

Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIII.

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New Series, Vol. 0.

To the Brethren.—Did you get the circular letter and the tract concerning Ministerial Relief? What are you doing about it? Who will help us bring rest and peace into the evening of the aged and infirm among the ministers of Jesus Christ?

Clarksville, Tenn. R. R. Acree.

Just closed a good meeting at Center Point school house. There were ten conversions. Had a great crowd at Auburn Sunday. Collected \$20 for missions. Preached at Milton Sunday evening. Collected \$12 for missions. Brethren Oakley and Raikes are into a great meeting this week at Round Lick.

G. A. Ogle.

Had good services at White's Creek Saturday and Sunday, the fourth. Four additions, three of whom were baptized Sunday morning. Full Sunday-school. Bro. J. J. Baldwin preached for me Saturday. He says we have the best church he knows of—no exceptions. Round up for missions the fourth Sunday in August. Will come up with our apportionment.

W. N. Rose.

Rockwood, Tenn.

Pay Day is Coming.—Let treasurers of churches and Associations remember that the 10th of August is pay day for our hard working missionaries. Do not wait until we are forced to borrow money to pay them before you send in the contributions which you have in hand. You must remember that we have increased our pay roll by one-third over last year. Oh! that I knew some way to arouse each Baptist of Tennessee to regular gifts to missions.

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

We have just closed a very gracious meeting at Philadelphia Church, conducted by Pastor R. J. Wood. Bro. T. R. Davis preached three times and Bro. J. L. Morrison one time. Seven were baptized to-day, among them an old sister in her 64th year and a man about 40 years old, who had once been a Methodist. Two were received for baptism and two were received on examination, making eleven additions. A dozen or more seekers were in the altar at the close of the meeting—a sad sight. Congregations were large and attentive. We praise God for his blessings.

A. O. Montague.

Sorby, Tenn.

Last week there was a fine meeting at Osburn Creek Church. Forty-seven conversions, thirty-seven accessions to the church, six of them being by letter. The congregations were immense—seemingly too large towards the last. This revival stirred the community for several miles around, though the meetings were confined to five days. But it started off like a meeting a week old. Bro. J. T. Early did the preaching and conducted the altar exercises. The people responded beautifully. As I listened to his powerful sermons and appeals and witnessed his zeal and courage in storming the castles of sin, I had to think occasionally that he is an S. W. B. U. preacher boy. If all that has been given for ministerial education had produced only J. T. Early, ample remuneration would have been made. Soon as Bro. Early preached his first sermon, conducted the first service, and the benediction was pronounced, some of the leading brethren came to me, and with much feeling, half laugh, half cry, said: "You always bring us a good man." "He's all right." I never saw clearer evidence of the Holy Spirit's power and presence.

G. M. Savage.

TRUSTING.

BY C. E. W. D.

I know not what awaits me in life's way,
Nor how its path will trend;
Dark clouds may sometimes shade the glowing day,
Dread, fearful doubts portend.

But I'll not shrink in faltering unbelief,
E'en though the way be rough,
And lead through gloomy vales of tearful grief:
He guides! it is enough!

Enough to know our Father's grace o'errules
All things in heaven and earth,
And by their bright or dark for glory schools
The souls of heavenly birth.

Marietta, Ga.

A SUNDAY IN LONDON.

BY REV. A. U. BOONE, D.D.

I was stopping at the Montague Mansion Hotel, which is just opposite the British Museum entrance. I could look over and see this imposing structure, so rich in itself, but far richer in its contents. Oh! what a history of nature, science, art, literature, warfare, government and religion. The gates are open and the entrance is free, but I must not go there to-day. It is Sunday, August 17, 1902. How shall I spend my Sunday in this the chief city of the English-speaking people and of the world? Some would not have hesitated, but would have decided at once to go to St. Paul's, or, if possible, to Westminster. I hardly hesitated myself, but I had no idea of going to either one of these places. My heart, my ambition and my body were all ready to make "a bee line" for Spurgeon's Tabernacle. That sacred place meant more to me than any edifice on the other side of the water, and I was so glad that I could see the house which was so famous in its spiritual history. It was raining, of course, as it sometimes does in London, but that did not keep back the crowd. We were rather early, but there was an immense congregation already assembled, and it gradually grew larger until I suppose every seat was taken. The people came in the rain. I assure you they did by the hundreds and the thousands, and the tide of enthusiasm was great. The Tabernacle is large, but not so large as I had expected. Like so many other edifices on that side, it is so well proportioned that one does not realize its immensity. There was something about the place which at once inspired my confidence and devotions. I thought of Charles Spurgeon and of the great God whom he loved and served with such joy and gladness. I knew this house was not built for show, but especially for the worship of the Almighty and for the glory of Christ the King. The people who came were not attracted by the architecture of the place. It was not attractive. They were not there to hear the music, because there was none of the kind usually employed to draw a crowd. In this house "a song service" would have felt out of place. Thomas Spurgeon, "Son Tom," was away on a vacation. It was a source of regret to me, as I was anxious to see and hear him. John McNeil was the supply for that Sunday. Promptly at 11 o'clock he appeared. He was actually dressed like a man—the only preacher I heard preach without a robe. He wears a full beard and is not very attractive in personal appearance. As he entered from the rear of the building he was accompanied by the deacons of the church, who came and took seats near him.

It was a body of fine looking English gentlemen, and one must be impressed with the dignity and piety of these deacons as they come with the preacher from a throne of grace. After a word of prayer a hymn is announced, an old hymn,

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

And you should have heard them sing. I do not remember that there was an organ or tuning fork, but the people sang with the Spirit and the understanding. One man stood in front, and, with a strong voice, led the people in praise. Then followed the reading and prayer. By this time the preacher was getting a strong hold upon me. Very soon after he commenced praying I found myself weeping like a child, and saying "Amen" like a Methodist. The Spirit of God really seemed to be directing the whole worship. I was melted and mellowed as I have perhaps never been before. He knows how to draw near to God and to take you with him if you have any inclination to go. His sermon was grand, but his prayer impressed me as his sermon did not. It fed my soul. I shall never forget one sentence. After praying for the wayward boys, he continued his petition thus: "And, O Lord, have mercy upon our gay, giddy, feather-headed gurls." There was a fascination about his Scotch pronunciation and his simple faith which carried me away into the land Trust. At one moment I felt like hiding away in the depths of humility and again I would feel like shouting the praises of God. One of the deacons made the announcements, and it was done in devout style. He read a letter from the pastor, which was also very spiritual in tone and which manifested a deep interest in the welfare of the church. This deacon called the announcements "the intimations." It would be a great blessing if the announcements could all be made in a way which would inspire devotional rather than critical feelings on the part of the hearer, and this time it seemed to me to be a real part of the worship. The collection was for the "upkeeping of the house," and as McNeil said, "I would rather contribute to the upkeeping of this house than most anything I know of."

Now, as to that sermon, I wish that I might report it, but it is unreportable. I could almost imagine Spurgeon himself, though I understand that he is quite different from the great and good man, who for so many years was the Tabernacle preacher. I believe McNeil gives the most vivid descriptions of any man I have ever heard. He makes you see his picture in the most natural way and then he burns his message right into your soul. His theme was concerning two rather obscure characters mentioned in the twenty-third chapter of Second Samuel. I must confess that they were almost entire strangers to me, but he gave me an introduction to them which I shall never forget. They were Shemmah and Benaiah, and he presented them as men who were ready to take the lead in the matter of bravery when it was in demand. He draws largely on his imagination, perhaps too largely, but his sermon was one of peculiar power, and it was an inspiration to me.

That night I went to hear Gunsaulus of Chicago. He was announced to preach at the City Temple, Dr. Parker's church. This was, of course, while Dr. Parker was still living, but he was away, and his end was fast approaching. I had heard him in America several years ago and was greatly charmed with his wonderful lecture on "Watches and Clocks."

I was quite anxious to hear him on his own throne, but such were the circumstances that I had the pleasure of hearing an American preacher on a foreign shore instead. I was quite early, as usual, but it seemed a little strange to find the doors closed and guarded by policemen. No one could enter the door until a certain hour. By the time that the hour was up the pavement was crowded with such persons as were anxious to hear what he, the great Chicago preacher, would say. But finally in and poorly seated, I will take you directly to him. Dr. Gunsaulus is a splendid looking man and has a strong, penetrating voice. He did not appear in citizen's clothes, as did McNeil, but he talked like a man who had lived in America. His text was, "I must see Rome."

The sermon as such was somewhat fanciful and empty, but his concluding application was one of the strongest points I have ever heard from the pulpit. After following Paul in his ambition to reach the "Eternal City," and noting the great struggles through which the Apostle went in order to carry out the desire of his heart, and how God had told him through dangers to look upon the Palace of the Caesars, and at last to preach the gospel in Rome, he said: "Brethren, we must be willing to pay the expenses of a great faith." Paul had paid dearly for his vision of Rome and so must we pay dearly for our highest success. It had not occurred to me before this time to think of faith as something with expenses, but I see it now. If we ask God to take us on to better things we must be willing to incur the expenses of such an ambition. This was a lesson of very far-reaching significance and very broad application. We are apt to pray for things and desire things which would not appeal to us if we knew what the cost would be. Like the mother of James and John, we "know not what we ask." Paul did not know either what the cost of getting to Rome would be to him, but I believe he was willing to pay it all over to the last farthing. That message rings in my memory now and will for many days, "We must pay the expenses of a great faith."

This closes the account of my Sundays abroad. I leave the very pleasant work with many regrets. One Sunday spent in Como was hot and rather uneventful, and the two on my return voyage were not marked by any feature of new interest. So I conclude that I have written enough. Before I close let me say that I think it possible to find great pleasure in the Sabbath day when traveling if we use it well and wisely. Many things of great interest entered into my trip abroad, but I believe the Sundays stand out by themselves as the best experiences of all. I believe those readers who have followed me through the accounts which have been given in this paper will agree that I really enjoyed those days so full of glorious blessings and divine visions. I found a Bethel on the sea, on the banks of the Rhine, in Venice, Rome, Paris, Edinburgh and London. And O, how thankful I was to find another in "My old Kentucky home," and then again in "Dear old Tennessee."

Memphis, Tenn.

RUSSELLISM REVIEWED.

BY A. J. HOLT, D.D.

No. V.—Immortality.

It is not remarkable that Russellism should deny the doctrine of the immortality of the soul. It seems to be the one general principle of this new doctrine to deny. Mr. Russell has found that it is easier to deny this doctrine than to harmonize it with his belief that the wicked shall be annihilated. It would be a hopeless task to annihilate an immortal thing. So annihilation had to follow as a sequence to his other vagaries.

I have before me at this writing a tract sent out by Mr. Russell entitled "The Hope of Immortality," from which source I gather the following ideas of the author on this subject:

1. That man is essentially mortal.
2. That the soul is the life.
3. That the soul and body both die.
4. That God alone hath immortality.
5. That God confers it on whom he will.
6. That "everlasting life" in the Scriptures means deathlessness.

7. That the souls of the wicked are "consumed," "destroyed," "perish," etc., in the sense that they are annihilated.

Orthodox Christianity takes issue with Mr. Russell in all these postulates.

1. Man is not essentially mortal, but is essentially immortal. We read in Gen. 2:7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." From which we learn that God first formed the body from the dust of the ground; that this body was dust, and in due time this body returns to dust. But then God breathed into the nostrils of this body he had formed and "man became a living soul." So man does not have a soul, but man is a soul, and has a body. Man then is a "living soul," not a dying soul. By the direct act of God he breathed into this body the breath of life and thus man in his soul nature resulted from the inbreathing of God. This soul is a part of man's essence. The soul is the real ego and this is a living soul; so then the soul is immortal. We deny that the soul and body both will die in the same sense. The body dies, in that it ceases to exist as a separate and living entity. The soul does not die, in that it ceases to exist as a separate and living entity. The soul of the impenitent at the death of the body "perishes," in the idea of having all its hopes to perish. It "dies" in the sense of ceasing to exist in the possibility of redemption.

We deny that the "soul is the life." The soul is the principle of life eternal, but not of physical life. Animals have physical life without having souls.

