished President. He is assisted by an efficient faculty. The prospects of the Institute seem brighter for the next year than ever before. We do not know of an institution of the kind which is accomplishing more good.

The Religious Herald suggests the names of Drs. L. O. Dawson, John E. White, S. Y. Jamison, B. D. Gray, J. M. Carroll and M. J. Breaker as a suitable successor to Dr. F. C. McConnell in the secretaryship of the Home Mission Board. All of these are strong and good men, and either of them would make a fine secretary. Most of them have had experience in the work. We join heartily in the remark of the Herald: "Let the Home Board make its own selection and we will all rally to its support."

Mr. J. B. Jeffries died last week at the home of his son, J. B. Jeffries, Jr., Willard, Tenn. He was buried in Gallatin by the side of his wife, who died about three months ago. The funeral sermon was preached by Bro. William Wilkes. Bro. Jeffries was the father of Mrs. Terry, wife of Bro. P. G. Terry, our business manager. He had been a Baptist for about sixty years. He was a member of the Knob Spring Church for about fifty years, but about ten years ago joined the church at Hartsville. He had lived a long and consistent Christian life. We extend sympathy to the bereaved family and friends.

I cannot foresee the future, but regard one year ago to-day the crowning point in the history of my life, when I stood for the first time behind the sacred desk to tell the old story of the cross. Yes, that was one of the sweetest days of my life. I preached twenty-seven minutes from Rev. 5:5—Christ the great antidote for sin. Ramah licensed, ordained and called me the pastorate, and to her I owe a debt of gratitude I can never pay either in time or eternity. I have one other church in Davidson County. Brethren, pray for me and my churches. I will make a suggestion. Any brother in doubt and feeling old and indifferent, subscribe for the Baptist and Reflector. Read it carefully one year. Also pay ten cents per month to the Orphans' Home. Try it, brother, and at the end of one year maybe you will feel better. So many weak Christians are seemingly perishing for spiritual food.

J. C. Leeman.  
Henderson's X Roads, Tenn.

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**PUBLIC INDORSEMENT.** The enrollment for the past session in boarding department was the largest in the history of the institution, representing twenty-two States. The school was filled to its utmost capacity and applicants were rejected, notwithstanding the addition of a connecting building.

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The Education Commission.—Notice is hereby given that the next meeting of the Education Commission of the Baptist State Convention will be held at Monterey, Tenn., July 30, 1903. The members of this commission are J. W. Brounger, R. R. Acree, J. T. Henderson, F. W. Moore, J. O. Rust, I. J. Van Ness, T. S. Potts, G. M. Savage and C. T. Carpenter. Each member is urged to be present at this very important meeting.

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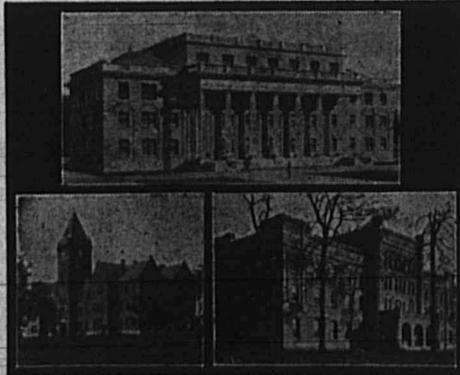
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**Associational Meetings, 1903.**

**JULY.**

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

**AUGUST.**

Chilhowie—Cedar Grove Church, Blount County, Thursday, August 20.  
 Hiawasee—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—Dayton 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 Alorton, 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.

Enon—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.

**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, Mulberry 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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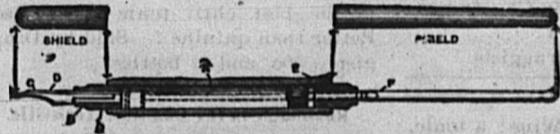


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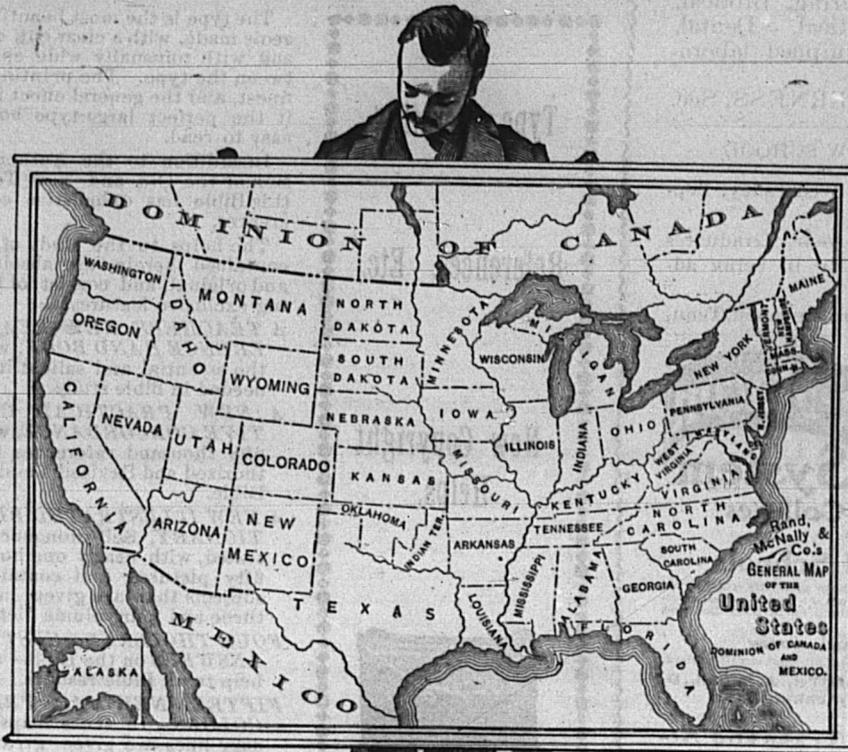
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Nashville.....Lv.	A. M. 8:00	P. M. 9:30	A. M. 10:00	P. M. 4:00
Lebanon.....Ar.	9:30	10:57	11:15	5:25
Watertown.....Ar.	10:03	11:30	.....	5:50
Carthage Junc.....Ar.	10:44	12:12	.....	6:36
Carthage.....Ar.	.....	.....	.....	7:00
Cookeville.....Ar.	11:50	.....	.....	.....
Monterey.....Ar.	1:07	2:00	.....	.....
Coosville.....Ar.	2:10	3:09	.....	.....
Emory Gap.....Ar.	3:40	4:45	.....	.....
Harriman.....Ar.	3:55	5:00	.....	.....
Knoxville.....Ar.	5:55	8:15	.....	.....
	P. M.	A. M.	A. M.	P. M.

	*No. 2	No. 4	No. 6	*No. 8
<b>WESTBOUND</b>	Nashville Day Express	Volunteer State Limited	Nashville Local	Shopping Train
Knoxville.....Lv.	A. M. 9:45	P. M. 7:00	.....	.....
Harriman.....Ar.	11:42	9:45	.....	.....
Emory Gap.....Ar.	12:02	10:10	.....	.....
Crossville.....Ar.	1:42	11:46	.....	.....
Monterey.....Ar.	2:38	12:52	.....	.....
Cookeville.....Ar.	3:18	1:42	.....	.....
Carthage.....Lv.	.....	.....	.....	6:00
Carthage Junc.....Ar.	4:24	3:00	.....	6:30
Watertown.....Ar.	4:57	4:15	.....	7:15
Lebanon.....Ar.	5:55	5:00	11:15	8:50
Nashville.....Ar.	5:55	6:30	2:30	9:00
	P. M.	A. M.	P. M.	A. M.

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