We deny that God alone hath immortality. Mr. Russell makes great capital out of the Scripture that seems to set forth this view.

The passage referred to is 1 Tim. 6:16. Mr. Russell invariably misquotes it. On page 7 of the tract, "The Hope of Immortality," he quotes, "He only hath immortality." On page 8 again, "Who only hath immortality." The verse reads as follows: ". . . The King of kings and Lord of lords. Who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting, amen." Mr. Russell not only does not quote the entire verse, but bisects the phrase so as to cut off from his quotation the real meaning. God only has immortality dwelling in the light. We all have immortality dwelling in the darkness. The doctrine of immortality was hidden to the Old Testament saints. It was only brought to light by Jesus Christ. 2 Tim. 1:10: "Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel." It had not previously been "brought to light." Mr. R. dwells much on the evident ignorance of the Old Testament writers concerning immortality. But according to the will and word of God immortality was not brought to light until Christ came, when he brought it to light. It had been existent all these ages, but it was in darkness.

Many of Mr. Russell's following have been unwittingly led astray by this misquotation. In my debate with B. F. Henry, he following the misquotation of Mr. Russell, brought it out clearly. The congregation were astonished at his repeated and persistent misquotation. We deny that everlasting life in the Scriptures means merely freedom from death, but it means that our immortal souls have been regenerated by being brought in touch with the Holy Spirit, when we have everlasting life. We now see another reason for Mr. Russell's attack on the case of the rich man and Lazarus by calling it a parable. If a truth, then the soul of the rich man in hell did not perish. The great gulf fixed would stand mightily against Mr. Russell's ideas of a future probation. If the rich man in hell had all his wits about him, was able to reason, converse, feel, anticipate, suffer and sorrow, it seems wonderfully like that part of him that was not buried, but was in hell, being in torment, was immortal, for all that was mortal had perished.

Mr. Russell charges that the idea of immortality originated with the Greek philosophers. But before Plato reasoned or before Socrates declared his belief in the immortality of the soul, yet more ancient Egypt had aroused a belief in the indestructibility

of the soul, holding to its limitless transmigration. Cicero avowed the soul's immortality to be the "desire and belief of all nations." The leaders of thought of all ages have avowed a belief in the immortality of the soul. Although the doctrine was yet in darkness, Job, thought by many to have been the first writer in the Bible, avowed it as his hope. The learned author of "De Senectute" says: "I am persuaded, since such is the activity of the soul, such is the memory of the past, and the foresight of the future, such are its arts and sciences and inventions that the nature which comprehends these things cannot be mortal." And this was written before the light of the gospel revelation shed its radiance on the subject.

Our Lord attributed more than mortal value to the soul when he said, "What shall it profit a man if he shall gain the whole world and lose his own soul?" We have seen that the homes of the souls of men are eternal and everlasting, and where would there be the necessity for an eternal hell without the souls therein were likewise eternal. The Scriptures instruct us that death does not change character, but only condition. "He that is filthy, let him be filthy still, and he that is righteous, let him be righteous still." All orthodox Christians agree with the Psalm of Life in saying:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not written of the soul."

Nacogdoches, Texas.

THE STATE OF ROMAN SOCIETY IN THE FIFTH CENTURY.

BY REV. WM. D. NOWLIN.

In order to get a just or proper conception of anything we must view it from every conceivable standpoint, and see it in the various aspects which it assumes. So in order to get a proper conception of Roman society in the fifth century we must consider the political, literary and religious conditions of that period.

1. Let us notice the political conditions. The political situation in the fifth century was one of general upheaval. In the meantime the imperial power was growing daily weaker and its administration more oppressive and corrupt. The general tendency of modern inquiry has been to discover in the fall of that august and magnificent organization, not a cataclysm, precipitated by the impact of barbarous forces, but a process slowly prepared and evolved by internal and economic causes. It is probable that the barbarous invasions of the fifth century were not more formidable than those of the third, which were triumphantly repelled by the Illyrian Caesars, or than those of the fourth, which were rolled back by the genius of Julian and the ferocious energy of Valentinian.

The question why the invasions of the fifth century succeeded while the earlier failed is best answered by an appeal to the Imperial Code. In the voluminous enactments issued from Constantine to Majorian, the student has before him a melancholy diagnosis of the maladies which, by a slow and inevitable process of decay, were exhausting the strength of Roman society. He will see municipal liberty and self-government dying out, the upper class cut off from the masses by sharp distinctions of wealth and privilege, yet forbidden to bear arms and deprived of all practical interest in public affairs. It will be seen that in a society in which poverty is almost branded with infamy, poverty is steadily increasing and wealth becoming more insolent and aggressive that parents are selling their children into slavery; that public buildings are falling into decay; that the service on the great post roads is becoming disorganized.

At a time when the frontiers were threatened it will be found that every frontier post is being abandoned, that there is wholesale desertion from the ranks of the army, while in the failure of the free recruits the slaves have to be called to arms. But the unscientific and inefficient financial system will chiefly attract the notice of the historical inquirer. The collection of imposts in kind opened the door to every species of corruption. The last and deepest impression which the inquirer will carry away with

him as he arises from a study of the Theodosian Code is that the rich are growing richer and more powerful, while the poor are becoming poorer and more helpless; that fraud and greed are everywhere triumphant, and that the Imperial Government, inspired by the best motives, has lost all control of the vast machine. The modern inquirer needs even greater caution in accepting contemporaneous judgments of the character of the society in the fourth and fifth centuries than in the first. In the one case an age of splendid public virtue, of great material advancement, of higher moral ideals, succeeded an age which we are asked to believe was a period of selfishness, frivolous extravagance and frantic, unbridled debauchery. The Empire was never so beneficent and so adored by its remote subjects in many lands as it was under the sons and grandsons of the men who are represented as the vilest of mankind.

But the fifth century closes the career of Rome in the West. In 476 Romulus Augustulus retires and the western division of the empire comes to an end; Odoacer, the chief of the barbarians, is installed as a ruler in Italy and the course of events has led to a momentous climax. Roman and barbarian have come together never again to separate. The most spotless virtue, the most heroic energy would have availed nothing against the forces which had undermined the civilization of twelve hundred years. There can be little doubt that there were in the last pagan generation men who held a more spiritual creed and had aspirations for a higher moral life than their ancestors who conquered Carthage and Macedonia. But they represented a failing cause; they are the rear guard of a retreating host, pressed hard by their victorious conquerors. They went down beneath the weight of political corruption.

2. Let us next notice the literary conditions of the fifth century. The fifth century was one of literary decadence. The impression as to the conventional and superficial character of philosophic study in the secular schools of the fifth century will be confirmed by reference to the hand book of the liberal arts, by Capella of Africa.

It appears that in the secular academic discipline of the fifth century nothing deserving the name of serious philosophic inquiry found a place. Nor was there anything of real science, unless we dignify by that name the strange jumble of inaccurate geography, mystical mathematics and traditional astronomy, which is to be found in the mediaeval hand book of Capella.

The Christian bishop of 500 is as much wedded to the literary traditions of the past as the pagan noble of 400. This persistence of academic tradition was, to some extent, due to the sterility and failure of original power which characterizes Roman literature after the first century of the Empire. The period of the Silver Age as distinguished by a brilliant effort of talent and literary ambition. But it was after all a short-lived effort, and the barrenness of the three following centuries is one of the most striking facts in the history of literature. In spite of long periods of prosperity and good government, the higher intellect of Rome seems to have been overtaken by a paralysis, and was totally incapable of making any further advance. During all that time no scientific discovery, no fresh native movement in Roman literature was made. The force seems to have been wanting to conceive and carry to completion any considerable and enduring mental work. The influence of the great Greek masterpieces to inspire fresh effort in Roman literature seems to have been spent in the brilliant Augustan age. It may be admitted that the culture of the fifth century is not a fascinating study. The idolatry of mere literary form combined with poverty of ideas, the enthusiastic worship of great models without a breath of the spirit which gave them their enduring charm, immense literary ambition without the power to create a single work of real artistic excellence—this is not a subject which promises great profit or thrilling interest; and so the literary remains of the fifth century are generally dismissed to oblivion in a few contemptuous phrases. Yet the Epigoni deserve a little notice for the sake of their ancestry, of which they were so proud, and the culture they so heroically tried to save. They may even claim some attention for their own sake. His-

tory shows few examples of an aristocracy more devoted to letters than to war or sports or politics. And with all their vanity and literary affectation, the great nobles of the fifth century preserve a certain distinction in their loyalty to things of the mind.

It would be difficult to exaggerate the force and permanence of the literary influence exercised by the Roman schools of the West. Style might degenerate from the great standards, but the standards were never forgotten, and the passion for style of some sort was as strong under Theodoric as it was in the reign of Trajan. These defects of literature can nearly all be traced to barrenness of thought and absence of sincerity and love of truth; and these again were the direct result of a school training, the whole aim of which was to turn out imitators and masters of striking phrase rather than original thinkers. Such is inevitably the result of that character of teaching. Sincerity and the love of truth make men independent and self-reliant, and these make men think independently, and independent thinking is what develops and gives strength to the intellect. The fifth century is noted for its literary poverty.

3. The religious conditions will next be noticed. It seems from a letter of Jerome's that the religious condition of the third and fourth and fifth centuries was anything but flattering and wholesome. If Jerome deals severely with the vices of the worldly classes, he is perhaps more merciless on those of the professedly strict and religious; and it is to the credit of his candor and sincerity that he lays bare with such an unsparing hand the corruption in Christian society, even in the inner circles of asceticism. In some of his descriptions of ecclesiastical worldliness and corruption the very spirit of Juvenal is upon him. And his consuming zeal for a great cause probably made him less merciful to the failings of his own class than a man of the world would have been. Yet after all allowances, the picture is not a pleasant one. We feel that we are far away from the simple, unworldly devotion of the freedmen and obscure toilers whose existence was hardly known to the great world before the age of the Antonines, and who lived in the spirit of the sermon on the mount and in constant expectation of the coming of their Lord.

The triumphant church which has brought paganism to its knees is very different from the church of the catacombs and the persecutions. The bishop of Rome has become a great potentate, surrounded by worldly pomp and with a powerful voice in the councils of the State. Among all ranks of the clergy corruption prevails. The evils of seduction and captation become so grave that in an edict addressed to Pope Damasus (306-384), the Emperor Valentinian I. sternly prohibited monks and ecclesiastics from entering the houses of widows and orphan wards. It may be doubted whether the law was strictly obeyed. Alas! the higher clergy generally seem to have lived in a very unevangelical, worldly state and luxury. They often entertained at sumptuous feasts great magistrates and prefects. The clerical epicure, brought up in a hovel and fed on milk and black bread in his boyhood, developed an extraordinary delicacy of taste in his later years. He has the nicest judgment in fish and game, and the provinces are distinguished by their ability to satisfy his palate. Holy orders become the passport to social distinction and dangerous influence. The doors of great houses opened readily to the elegant priest whose toilet was managed by a skillful valet. The clerical profession—for it was a profession—so far from imposing restraint, furnished facilities for intrigue and the gratification of unbridled passion. The priest was admitted to the intimacy of superstitions women of the world, which was pleasant and lucrative, but perilous to virtue. The passion for wealth invaded all ranks of the clergy. Many were engaged in amassing fortunes in trade, while others are begging or selling indulgences. They will perform the most disgusting and menial office for some heirless lady on her deathbed. While pretending to live in the greatest austerity, they become rich and spend their nights in feasting and sensuality.

The picture which Jerome draws of female society is so repulsive that we would gladly believe it to be exaggerated. But if the priesthood, with its enor-

mous influence, was so corrupt, it is only too probable that it debased and debauched the sex which is always most under clerical influence. That clerical concubinage, under the pretense of the severest society, was common cannot be doubted by any one acquainted with the writers of the time. Jerome is perfectly explicit on the subject. On a not much higher level are those virgins of the church whose peculiar dress is the only title to the name which they disgrace, and who strut about the streets nodding and lying.

Many other sketches of female character have been left us by the pencil of Jerome. The sot who justifies her love of wine with a profane jest; the great lady puffed up by the honors of her house, and surrounded by a herd of sycophants; the great lady who passes through St. Peter's attended by a crowd of eunuchs, doling out alms with equal parsimony and ostentation and repulsing the importunate widow with blows, are all here. It would seem that the church in conquering the citadel of the Empire had lost the purity of its early days. The theater and the circus had been for five centuries the great corruptors of the Roman world.

In spite of the thunders of the church and the calamities of the times, these schools of cruelty and lust retained all their old fascination far into the fifth century. The games of the circus were held at Arles as late as the year 461 in honor of Marjorian. Yet in spite of all this corruption it should be remembered that there was a remnant who stood ready to sacrifice everything at the summons of an imperious faith. And from this remnant came monasticism. We notice that monasticism began to spread in the West in the fourth century. It is said that about 341 Athanasius carried the idea to Rome. No doubt the corrupting influence of the world upon the church caused sincere men to take to mastic life. But as a matter of fact monasticism in turn became corrupt. Unfortunately when the monks went into their monasteries they carried the devil along with them.

We have noticed the moral condition of this period. Let us in closing notice something of the doctrinal strife of the period.

The fifth century was one of religious controversy and internal strife, and is of considerable interest because of the doctrines involved in these controversies. The Arian controversy arose in the fourth century (318 or 319), but continued on through the fifth. This was the great Trinitarian controversy—the nature of Christ—a question involving the doctrine of the trinity. "Is Christ divine and equal with the Father?" was the question agitating Christendom at this time. Then followed the great Christological controversies. The Arian controversy had settled the question of the divinity and humanity of Christ. The question now is the relation of these two. "How can the divine and the human be united in one person?" was the question.

The Pelagian or the Anthropological controversy next followed. Until the fifth century the question of the relation of man's will to God's will had not come up for serious discussion. But this relation is so central and vital among the great problems of religion and ethics that the circle would be quite incomplete without some attempt at exposition. Like all such discussions, it arose out of a peculiar environment and expressed itself through great men, each of whom had a large following, and both of whom, in the exigencies of debate, were driven to the maintenance of propositions which could not stand the test of reason and experience. The leaders in this controversy were Augustine and Pelagius. Augustine said man freely fell in Adam, and in the fall lost his freedom and was utterly undone; he is saved by grace alone without any co-operation on his part. He held that man's will was not free; that he could not will. Augustine was a strong character and his influence spread far and wide. On the other hand, Pelagius, a British monk, who in Rome, early in the fifth century, began to exhort men to change their ways, held that man was morally free. He denied that all men are involved in Adam's fall. Sin, said he, is confined to specific acts of the will, and there is no such thing as original sin; the natural human will is entirely sufficient to the attainment of holiness; faith has become formal and dead;

such a faith should give way to earnest moral endeavor.

The free-will controversy thus introduced in the fifth century was not permanently settled. It reappears again and again. The views of neither Augustine nor Pelagius were fully accepted. But as a result a semi-Pelagianism was held by many. Augustinianism says man is morally dead. Pelagianism says man is morally well. Semi-Pelagianism says man is morally sick. Perhaps the great majority of the Christian people of to-day are semi-Pelagians.

So, in conclusion, we would say the state of Roman society in the fifth century was one of political convulsion and final decay; literary poverty and decadence; religious corruption and internal strife.

Lexington, Ky.

Note.—I am largely indebted to Dill's "Roman Society in the Fifth Century" and Shedd's "History of Christian Doctrines" for the material in this paper.

A NATIONAL CONVENTION IN MEXICO.

The seventh annual meeting of our National Sunday-school and Young People's Convention was held in Mexico City July 8th to 13th. There were present 432 delegates. More than half of these were from the Federal District and adjoining States, the rest coming from the more remote districts of the Republic.

In Mexico there are upwards of 300 Christian Young People's Societies, with an aggregate membership of 3,403, also 356 Sunday-schools, with 995 teachers and 12,495 students. What a responsibility resting upon us to train these hosts for the kingdom of the Lord!

The committee appointed months in advance for the purpose had published a carefully prepared program, embracing subjects of most importance to those in charge of the training of the young people. The papers presented gave evidence of mature preparation, and called forth from experienced missionaries additional suggestions of great value to the listening crowds.

One of the most helpful features of the Convention was found in the sunrise devotional meetings held every morning. Every one needed just such spiritual uplifts as these afforded. Mrs. Mary F. Bryner of Chicago was present representing the International Sunday-school Convention. She is also connected with the "Sunday-school Times," and is a wide-awake, up-to-date Sunday-school leader.

The officers of the Convention were appointed a committee to name delegates to the World-wide Sunday-school Convention to be held in the City of Jerusalem next March. Three representatives have already volunteered to go from Mexico, paying their own expenses.

Mr. Landay Escondon, Governor of the Federal District, has recently distinguished himself in Mexico City by his vigorous measures to break up gambling and close the saloons on Sunday afternoons. The writer and two others were appointed by the Convention as a committee to visit the Governor and congratulate him on the good measure of success attending his efforts, also to assure him that evangelicals of every denomination, all over the Republic, are in most hearty accord with him in the suppression of vice and lawlessness of what ever form, throughout the length and breadth of the land. He accorded the committee a courteous and respectful hearing and spoke of the great obstacles he had encountered, but said he was determined to enforce the law and establish order at all cost. His influence and example will be felt for good far beyond the limits of the territory he governs. He commissioned us to convey his most cordial greetings and thanks to the Convention.

On Sunday night was held the "Consecration Service" of the Convention. The immense auditorium of the M. E. Church was packed to overflowing. After a brief, pointed talk by a brother previously appointed, the president of the Convention called the roll of States, giving a motto text in each instance to the responding delegates. It was discovered that nearly every State in the Republic was represented. Then all the preachers present—75 or 100 in number—were called to the rostrum overlooking the great congregation; the consecration

prayers were offered which brought us close to the throne of God. It was good to be there.

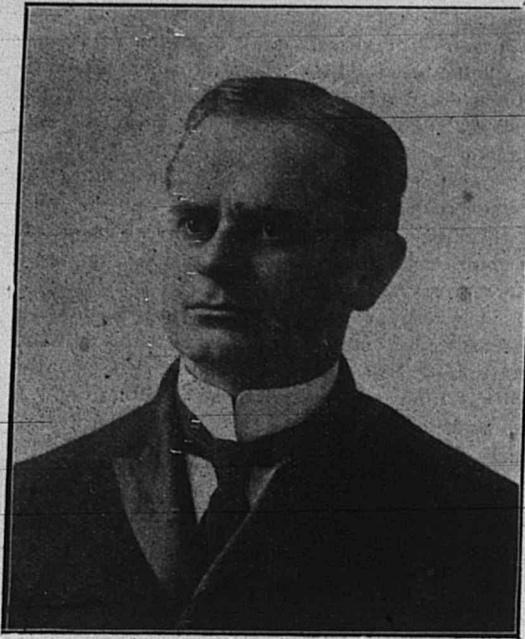
Because of the great expense in reaching the Convention annually, it was determined to make the Convention biennial, and in the meantime give more attention to the development of local Unions and District Conventions.

The next meeting of the National Convention is to be held in Guadalajara, July, 1905.

J. G. Chastain.

Guadalajara, Mexico.

REV. A. U. BOONE, D.D.



Dr. Boone was born at Elkton, Ky. After attending the Seminary he was pastor in Kentucky from 1888 to 1891. He was then called to the pastorate of the church at Clarksville to succeed Dr. A. D. Sears, and remained there for seven years, doing a splendid work, for which, as well as for his own sake, he is greatly loved there. In 1898 he accepted a call to the pastorate of the First Baptist Church, Memphis, where he is at present. Dr. Boone is a fine preacher, a deep thinker, a warm friend, a genial companion, and a consecrated Christian. He is thoroughly missionary in spirit. His churches are always liberal contributors to the mission cause. It was he who suggested at Louisville the twenty-five per cent. advance in our Foreign Mission work, which has been so productive of good. There is no better all-round pastor in the South than Dr. Boone. May he be long spared to us. The series of articles by him on his Sundays abroad, we are sure, have been greatly enjoyed by our readers.

IN THE EDITORIAL PARADISE.

Here I sit at Bro. Folk's desk writing "these few lines." I almost envy the editor his throne and scepter. Sometimes I wish I were an editor, but must be content to work in another sphere. I must not forget, however, to here and now thank Bro. Folk for his great patience in suffering my pen thus far. I esteem it one of the greatest privileges of my life to say some things I have in my heart to say to the readers of our State paper, the Baptist and Reflector.

1. I am greatly disappointed. Expected to see the editor and have a talk with him, but he is on the wing. What busy people our Folks are! Sometimes I think our editor deserves to be pitied, he comes so near being worked to death. But oh! the compensation. These busy men of God one of these days shall wear very bright crowns. They are doing a work the angels cannot do. Finding that Bro. Folk was away, I introduced myself to his stenographer (not a young lady—do not think so for a moment)—Mr. Hearne, the genial and accomplished son of his father, Rev. S. C. Hearne of McKenzie. He took me into the composing room, where, to my great joy, I found and shook hands most heartily with Bro. F. O. Wallace, foreman, proof-reader and general utility man. I learned to love this brother on first acquaintance. He is a most affable Christian gentleman, and had one of the most loveable mothers on earth. She went down with other dear ones in the Galveston flood. Bro. Wallace is indis-

pensable to the neatness and in general to the splendid mechanical make-up of the Baptist and Reflector.

2. I am glad once more to be in Middle Tennessee. I spent four years of my life in Murfreesboro in real hard labor, and I rejoice that all that labor was not in vain. I am always most cordially received and royally entertained in that city. I sometimes feel like coming back, but old East Tennessee with her sublime mountains in view, her mighty rivers and health-giving surroundings, have me bound fast for the now. For the present I am making my home with Bro. M. F. Jordan, who has always been big-hearted and enterprising with me. It was a great pleasure to meet again my friends, Leland Jordan, Henry H. Williams, who did not know me, and C. H. Byrn and many others. God continue to bless them all. I was much saddened to learn that Sister Jordan, the mother of the Jordans, fell and broke her arm. We all hope for her a speedy recovery. Bro. Reaves, the pastor, has been called to see his mother in South Carolina. She is very ill. I hear many good things of the pastor.

3. I am expecting to be at the Concord Association, which meets at Lascassas the 30th inst. Middle Tennessee has been giving Carson and Newman a good patronage, and I am hoping for an increase soon. I shall be gratified to meet a great many of those who are interested in the education of their sons and daughters. I trust we shall have a great Association.

S. E. Jones.

Nashville, Tenn., July 25th.

ALABAMA LETTER.

The eighty-second session of the Alabama Baptist State Convention has just come to a close after a most interesting and enthusiastic meeting. A Ministers' Meeting was held on the 21st and the Convention was called to order on Wednesday, the 22nd. Hon. H. S. D. Mallory was re-elected president and Hon. R. E. Pettus and Hon. G. L. Comer were elected vice-presidents.

The report of our Mission Board was gratifying. During the past year the following amounts have been received: Home Missions, \$7,142.06; State Missions, \$13,325.88; Foreign Missions, \$12,744.13. Total, \$37,851.51. Counting amounts sent direct to the Boards, boxes sent by the ladies, etc., there is a grand total of \$41,828.30. There have been 10,103 baptisms.

The Convention has laid out the following for this year: State Missions, \$14,000; Home Missions, \$14,000; Foreign Missions, \$20,000.

Dr. Charles A. Stakely preached the Convention sermon, his subject being the Golden Rule. The discourse was a most able one and produced a profound impression.

About \$2,000 were raised for the new dormitory of Howard College for fitting up the rooms, and \$2,500 for the Orphanage.

We had the pleasure of having with us Drs. R. J. Willingham, F. C. McConnell, I. J. Van Ness, Geo. B. Eager and many others, among them a number of our brethren representing our religious press. We were sorry not to see a representative of the Baptist and Reflector.

The Convention took a decided stand against denominational schools receiving aid from the State.

A memorial service was held near the close of the Convention in honor of Hon. Joseph B. Graham, Dr. I. T. Tichenor, Dr. J. L. M. Curry and Dr. E. B. Teague. The appointed speakers were T. M. Callaway, A. B. Campbell, O. F. Gregory and B. F. Giles.

The next meeting of the Convention will be held in Anniston with the Parker Memorial Church on the third Wednesday in July.

Troy, Ala., July 24th.

T. M. Callaway.

One week of our revival has closed and eternity alone will tell the results. Visible results, 15 professions of faith in Christ, two backsliders reclaimed, 12 additions to the church, with others to follow; great rejoicing among the Christians. Meeting continues through this week. Great interest among the unsaved. More than twenty-five forward for prayer. Let all who love the Lord join in prayer for the unsaved of this place that they may accept the Savior. I leave for Weston next Sunday.

Pilot Point, Texas.

T. A. Payne.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Dr. Burrows preached in the morning on "The Vine and the Branches." Preached at the Vine-street Church at night on "The Invisible Kingdom."

Central—Dr. Van Ness preached on "Judas." Very pleasant service.

Seventh—Pastor Wright preached on "The Holy Ghost in Finance" and "Temptation." Pastor gone to West Tennessee to assist in a meeting.

Third—Bro. B. T. Lannom preached on "Andrew" and "Going to Live Where?"

Immanuel—Pastor Ray preached in the morning on "How to Know God." Preached at the West End Methodist Church at night on "Manhood Our Best Possession"

North Edgefield—Pastor Sherman preached on "Cords and Stakes" and "The Reward of Running After Sin." 172 in S. S. Fine B. Y. P. U. service. Pastor away this week in a meeting.

Howell Memorial—Pastor Phillips preached in the morning on "Heaven on Earth." Preached at the union service at the Presbyterian Church at night on "One Thing Lacking."

New Hope—Pastor Gupton preached on "What God Requires of Us." Preached at the Soldiers' Home in the afternoon.

Dr. Folk attended the session of the Big Hatchie Association and preached at Brownsville at night on "Temperance."

Dr. Van Ness attended the Alabama Convention during the week. Reports a very fine Convention.

The Conference adopted the following:

"This Conference of Baptist ministers of Nashville having heard that it is the decision of our brother, Dr. J. O. Rust, to decline the attractive call to Seattle, Washington, and to remain among his people of the Edgefield Church, desire to place on record its great gratification at this decision and express the hope that under the divine blessing the ministrations of our beloved and gifted brother will be even more fruitful in the future."

Knoxville.

Centennial Church—Pastor Baxter of Bearden supplied. Subjects, "Some Reasons Why Paul Was Not Ashamed of the Gospel" and "A Dreamer Realizing Dreams in the Face of Difficulties." 300 in S. S.

Island Home—Pastor preached on "The Redemption that is in Christ Jesus." Observed children's day in the morning. Finished paying for the new parsonage.

Bell Avenue—Pastor Maples preached on "The Superiority of Abel's Sacrifice" and "The True God and Our Relation to Him." 160 in S. S.

Oakwood Mission—Bro. Crow preached on "Obedience." 60 in S. S.

First—Pastor Egerton preached on "The Joy of the Way to Calvary" and "Why God Calls a Man a Fool." One baptized and one approved for baptism. 356 in S. S.

Second—Rev. J. D. Crumly preached on "Christian Development." 271 in S. S. A good session of the Sunday-school Association of Knoxville and vicinity was held with the Grove City Church.

Chattanooga.

First Church—Dr. W. M. Vines preached at both services to large and attentive congregations. His morning theme was "The Philosophy of the Christian Life" and the evening, "Christianity's Message to the Human Soul." Both were very strong and eminently practical discourses. 258 in S. S. Dr. Brougher preached at the Williamette Chautauqua near Portland, Oregon. Dr. Boynton of Chicago comes for the two next Sundays.

Second—Two fine services. Pastor preached on "Go, and Do Thou Likewise" and "The Day of Salvation." 160 in S. S. Deep interest among the unsaved.

Bro. W. C. Golden preached at the Central Church in the morning and at St. Elmo at night.

We closed one of the sweetest little meetings I have been in for some time last night at Luckey. The good Lord threw his loving arms around five. Two of these were members of our Reading Band. I go home to-day to be in our meeting. Pray for us.

J. H. Oakley.

Watertown, Tenn.

The Baptist and Reflector has come to me so long that it is a part of the household. The good it has done the world and Tennessee especially can never be told unless it is read on heaven's dome and echoed from human souls in the ages to come. May the Lord still be gracious to you and spare your life and give you health for many years to come.

Franklin, Ky.

J. H. Richardson.

Prof. C. T. Carpenter of Andersonville, Tenn., has accepted the principalship of Arkansas Institute at Jonesboro, Ark. The school will open early in September. There is a good building and excellent grounds. Prof. Carpenter is a successful school man. His school work at Andersonville has been highly successful. There is a great field for the Institute in Northeast Arkansas, and it is believed that an excellent school will be built up under the leadership of so good an educator as Prof. Carpenter.

Jonesboro, Ark.

S. A. Smith.

The work in Grass Valley is more promising than ever before. Congregations are excellent at the services every Sunday. I recently had the privilege of attending the Middle Oregon Baptist Association at Mayville. It was quite a successful meeting. Rev. J. W. Mount, formerly of Tennessee, after preaching the introductory sermon, was chosen moderator and he discharged the duties of the office with credit to himself and the denomination. The entertainment was royal. Rev. F. C. Flowers, of the Tennessee ministry, is their beloved pastor. The Association will meet next year with us in Grass Valley. The Associational Academy is located here, and its prospects for good are very flattering. Pray for us, and may God bless the Baptist and Reflector and the good cause in Tennessee.

Grass Valley, Oregon.

E. H. Hicks.

The cause of Christ, the one for which he suffered and died, is making wonderful progress in this and adjacent towns, save at Lewisburg, where they have been without a pastor for some months, and our desire is that a grand, spiritual, spirited man may be sent to shepherd them. We note with pleasure the great advancement in our dear old Tennessee, not only in great additions to the churches and great spiritual feasts, but in abolishing the whisky traffic from the towns. We bid you Godspeed, Bro. Folk, and all that are like interested. We have no saloons in our town, but had a struggle to prevent one being established here a year ago. But ours was the victory, and as a consequence we have only seen one drunken man in our town since we came here. Brethren, stand to the front in advancing our Master's kingdom and in obliterating the saloon from our States. Our B. Y. P. U. has four hundred people under obligation to read the New Testament through during the year. Of this number seventy-five have already reported, some of them reading it through the third time.

E. Lee Smith.

Ewing, Ky.

Just closed my meeting at Holt's Corner, Marshall County, which lasted ten days, beginning the first Sunday in July. The meeting was begun under some discouraging features—the people were not through with their crops and thought they could not attend. But the Lord was with us in power from the very beginning, so the people got interested and the Lord sent a great rain and the people could not plow, and by the time the ground was in plowing condition they didn't care whether they plowed or not. Bro. R. A. Fitzgerald was with us and did the preaching, which was well done. He very much endeared himself to the people. There were twelve professions and sixteen additions, ten by baptism and six by letter. There were some peculiarities about the meeting. Rarely one came forward and remained at the altar for prayer but what he was converted. All the converts were boys and young men. Only two young ladies gave their hand

asking for prayers. I baptized two brothers from five different homes, making five pair of brothers. Much good was accomplished above that which can be told in words. The work done there is decidedly in keeping with your "forward movement" idea, Brother Editor. Holt's Corner Church has been having a long, hard struggle, but God has honored their faithfulness, as he always will if we will persevere. The church is still weak numerically but strong spiritually. To God be all the glory.

W. E. Walker, Pastor.

Santa Fe, Tenn., R. F. D. No. 8.

VIRGINIA INSTITUTE.

I now have my quarters in the Institute building and find it a most delightful home. We have had ten men and women busy the past week in getting the house and furniture in order for the coming of the girls on Sept. 7th. We have much yet to do.

Recently Miss Harrigan, a graduate of the Virginia Institute, who came here from Mexico, composed a beautiful "Nocturne" which she dedicated to Prince Henry and sent him a copy. Only a few days ago the following note was received:

"Kiel, July 4, 1903.—His Royal Highness, Prince Henry of Prussia, accepts the dedication of your composition and expresses his very best thanks to you for your kind attention."

[Signed.]

Baron Seckendorff.

To Miss Lota Harrigan, Pupil of Music, Virginia Institute, Bristol, Va.

Miss Harrigan continues her studies here this summer and is to be a graduate pupil the coming year. Her sister is to be with us also.

Dr. Hening preached a great sermon to-day on the subject, "No Man is Free," suggested by Rom. 6:8, "Being then made free from sin, ye became the servants of righteousness." He said that every man is a servant, every man has a master and his only freedom is the choice of a master. He must have a master, but he must likewise decide who that master shall be. The closing sentence of the sermon was, "Choose ye this day whom ye will serve."

J. T. Henderson.

Bristol, Va. Tenn., July 19th.

SOUL-SAVING IN OUR STATE.

We have about three months time until the meeting of our State Convention. It is greatly desirous that every missionary under our State Board should have some special meeting with his church before the Convention at Murfreesboro. There is a saddening silence from our churches thus far this year on the great question of soul saving. Only two meetings have been held by any of our missionaries up to date. Only two of our volunteer workers have held a meeting. Are we not failing because of this delay? We have nearly thirty men who have offered to hold meetings at mission points in this State; but only a few calls have been made thus far. Quite a number have asked for helpers for September and October, but this is very late for the volunteer worker. Too many churches are putting off their meeting. When they all come so near together it will make it impossible to supply the demand for the volunteer workers. It matters not what else we do in Tennessee if we do not reach men with the gospel it is all a failure. The articles in our religious papers seem varied and scattered. The heart throb of our denomination does not seem to be as evangelistic as it should. There is not enough soul agony. Will not our pastors betake themselves to prayer, and then write an article for the Baptist and Reflector out of the fulness of the heart upon some phase of evangelism in our State.

Another thing. We have only two months more in which to meet the financial claims of our work. The books of our Convention treasurer close the 30th day of September. What a great thing it would be if all our churches would contribute monthly. It is a sad thing to say, but it is true, there are 1,000 churches in Tennessee who have as yet sent us no contribution to our work. The pastor may forget this, but some brother or sister ought to insist on having a collection or on taking down the name of "Missionary Baptist Church" from their register. If a church of Jesus Christ does not stand for missions, what need is there for its existence?

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

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 COL-PORTAGE.—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.

The Mill Creek Woman's Meeting.

—Friday, July 17th, was a red letter day for the Woman's Missionary Union of Nashville Association. An ideal July day, a beautiful spot, a most hospitable church, a live associational vice-president, our Corresponding Secretary, Miss Annie Armstrong, fine local speakers—what else was needed for a red letter day? Through the kindness of Major Thomas, than whom no one always stands more ready to do a good deed, about seventy-five ladies, members of the various Baptist churches and missionary societies of Nashville, were permitted to leave the Chattanooga train directly in front of Mill Creek Church, where a missionary meeting was held. Here they were joined by probably fifty more ladies, members of Mill Creek and other Baptist churches in the Association, and a few visiting ladies of other churches.

The meeting was called to order at 10:15 by the associational president, Mrs. Josephine Jordan, who had arranged a most excellent program. After impressive devotional services the greater part of the morning was given to Miss Armstrong to address the ladies. Miss Armstrong was received most cordially and enthusiastically by our ladies, who were anxious to hear the words of one whose heart and life for the past fifteen years has been so entirely given to the great work of missions. Her theme was the two

great commands in the Bible, Come and Go. She elaborated these commands so as to include the whole gospel. To emphasize the importance of giving, she had arranged a ribbon chart, the lengths of the different colored ribbons showing the comparative sizes of the different races and countries where we as Southern Baptists have no missionaries at all.

After partaking of the hospitality of Mill Creek Church in the form of a beautiful lunch and spending a delightful social hour, the session convened again at 2 o'clock. During the afternoon Mrs. Golden, the wife of our efficient State Secretary of Missions, gave a comprehensive talk on the recent Southern Baptist Convention, giving much information to those who were not fortunate enough to have been there. Miss Martha Hill, president of the missionary society of Edgefield church, made some fine suggestions along the line of the social feature of the missionary societies.

Reports were heard from the various churches. Miss Armstrong again took the floor to answer any questions—those being asked which called forth from her an explanation of the exact place our missionary boxes fill in our reports in the missionary's home and the relation to his salary. She also explained the importance of sending in reports and that on time. The voices of many well known workers were heard during the day in prayer or talks, among them our valuable officers, Mrs. A. J. Wheeler, Mrs. A. C. S. Jackson, Miss Lucie Cunningham, Miss Gertrude Hill, also Mrs. J. M. Phillips, Mrs. Lofton and Mrs. Bowen. Mrs. Edwards of Murfreesboro, one of our best workers, brought greetings from Concord Association. Interesting remarks were made about the woman's missionary work in Texas by a visitor, Mrs. Fulton of Cleveland, Texas, who is president of the woman's society there.

The sweet voices of Misses Margaret Perry, Pearl Bostick and Nona Adcock added much to the music of the day.

One of the most impressive features of the day was the beautiful manner in which Mrs. Jordan had planned the reception of two new societies into the Association. The members of these two societies from Mill Creek and New Hope churches came forward and stood while the other societies came forward and extended to them the hand of fellowship during the singing of a familiar old hymn.

A rising vote of thanks was extended to the pastor, Bro. Trice, and the ladies of Mill Creek Church for their charming hospitality, and every one left feeling that the day had been a real inspiration, brimful of pleasure and profit.

On Saturday, July 18th, the Central Committee held an open meeting at the Central Baptist Church. The regular officers had charge of the meeting, Mrs. Wheeler presiding. After devotional exercises the evening was given over to the Corresponding Secretary, Miss Armstrong, who

talked to us upon a sure foundation for missions, rating the three following requisites in the order named: Knowledge, prayer, and giving. At the close of her talk she gave us some valuable suggestions as to means of raising our pro rata of the amount asked of the women by the Mission Boards.

By a vote of the Society the secretary was instructed to convey to Miss Lillie Shankland, one of our ablest workers, who has recently moved to a distant State, our sincere regret at her absence from this meeting.

The committee also acknowledged the gift of \$10 for stationery and a 1,000 mile ticket for use of any member of our Central Committee in the interest of Woman's Missionary Union.

After the singing of a hymn the meeting adjourned.

Mrs. J. O. Rust.

Facts from Above Meeting.

Every moment one soul goes into eternity.

There are 175,000,000 Mohammedans and not a single missionary among them.

There are 8,000,000 Jews, and we have no mission work among them.

There are 870,000,000 idolaters who have not yet heard the saving truths of the gospel.

There are 205,000,000 Catholics in the world.

In the face of above numbers, remember that we have only 140,000,000 Protestants who are to be God's messengers to them.

If more than two girls are sent in to one of the poorer of the Chinese homes, they are frequently killed at birth.

There are no children's graves in China. The little bodies are thrown out and picked up by carts.

The religion of a Catholic country has been called "Baptized paganism."

Neither such abject poverty nor such abundant wealth is seen in the United States as in Mexico, but the wealth is largely in the hands of the church.

Just the building of the cathedral in Mexico City cost 2,000,000.

On a certain feast day in Mexico, the lighting of the candles for just two hours cost \$700.

In the first year of the organization of the Woman's Missionary Union the contributions amounted to \$30,773.

This last year, including the value of the boxes, the contributions were nearly \$90,000.

Southern Baptists are to try to raise one half a million of dollars for Home and Foreign Missions for the present Convention year. The Woman's Missionary Union is asked to give \$90,000 cash.

Quarterly Meeting of Woman's Missionary Union of Tennessee Association.—The third quarterly meeting of W. M. U. of Tennessee Association was held at Glenwood Church, Thursday, June 25th, at 10 o'clock, with sixty ladies in attendance and Mrs. Ford in

the chair. There are now eight churches represented. Since last meeting one new missionary society has been organized at Glenwood, a Home Department at Dumplin Church, an Aid Society at Valley Grove, and a Sunbeam Band at the Second Baptist Church, Knoxville.

There were delegates from Sharon and Rocky Hill Churches, and we feel sure that there will soon be societies organized in those churches.

Reports were read showing that during the past quarter the societies belonging to Tennessee Association had contributed to Foreign Missions, \$39; Home Missions, \$44.05; State Missions, \$6; Orphans' Home, \$9; Ministerial Education, \$15; general benevolence, \$12. Total, \$125.05.

During the morning session the work of W. M. U., Central Committee and different branches of children's work were discussed, many ways being given as to how to interest children in this work.

The noon hour came all too soon, but the meeting in the grove was equally as enjoyable, where, standing around a table full of the good things brought from many homes, a most delicious lunch was enjoyed. What though many were strangers to each other? They were workers together in the great cause of missions, and soon the merry word and the ringing laugh were heard throughout the grove. Old friends they were at parting.

During the afternoon service the different missionary fields were discussed, each one present taking part, and throughout the entire service suitable hymns, prayers and Bible readings were enjoyed.

The meeting adjourned to meet in the fall at Piedmont Church, near New Market.

Mrs. Hazen, Sec'y.

Announcement.

Please permit me to announce through your columns that the next session of the Southern Baptist Theological Seminary will open October 1st, 1903, and also to add for the special benefit of pastors who cannot come to the Seminary for a complete course that an eight months' pastor's course will prove exceedingly valuable to all who can avail themselves of the opportunity to take it. While it is true that the majority of students who come to the Seminary are men who have been trained in colleges, a goodly number every year of our best students are those who have not been to college, but who have passed the age when they can enter college, and so come to us for a single year's work. By all means the young men who can do so ought to go to college before coming to the Seminary, and I refer now to those who have not been able to go to college and who will never be able to do so.

The opening of the doors of the Seminary to young women who desire to fit themselves for mission work has proven a wise move in the right direction. Twenty-four young women were enrolled and pursued studies with us during the past session. Some of them did work in the preparation of examination papers ranking with

the best that was done by our students for the ministry. Correspondence is still solicited with young women who desire to come to us for this purpose, and all the privileges of the Seminary are open to them.

E. Y. Mullins.

Louisville, Ky.

AMONG THE BRETHREN.

Rev. C. E. Burts of Blackville, S. C., accepts the care of the church at Edgefield, S. C.

Rev. Terry Martin of Jackson is in a gracious revival with his church at Malesus, Tenn., this week.

Rev. J. M. Arnette of the Seminary at Louisville has accepted the care of the Second Church, Satesville, N. C.

Dr. John T. Christian of Chicago leaves for England to be gone until Sept. 2nd. He will do supply work while gone.

Rev. L. C. Algee, a licensed Methodist minister, was recently baptized into the fellowship of the church at Milan, Tenn.

Rev. W. B. Glass, recently appointed a missionary to China, and Miss Eunice Taylor will be married at Kossie, Texas, soon.

Rev. T. J. Watts has resigned the care of the church at Forsyth, Ga., to take effect Sept. 1st that he may enter the Seminary.

The First Church, Anniston, Ala., has called its former pastor, Rev. J. E. Barnard, of Cartersville, Ga., and he is likely to accept.

After a successful pastorate of three years, Rev. J. Alford Garrett has resigned the care of the Broad-street Church, Winston, N. C.

A new Baptist church has been organized in Los Angeles, Cal., and the humorist, Rev. Robert J. Bardette, has been chosen pastor.

Deacon Julius C. Smith died at his home in Greenville, S. C., July 12th at the age of 73. He was a very prominent Baptist layman.

Rev. T. M. Callaway of Talledega, Ala., will supply for Dr. W. W. Landrum in the First Church, Atlanta, Ga., two Sundays in August.

The First Church, St. Joseph, Mo., has called Dr. J. Whitcomb Brouger of the First Church, Chattanooga. We protest. Tennessee needs him.

Rev. Julien S. Rogers has resigned as assistant pastor of the Tabernacle Church, Atlanta, Ga. He will spend some time in Rome City, Ind.

Rev. Leviticus E. Barton of Suffolk, Va., has enjoyed a very helpful meeting with his church. There were 12 conversions and four baptized.

Rev. J. U. Wharton of Runston, La., has been called to succeed Rev. W. S. Ronay to the care of the Immanuel Church, Little Rock, Ark.

Revs. Howard Lee Jones of New York and M. Ashby Jones of Richmond are off for Europe to supply six weeks at Regent's Park and Kingsgate churches.

Prof. M. W. Hattton, who has had charge of the Southwest Virginia Institute at Bristol, Va., has leased the

Southern Female College at LaGrange, Ga., for ten years.

Rev. R. A. Kimbrough of Tupelo, Miss., seems to be enjoying a perpetual revival in his church. He has baptisms at nearly every service of late.

A great revival has been in progress at DeQueen, Ark., in which Rev. J. A. May of Midlothian, Texas, assisted Rev. J. R. Taylor. There were 36 additions.

That was a great meeting in Tyler, Texas, in which Rev. M. F. Ham of Kentucky assisted Rev. J. P. Gilliam. There were 102 additions to the church, 72 by baptism.

The Religious Herald nominates Rev. L. O. Dawson of Tuscaloosa, Ala., to succeed Dr. F. C. McConnell as Corresponding Secretary of the Home Mission Board.

Rev. B. McNatt of the Highland Avenue Church, Jackson, will not serve the Pleasant Plains Church near that place. Rev. C. L. Neal of Jackson preached for that church recently.

On account of the State Legislature of Georgia legislating in behalf of the Law Department of the State University against all others, the law faculty of Mercer University has resigned.

Rev. D. Tolbert Spaulding was assisted last week in a great revival at Bird's Creek Church, near Paris, Tenn., by Rev. E. G. Butler of Jackson, Tenn. A number were saved.

Rev. N. W. P. Bacon of Oxford, Miss., was married to Miss Lizzie Clyde Shelby of near that place Sunday, July 10th, Rev. W. I. Hargis officiating. Accept our congratulations.

It is announced that the American Baptist Publication Society will discontinue their large branch stores and establish in their stead depositories for their own productions. The branch stores didn't pay.

The people of North Carolina recently met in a Temperance Convention three hundred strong. Those sterling Baptist laymen, N. B. Broughton of Raleigh and J. H. Tucker of Asheville were leaders in the work.

Rev. Baylus Cade has an article in the Biblical Recorder of last week on "Has the Home Board a Field?" Have Cuba, New Orleans, Memphis, Baltimore, the growing West, our vast mountain sections and the negroes all been saved?

The success attending the labors of Rev. Ross Moore in the First Church, Pine Bluff, Ark., is little less than phenomenal. He recently had four additions and three baptisms at one service. This is a frequent occurrence. There have been 109 additions in six months.

Three Things.

1. The effort to erect a suitable monument at the grave of the late Rev. Jesse Baker, D.D., of Jefferson City, Tenn., is not meeting with the success it so richly deserves. Dr. Baker lived his almost three score and ten years among the people of East Tennessee, an example and inspiration

to all who sought to make the world better. In purity of life, in spiritual power, and in steadfast devotion to the cause of Christian education, he was without a peer among us. His life was a sweet benediction to all the people of this mountain land, and in death he should not be forgotten. It does seem to me that the Baptist churches, the friends of Carson and Newman College and the people generally owe it to his memory, to themselves and to their children to see to it that this labor of love is done without further delay. Will not one hundred readers of the Baptist and Reflector contribute one dollar each for this purpose at once? Send all money to Bro. R. M. Bales, Jefferson City, Tenn., and may the Lord bless you in thus helping to perpetuate the memory of a great and good man.

2. The next session of Carson and Newman College will begin the latter part of August. This old and reliable institution of learning has done much for East Tennessee and for the world. But to its friends its future is even brighter than its past has been glorious. They feel that its career of usefulness is but well begun. The absence this year of Prof. J. T. Henderson, for many years its efficient and honored president, will be keenly felt in college circles. He has been connected with the institution as student, teacher or president for more than twenty years and has been to it a pillar of cloud by day and a pillar of fire by night. He has wrought long and well for the people of his native State, and we all feel like saying, "Well done, thou good and faithful servant." We congratulate Virginia on securing for her educational work this favorite son of Tennessee. But loth as we are to give up President Henderson, Carson and Newman still lives, and this must be the best year in its history. No school has friends more loyal and they are increasing in number every day. The faculty are experienced, and we feel that President Jeffries has come to the kingdom for such a time as this, and that his administration will be marked by great activity and great achievements. Let every friend of the college do some work for it this year, and we shall do the people good and feel proud of ourselves.

3. The Associational season for the year 1903 is near at hand—in fact, it has already begun. The Baptist hosts from all sections of Tennessee will soon be gathering in their annual meetings. Missions, denominational education, Sunday-schools and all of the enterprises fostered by us ought to receive a mighty uplift at our hands this year. Let us all then labor earnestly to make these coming meetings in attendance the largest, in spirituality the deepest, and in work accomplished for the Master the greatest in our history. And let us not forget to preach the gospel to the people in whose midst we meet while we are planning to send it to all the world. They will be greatly disappointed if we do not. We must not neglect the Lord's business which we meet to

transact, neither must we fail to preach the gospel to the people. Many churches do not invite the Associations any more, and I have heard that the reason is that they have so little preaching now. The heathen need the gospel and so do the people at home. Now to have the best meetings, we must depend not only on the Lord, but on ourselves. The Sword of the Lord and of Gideon must be our motto if we would grandly succeed. If we will only commit ourselves unreservedly into the hands of God and strive to do his work, he will work for us, through us, in us, and with us, and Tennessee Baptists will have a Pentecost this year.

J. M. Anderson.

Morristown, Tenn.

A Tennessean in Texas.

Again the Baptist and Reflector is on my table. Eagerly its pages are gone through, much of it enjoyed. And I should like to say to my many friends in Tennessee that their every forward step is a delight to me and I confess at times I have a home "hankering," but I am in Texas, and when it rains I am stuck. Recent rains have brightened our temporal prospects quite satisfactorily. I have seen three crops gathered, not one of which is what the old "Nestors" called "a good crop." I hope to see one.

Our spiritual and denominational outlook is at least hopeful. Some differences perhaps exist, and will exist for quite a while, but the "bitterness" is apparently much less in the feelings of the masses.

My own church has heroically and quite successfully maintained its unity in fellowship. Individual liberty is accorded to each member. The result is marked. The per cent. of missions has increased many fold. However, I meet difficulties here I never met before. We are a "rustling" people—that is, for money. I do not affirm that a man has a price either on his teeth or his wife, but if he has not put a price on his land, home or stock he would do so "right now." This is commercialism. New towns are springing up, new openings occur, better money prospects yonder—half dozen of the best members gone. The poor pastor has to go fast and pull up again. This is an aggravation, not under the sun, but in Van Alstyne.

Well, Forrest Smith, one of Tennessee's native sons, is pastor at Sherman—my neighbor. Some of the city's pastors have "run up against a proposition" in Smith not hitherto encountered. Smith came from where Baptists are made in fact as well as in fashion. He has not forgotten his early training. It is said that his church, though large and wealthy, is delighted with him. He recently, to the delight of the Van Alstyne saints, preached several sermons.

There are other Tennessee boys in this great State I should enjoy mentioning, but I shall not further intrude.

I hope, sir, you may succeed in securing five hundred students for the Jackson University. To those determined to enter school out of Texas I always joyfully mention Dr. Savage and Jackson.

A. S. Hall.

Van Alstyne, Texas.

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DAVID AND GOLIATH.

David employed a method that was adapted to the case immediately in hand. There was but one unprotected place on the well equipped giant of Gath. It was the region of his eyes and forehead. David was wise enough to aim at the weak point in his antagonist's armor. He took the weapon that would strike the point. The stone from the sling could of all places be most effective in this place. The maxim that we should fight Satan with his own fire has come to be accepted as a wise one. But is it the wisest method? Is it not better to find the weak places in the joints of his harness than to meet him with an armor which is a fac-simile of his own? David went out to fight, not to be fought. He wanted a weapon to use and not to be pounded. His armor might have kept him from being hurt, but he could not hurt anybody. The great generals of history have not been those who constructed the most impregnable defenses, but those who moved with forced marches and struck consternation by their aggressive methods. And he will do the best with his salvation who uses it, not so much for a fortification against evil, as a weapon with which to strike the forces of sin.

David didn't know how to use Saul's armor, but he did know how to use his own. Would that all of us could learn to use our own. Would that all of us would try to be ourselves. The sad defect of many people is that they are not content to be themselves. How often do we hear men say, "If I were Mr. So-and-So I would do much for the cause. If I had his money or his position or his ability I would perform great deeds for God." Alas, alas, we fear such would not be the case. The man who will not do much with the little he has will not

do better if he be given more. If he is not faithful in the less he will not be faithful in the greater. Why should we complain if God has made us a David with the sling rather than made us a Saul with the armor? The man who will not use the sling he is familiar with, will not do well with the heavy armor with which he is not acquainted. The thing for us to do is to come to God with what we have and as we are. If he had not some peculiar work for each of us to do, he would never have made us as we are. He therefore who is surrendered sincerely to God to be used as he is for the purpose God wishes, will be invincible in the task that is set before him.

Let us beware of Goliath's weakness. His strength was his weakness. He was a mighty man and he knew it. But pride and boastfulness which are the deadly germs that constantly menace strength, found congenial soil in his strength and converted it into weakness. Nothing is weaker than boastful strength. Let the church that is now boasting of its resources and gifts take heed lest this be the "pride that cometh before a fall." Let every person who has become conscious of any gift or power take heed that he possess it in the spirit of meekness. We must possess our strength in meekness and weakness—a weakness that will cause us to clothe ourselves for an armor with "the name of the Lord," as David did, and that will make us go forth to the conflict with the consciousness that the "battle is the Lord's."

THE BIG HATCHIE ASSOCIATION.

This used to be one of the largest and strongest Associations in the State. Since its division, some twelve years ago, to form the Memphis Association, it has been considerably weakened in point of numbers, but is still one of the most active missionary bodies in the State. Now that the Memphis Association has dissolved to organize a new body to include all of the Memphis churches, some of the churches will probably return to the Big Hatchie. One of them, Harmony, joined at this last session. It is expected, however, that the Memphis churches now in the Big Hatchie Association will go into the new organization.

The Association met this year with the Zion church, about six miles from Brownsville. Bro. T. E. Glass was re-elected Moderator, Bro. H. L. Martin was elected Clerk and Bro. R. G. Herring, Treasurer. While the number of delegates was not very large, there was quite a large attendance upon the meeting. The following pastors in the Association were present: Brethren W. J. Bearden of Memphis, W. H. Bruton of Ripley, W. R. Farrow of Covington, J. B. Lawrence of Brownsville, H. L. Martin of Stanton, and T. S. Potts of Memphis. Among the visitors we noted Brethren A. U. Boone of Memphis, B. W. Brown of Bells, T. B. Clark of the Friendship Association, W. E. Farrar of Bethel College, W. C. Golden of Nashville, H. C. Irby of Jackson, W. L. Savage of Jackson, and R. W. Taylor of the Friendship Association. Miss Annie W. Armstrong of Baltimore, Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention, and Mrs. A. C. S. Jackson, Corresponding Secretary of the Union in Tennessee, were also present. On Thursday they held a woman's meeting in which both made interesting talks and organized a woman's missionary union in the Zion church.

The sessions of the Association were marked both by spiritual power and missionary zeal. The introductory sermon, by Dr. W. H. Bruton of Ripley, set the key note for the meeting. It was an earnest, eloquent and practical discussion of the mission question and was greatly

enjoyed by the large audience. Moderator Glass had prepared an order of business for the meetings which was adopted by the Association. One of the most interesting features of it was the devotional exercises each morning and afternoon. These exercises served to give a spiritual tone to the whole meeting. The speeches of Brethren J. B. Lawrence and W. C. Golden on State Missions, H. C. Irby and W. L. Abbott on Education, R. G. Herring on Young People's Work, T. S. Potts on Foreign Missions, W. H. Bruton on Ministerial Relief, and William Thomas on Temperance were all excellent.

This being the 75th anniversary of the Association, the occasion was commemorated by interesting papers by Dr. H. P. Hudson and Bro. S. W. Hampton. We shall publish the former soon. The Association decided to get out five minutes so as to suitably represent its 75th Anniversary, and both of these papers will be published in the minutes. The Association adjourned at about twelve o'clock Friday, with singing, hand-shaking and prayer. The next meeting will be with the Oak Grove church near Covington, Bro. H. L. Martin to preach the introductory sermon. The dinner on the ground each day was most abundant. We had a pleasant home with Bro. Cobb. Bro. H. L. Martin, the popular pastor of the church, was very attentive to his guests.

FALLING FROM GRACE.

We find the following question and answer in the *Gospel Advocate*:

"Brother Lipscomb: I read all the 'Queries' in the *Gospel Advocate*. I want you to write an article on the possibility of falling from grace. There are some people here who teach: 'Once in grace, always in grace.' Please give us the teaching of God's word along this line; and give, also, an explanation of Heb. 6: 4-6. Here the apostle teaches that if they fall, it is impossible to 'renew them again unto repentance.' To what sort, or class, did Paul refer? Griffithville, Ark. I. F. Baxter.

"Grace is the favor of God. It is an excellent rule to follow. If we are once in favor of God, we should always remain in his favor. He tells how they must act to remain. Adam enjoyed the favor of God in Eden; he forfeited it by disobedience and was driven out of Eden and became a dying mortal. That one example ought to settle both questions. It is a good thing to remain in the grace, or favor, of God; but we can and will forfeit that favor by disobeying God. Heb. 6: 4-6 refers to the Jews who once came to Christ, then gave him up and went back to Judaism and trusted it for salvation, rather than Christ. When one thus turns from God, there is no provision made for his salvation."

This is the coldest and most mechanical statement as to what grace is that we have ever seen. Grace means the unmerited favor of God. It means his love bestowed upon us. Paul said: (Ephesians 2: 8-9): "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." To fall from grace means to lose God's favor, to get beyond the bounds of his love after we have accepted it by faith. Speaking of this Paul said (Romans 8: 38-39): "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." And Jesus said, (John 10:27-29): "My sheep hear my voice, and I know them, and they follow me; and no man shall pluck them out of my hand. My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

What does Paul mean in Galatians when he uses the expression, "falling from grace?" Here is what he means: He is talking to those Gala-

tians who had been disposed to remove, "from him that called you in to the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ." After having argued in the third and fourth chapters of the Epistle, the doctrine of justification by faith, he begins the fifth chapter by saying (Galatians 5: 1.): "Stand fast therefore in the liberty wherewith Christ hath made us free, and be ye not entangled again with the yoke of bondage." He adds: (Galatians 5:4): "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In other words, it is you who are proposing to be justified by law, by obedience to the law, who are falling from grace. You have turned away from salvation by grace and you are seeking salvation by works. That is the very plain meaning of the passage. In this sense it is certainly true that a great many people are falling away from grace now. Among them are the editor and readers of the Gospel Advocate.

As to Hebrews 6:4-6: "For it is impossible for them who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the son of God afresh, and put him to an open shame." This is confessedly a very difficult passage. But whatever it means it certainly means one thing, that if ever you should fall away from salvation (supposing you could) you would never get back again so long as the world stands. Dr. Lipscomb is correct in one remark in his answer given above, "when one thus turns from God there is no provision made for his salvation."

SALVATION BY LAW.

The *Christian Companion* of Louisville recently said:

"We do not conceal, but openly preach the fact that immersion is necessary to salvation. Our preachers, so far as we know, and we have mixed and mingled with them from the Atlantic to the Pacific, and from the lakes to the gulf, do not conceal anything which they believe the Bible teaches."

The *Western Recorder* took the *Companion* to task for this utterance, and the editor of the *Recorder* stated that he had "come across a number of disciple preachers who did not believe that doctrine."

Replying to this the *Christian Companion* says:

"The Lord might save a man who had never heard of Him and who did not believe in Him if the man lived in some heathen country and had kept all the laws he knew, but we cannot be saved living in this enlightened age and country unless we obey the commandments of God."

And thus the people in Christian countries are put on a level by the *Christian Companion* with those in heathen countries. All that any one any where has to do is to keep all the laws he knows and he will be saved. Several questions suggest themselves: (1) What advantage then has the Christian over the heathen? Is it in the fact that the Christian laws are easier to keep than heathen laws? But are they? (2) What is the use for Christ? (3) Can any one keep the law of God perfectly either in Christian or heathen lands? (4) Does any one anywhere keep all the laws he knows, and do the whole duty required of him? If not, who then can be saved? It is an awful doom to which the *Christian (?) Companion* would consign the people either in Christian or heathen countries. It puts a yoke upon their necks which neither they nor their fathers are able to bear. Paul says: (Gal. 5: 1). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

PERSONAL AND PRACTICAL.

It takes a smart man to be a big rascal. And the smarter the man the bigger the rascal.

In giving the list of visitors at the Memphis Association the printers got Dr. G. M. Savage and Bro. J. F. Jordan mixed up, and stated that Bro. G. M. Jordan was present.

It is astonishing how frauds can find a following in this country. Witness Joe Smith, Mrs. Eddy, Dr. Dowie—and others. Barnum seems to have been right about it when he said that the American people love to be humbugged.

We have been informed that the First Church of St. Joseph, Mo., has called Dr. J. W. Brougher of Chattanooga. We protest most vigorously against Dr. Brougher's leaving Tennessee. He is doing a great work at Chattanooga and is needed there.

We were sorry to miss the visit of Dr. S. E. Jones to our office. Dr. Jones was formerly the popular pastor at Murfreesboro. He is now doing fine work as professor in Carson and Newman College, and is also pastor at Oak Grove, one of the best country churches in the State.

We are sorry to learn that Dr. R. R. Acree, the popular pastor at Clarksville, has not been in good health recently. His congregation voted him a vacation of a month, which he has been spending at Tate Springs and Knoxville. We hope that he may return home with reinvigorated health.

Prof. W. L. Abbot of Georgia has been elected president of the Brownsville Female College. He comes highly recommended. He is a clever man personally and is an educator of experience and ability. We hope that he will be able to build up the school. The prospects now seem fine.

The Jewish Colonization Society has asked leave of British Parliament to put the millions left by Baron Hirsch into the hands of the Zionists. The bill stipulates that money may be used in any part of the world except Europe. If this bill is passed fifty million dollars will be added to the ten million already in the hands of the Zionist movement and thus sufficient money will be at their command to carry out the great scheme of colonizing Palestine.

It is claimed that perhaps thirty thousand souls were converted in the meetings which Dr. R. A. Torrey of the Moody Bible Institute, Chicago, Ill., held during his tour around the world. We do not know how these statistics were gathered, but certainly it was a marvelously successful tour, and what ever we may say about the results in figures there is no doubt that the preaching of the old gospel upon this tour made a profound impression.

We publish elsewhere the statement that Prof. C. T. Carpenter of Andersonville, Tenn., has accepted the principalship of the Arkansas Institute at Jonesboro, Ark. While we congratulate Jonesboro upon securing him, we shall regret very much to see him leave Tennessee. He has been remarkably successful in building up Andersonville Institute, and has made it a great power for good in all the community around. We do not know just who will take his place. We hope, however, that the school will continue to flourish.

Dr. J. O. Rust decided last week that he would accept the call to the First Baptist Church, Seattle, but Sunday he announced to his congregation that he had reconsidered his acceptance and had decided to remain with the Edgefield Baptist Church. The church was crowded to its utmost capacity. The unexpected announcement caused a scene of the wildest joy. There was long continued hand clapping mingled with tears and laughter. No pastor was ever more loved by his congregation than Dr. Rust, and no congregation perhaps was ever more loved by the pastor. His decision to remain will be hailed with joy not only by his own church, but by the Baptists of the city and of the State.

The boast is made that the General Association of Arkansas has received \$3,000 during the past year, and that the expense of handling it amounted to only \$5. That is good, is it not? The expense certainly seems very small. But subtract the \$5 from the \$3,000 and you have a net result of \$2,995. The

Baptist State Convention of Tennessee received last year for benevolent purposes \$27,051.72. The expense was about \$3,000. This may have seemed large. But subtract the \$3,000 from the \$27,000 and you have \$24,000 net. Which is better, to spend \$5 and get back \$3,000 or to spend \$3,000 and get back \$27,000. The man who looks only at the expense account will, of course, say the former, but we imagine that a business man and a man of common sense will say the latter.

A good sister asks us this question: "The church of which I am a member does not discipline its members for dancing, getting drunk, etc. When it observes the Lord's Supper I do not participate. Am I acting in accordance with the teaching of the Bible or not?" We think the church acts wrongly. At the same time, however, our sister should remember that the communion is not a communion with other members of the church so much as it is a communion with the Lord. There is no special grace to be received in partaking of the supper, but there is a spiritual joy and comfort which comes from it, and we do not think that our sister should deprive herself of these blessings because the church does not do its duty—unless by her silent protest the church would probably be led to exercise the proper discipline.

We have known Judge John W. Childress of this city for many years, and have always had a warm regard for him. We do not believe that he would, intentionally, do anything wrong. At the same time, however, we are of the opinion that when he went out of his own circuit to grant bail to a cold-blooded murderer who had been sentenced to life imprisonment and to whom the trial judge and another neighbor judge had refused to grant bail, he struck the severest blow at justice that has been struck for many years in this State, and that he did more to encourage the mob spirit than anything that has occurred for a long time. We leave to lawyers to discuss the question as to whether he had a legal right to do as he did. We look at the matter, not from the standpoint of legal technicalities, but from the broad standpoint of public morals.

After the Big Hatchie Association we remained over in Brownsville for a day or two to visit the old home. It was quite a pleasure, of course, to be with the loved ones, though there are not many of them left now, as they are scattered in different places.

"Some have gone from us forever,
Longer here they might not stay,
They have reached a fairer region
Far away."

A visit to the old cemetery was a mournful pleasure. We enjoyed being at the Sunday-school and preaching. Bro. T. E. Glass has been superintendent of the Sunday-school most of the time for many years. It is one of the best Sunday-schools in the State. Bro. J. B. Lawrence is the popular and eloquent pastor of the church. He preached a fine sermon Sunday morning on the subject of Election—rather strong meat for a hot summer day, but he made the subject quite interesting. At night we spoke on the subject of Temperance, by request, at a union meeting.

Dr. T. J. Bailey tells about the unique arrangements for serving dinner at the meeting of the Louisiana Baptist Convention. "A large table was improvised on the order of a hollow square. The people stood on the outside and those who served occupied the inside of the square. The men served and not the women. Not a single lady was seen on the inside. The fare consisted of loaf bread, roast beef well seasoned with tomato sauce, plenty of good water, iced tea and coffee, and absolutely nothing else. All had plenty and yet nobody was sick. The men doing the work, the ladies were not 'cumbered with much serving,' and attended and enjoyed the meetings." We wish that some such arrangements would be adopted by our Associations. There is no reason for turning the Association into a picnic or banquet. The dinner on such occasions ought to be simple and substantial and not rich and lavish, as is usually the case. Frequently the women work so hard getting ready for the Association and cooking for their guests during the meeting that they have little time to enjoy the Association themselves.

THE HOME

The Art of Doing Without.

There's a beautiful art that is sadly neglected,
 And daily wonder to see it rejected
 By some who'd be healthy and wealthy and wise
 By just condescending to open their eyes
 And look at things fairly, with never a pout—
 I refer to the fine art of doing without.

"Why, that's nothing wonderful!" maybe you'll say;
 "I do without things that I want every day!"
 Quite likely you do. But how do you do it—
 With good grace, or a face that's as blue as a bluet?

There's a wonderful difference (just jot that down)
 Between giving up things with a smile or a frown;
 And that is precisely the difference between
 The artist and bungler—you see what I mean.

You can't do as you like? Then do as you can;
 I'm sure you will find it the very best plan.
 Can't have what you want? Take what you can get;
 No better device has been patented yet.
 'Tis the bravest and blithest and best way by far
 Not to let little losses your happiness mar.

'Tis an art that needs practice; of that there's no doubt;
 But 'tis worth it—this fine art of doing without.
 —Minnie Leona Upton in St. Nicholas.

THE SPOILED PICTURE.

The Lloyd family had decided to have a picture taken. All the family relations were together in the front yard at grandma and grandpa's home at 4 o'clock on a certain day, and the artist was going to take their pictures all together.

Kitty Lloyd was much delighted, and asked her mother a great many questions about it.

"Am I to be in it, mamma?"
 "Yes, dear—all the family."
 "And Baby Ruth, too?"
 "Yes, all the children and grandchildren."
 "O mamma! can't I have my dog Sandy in it, too? I think, if you have Baby Ruth, I ought to have Sandy."
 "Well, you ask papa to-night."
 When Kittie's papa came home that night, the first thing he heard, when his little girl came to meet him, was:
 "O papa! may I have Sandy in the picture with me? Mamma's going to have Baby Ruth."
 "I'm afraid you'll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall have to keep very still to have our pictures taken, and I am afraid neither you nor Sandy can do that."
 "Oh, yes, we can!" assured Kittie; "I'll teach Sandy."
 Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to grandpa's, where there was a large gathering of aunts, uncles and cousins who were to be in the picture. Sandy was allowed to go along, and Kitty was delighted. At last the artist came in a newly

painted wagon, with a big, long word on the outside, which Kitty, after a good deal of spelling learned was "photographs." It was very interesting to watch the artist take out his camera, and set it up on a little frame, and peep through it with a black cloth over his head. When his machine was ready, he called the people together on the front porch, and, with grandpa and grandma in the center, the tall ones in the back, and the short ones in the front, the people were arranged, and made ready for the picture. Kitty had a place in the very front of the picture, with Sandy by her side, who was to sit upon his hind legs.

"Now, Kitty," said mamma, "you must keep perfectly still, and not move, or you will spoil the picture. When the artist says 'Ready,' you must not even wink till he's through."

Kitty stood up very straight, and looked just where the artist told her to look.

"All ready?" said the artist. "Now." Kitty looked around awfully quick to see if Sandy was sitting up all right, and just then the artist took the picture.

"Why, mamma, is it over?" asked Kitty, as they all began to move around and talk.

"Yes, Kitty," answered mamma, "it's all over now, and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kitty. There were grandma and grandpa sitting up in the center, looking as calm and placid as ever. There were mamma and Baby Ruth as plain as could be, and Sandy sitting up as straight as a dog could; but the place where Kitty's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa, gravely, "and you spoiled the picture."
 Kitty burst into tears.

"I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man would be so quick."

When the picture was shown to the other relatives, they decided that it was so good of grandma and grandpa that it must be kept. So, a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kitty cried bitterly, and begged him not to hang it up: but papa said he must. Then mamma took her little girl into the parlor and talked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when the man said 'All ready,' but you wanted to look around first and see what Sandy was doing. I want you to come and look at the spoiled picture very often, and always remember that it got spoiled because you did not obey promptly."

Kitty tried hard to remember the lesson, and when she forgot to mind promptly her mamma would often say:

"Take care, Kitty, you are spoiling your picture now," and then Kitty would smile into her mother's face, and hasten to do as she was told.—Exchange.

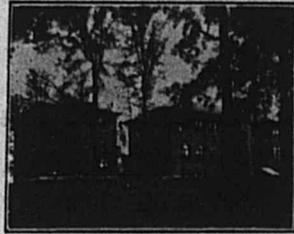
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Southwestern Baptist University, JACKSON, TENNESSEE.

This University comprises the following well manned departments: Academy, Teachers' College, College, Business College, School of Expression, Music School, Law School, Theological Department, Schools of Civil Engineering and Electrical Engineering, and Art. The required work and the electives of the four years' College Course will be given by eight men and one woman. Two of these have the degree of Ph.D; two have the degree of LL.D; three the degree of M. A.; two belong to the special work of the schools of civil and electrical engineering. We also give one year of the Medical Course under the instruction of three M. D.'s. Each of the above departments has its own Faculty, except Theology and the courses in engineering. The languages which can be studied here are Anglo-Saxon, English, French, German, Spanish, Latin, Greek, Hebrew, Arabic and Assyrian. This great institution is located in one of the most beautiful and healthful cities of the South. Expenses are reasonable. Send for Catalogue to G. M. SAVAGE, President.



Boscobel College For Young Ladies.

ONE OF THE MOST MAGNIFICENT COLLEGE PLANTS IN THE SOUTH. BEAUTIFUL LOCATION in a handsome grove of native forest trees. Splendid, well-equipped buildings. RECENT IMPROVEMENTS

rendering equipments up to date. HEALTHFULNESS UNSURPASSED. Faculty of SPECIALISTS trained at the best institutions in this country or Europe. The home life ideal. Expenses moderate. Next session begins Thursday, September 17, 1903. Write for catalogue to C. A. FOLK, President.

MORGAN SCHOOL, FAYETTEVILLE, TENN.

Next term begins August 20th.

No school has better local advantages. Best water system in the State. Purest freestone water brought in an underground pipe from the hills. No saloons in the town or county. Good dormitories supplied with hot and cold baths; lighted with electricity; only two boys in a room. Board in best families.

Best place we know for about thirty girls—a new home being built for them. Students enter leading universities on our certificate. Send for circular. R. K. MORGAN, Principal.

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Suburban and city life combined. Electric cars to North entrance. Attractions of park persuade to outdoor exercise. Ten schools in the hands of skilled specialists. Schools of music, art and elocution employ methods of best conservatories in this country and abroad. Diplomas conferred by schools. Lecture courses studiously selected. Best lectures, concerts, recitals, etc., in city, liberally patronized. Christian influences. Students from forty-two States and Territories. Send for handsomely illustrated blue and bronze catalogue, and other college literature. Early registration necessary to secure room. NASHVILLE, TENN. Principals, MISS HOOD, MISS HERON.



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Next Term Opens Sept 8, 1903.

Building of 165 rooms, water on every floor from mountain spring, steam heat, electric lights, healthful climate, no malaria, altitude of 1,900 feet, beautiful scenery, in suburbs of a thriving city, thorough courses, specialists from leading universities and conservatories as teachers, students from many States. Dr. August Schemmel of Royal Conservatory of Berlin, Director of Music; Miss Alice E. Boyd, honor graduate of Shorter, seven years a student and teacher in New York City, past year studied in Paris, Teacher of Art. For illustrated annual, write J. T. HENDERSON, Pres., Bristol, Va.-Tenn.

Carson and Newman College

CO-EDUCATIONAL.)

Jefferson City, Tenn.

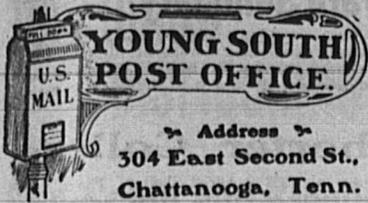
FEATURES.—Strong literary departments; a high grade music school; well equipped studio for the art school; a prosperous business college in which telegraphy, short-hand, type-writing, book-keeping etc., are taught at about half the usual rates; chemical and physical laboratories; new and modern buildings prosperous literary societies with elegant halls; a good reading room; healthful location and good morals. Attendance last year 841 from ten states.

Board in Girls' Home with steam heat and water works from \$9.00 to \$12.00 per month. In Girls' Industrial Home \$5.00 to \$7.09 per month.

Board for Young Men in Co-operative Club about \$7.00 per month. Tuition from \$2.50 to \$3.50 per month.

For Catalogue or further information, address

M. D. JEFFRIES, JEFFERSON CITY, TENN.



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 prodest, 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—1 Samuel 16:7. Will you learn that verse and take it to heart?

The Young South Pins.—I have 30 pins now on hand. Will you order at once if you want one? I have sent out 220. Send 25 cents to Mrs. L. D. Eakin, 304 E. 2nd St., Chattanooga, Tenn.

Young South Correspondence

I see that you are determined to give me a vacation. Now, that's very kind of you, but indeed I would rather work on. Just let me hear from 20 of you at least next week. I don't want to lose any time in August.

This week has had grand, good messages, but there have not been enough of them. Let's bestir ourselves from now until September, when most of the schools begin. That State Convention will be on us directly. I want to make a magnificent report of Young South work at Murfreesboro. So please hasten to get your cards filled out and hurry in your offerings.

Let's see what we have to close July.

No. 1 is a card from Clinton: "We are delighted with our pins, received this week. I was so pleased myself that I put mine on as soon as it came. Give love to the Young South. We pray for your continued success."

Mrs. J. C. Shipe.

They sent for a dozen pins, you remember, may they be worn to the glory of God!

No. 2 is dated Chautauqua, N. Y., and says:

"The pin has been sent us here. Many thanks. I enclose \$1.00 for Mrs. Maynard's support."

G. R. Stanton.

So there's a Young South pin shining in New York. We are so much obliged for the offering.

Fayette Corners sends in No. 3, 30 cents from our Family Band, for our dear Mrs. Maynard."

Many thanks!

No. 4 is from Philadelphia, Tenn.:

"Enclosed find \$3.70 from the Sunbeam Society. Give \$2.00 to the Orphans' Home, and the rest to the Hak-ki Home in China.

"Our little Band is still working for the Master's cause."

Maude P. Woods, Pres't,
Edda M. Lineberry, Sect'y.

Indeed you are working, and working well, too. We are so grateful to you for thus helping us end July, and for adding so nicely to our offerings for the Hak-ki Home. How I wish God would move upon 100 hearts to give \$1.00 each to that good object. Do without something you want very much and help to take our missionaries from a place where the pestilence lurks in the very air. It ought to be such a privilege! Who will send on \$1.00 at once? The Board wants to build the new home immediately, One valuable life has gone, you know, already, and others are trembling in balance. Those brave heroes of the cross value the souls about them too greatly to desert them. Let's put them in fresh, new quarters soon. Remember even pennies will help. Send them on.

No. 5 closes our brief list for this week most beautifully. Our beloved little Mississippians greet us again;

"Enclosed find Five Dollars, which should have been sent a month ago, as our mother's birthday offering."

Irma and Anna Belle Flynn.

What a sweet mother she must be! Will you thank her for the Young South, Irma and Anna Belle? I wish we had a whole lot of mothers like her. Does it not come in nicely this dull week?

I have had a great blessing recently. In token of my gratitude I give \$1.00 to that home in China. I wish I had \$100 to give. I am so impatient for the deliverance of these patient workers for God. We cannot realize the filth of Chinese living, and how hard it is to overcome. Let us help all we can, and help quickly. Will you? Let me hear from the Bands and classes about this home. Send me the arks and fill them, telling the story of the lurking fever as you go from friend to friend.

I have heard from Miss Armstrong and Mrs. Jackson at Winchester, Shelbyville, Murfreesboro and Mill Creek, in a general way, but I wish some one at each place where they go would write us about the meeting. I hope many Young South workers have been among their hearers.

Now, good-bye! Let us make August the best month of the year. What do you say? Come on for Japan and our own dear missionary first of all. Then remember our Orphans' Home and their needs, and then the house we are helping to build in China.

Most hopefully yours,
Laura Dayton Eakin.
Chattanooga.

BETHEL FEMALE COLLEGE
HOPKINSVILLE, KY.

A Select School for Young Ladies and Girls. Faculty of Ten Teachers. Thorough training under healthful influences. Write for information and a Catalogue.

EDMUND HARRISON, President.

Receipts.

First quarter tenth year.....	\$265 21
To July 16th.....	71 33
FOR JAPAN.	
G. R. Stanton, N. Y.....	1 00
Family Band, Fayette Corners.....	30
Irma and Anna Belle Flynn.....	5 00
FOR ORPHANS HOME	
Philadelphia Sunbeams, by E. M. L.....	2 60
FOR HAK-KI HOME, CHINA.	
Philadelphia Sunbeams.....	1 70
L. D. E. Chattanooga.....	1 00
E. D. E. Chattanooga, birthday offering.....	21
A. E., birthday offering.....	18
Total.....	\$350 93
Received since April 1, 1903.	
For Japan.....	\$190 06
" Orphans' Home.....	30 07
" State Board.....	18 80
" Home Board.....	39 90
" 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.....	\$ 350 93

A Plea for the Children.

There is a little song-book with hosts of white-robed children pictured on the back, pressing joyously, eagerly along the way to the shining gates of the beautiful city. This picture always fascinates me. We have the host of joyous, eager children in the South, but whither are the little feet tending?

A good old woman was determined that her Sarah Jane should be "brought up in the nurture and admonition of the Lord." "Now you, Sarah Jane," she would say, "get your Bible and read that chapter. Don't you let me catch you looking up from the book till it's done." And Sarah Jane would laboriously spell out the words of the prescribed chapter, telling how "Mizraim begat Ludim, and Ananim, and Lehabim, etc." But in spite of it all, poor Sarah Jane's feet, in after years, strayed from the path the mother would have forced them into. And so it may be, even if we do our best and use the best methods.

But dear mothers, dear women of the South, we cannot put the feet of the joyous host of Southern children in the shining pathway by saying to them, over and over: "You must be good, and read your Bibles and try to go to heaven." That day is past, if there ever was such a day. We must *train* them to love the things of heaven. And far, far greater are the means for this now than in the old days, before missions became the great theme of Christian talk, the thrilling stimulus for Christian effort. Children of to-day have quick, active brains, eager for knowledge, fertile in resources, and bodies full of motion which must find outlet. What a blessing it is that Christian training for them now does not mean mainly sitting still in church and reading a portion of the Bible each day!

In a home where mission books and papers were always scattered about, the wee one of the house sat with a great book across his little outstretched legs. "Mother, mother, what they doing to this poor man?" Mother looked and saw the poor man bound to a pile of wood, with flames leaping about him and savage men dancing around in glee. "They are hea-

then men, my child, burning a poor man to death," she said gently, then added, "they don't know about Christ, and so don't know how He teaches it is wrong to do such cruel things." The little fellow sat with a very serious look in his brown eyes, gazing on the picture a few minutes, then said: "Mother, ain't Christ up here?" pointing his little finger to the sky of the picture. "Yes," she answered. "Then why don't he look down, and tell them to 'top it'?" he said with energy. Then followed the explanation of how Jesus had told us to go and tell them about Him, and the right way to do; that even the angels could not do it; to us alone had He given this high privilege. And so, through the picture, that little one, only four years old, grasped the idea of the world's need and of the great commission. Nor did the little fellow forget it; he has shown constantly since that the ideas had taken deep root. Put missionary books, leaflets and papers where the children can get them.

Women of our missionary societies, all women who love the cause of Christ, let us see to it that our children of the South are learning about missions. Is there a mission band for the children and a mission circle for the young girls in your church? If not, do not cease your effort till there is. There are missionary programs in "Kind Words" and the "Foreign Mission Journal," and hints on band work without number, and leaflets and articles on missions, so bright that the young cannot fail to enjoy them.—Mrs. E. Y. Mullins.

Kola Plant

CURES HAY-FEVER AND ASTHMA.



Free. The African Kola Plant is Nature's Positive Cure for Hay-fever and Asthma. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific cure for Hay-Fever and Asthma in every form. Its cures are really marvelous. Dr. J. H. Deane, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalaya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he has used Himalaya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalaya permanently cured him of Hay-Fever and Asthma, and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalaya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalaya cured him of Asthma of thirty years' standing. Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to set on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1166 Broadway, New York.

VIRGINIA COLLEGE

For Young Ladies, Roanoke, Va. Opens Sept. 21, 1903. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Campusten acres. Grand mountain scenery in Valley of Virginia, famed for health. European and American teachers. Full course. Conservatory advantages in Art, Music and Elocution. Certificates Wellesley. Students from 30 States. For catalogue address MATTIE P. HARRIS, President, Roanoke, Va.

REGENT EVENTS.

There are thirteen Baptist churches in Puerto Rico, with a membership of 600.

Rev. C. E. Burts, formerly pastor at Gallatin, in this State, but more recently at Blackville, S. C., has accepted a call to Edgefield, S. C.

Robert J. Burdette has accepted the care of a church in Los Angeles. We have no doubt that he will make as an effective a pastor as he has been a lecturer.

Mississippi College reports 300 students during the past year. Thirty-four were studying for the ministry. Thirty-two thousand dollars has been added to the endowment fund.

Bro. Emmett Rolston of Chattanooga, a prominent member of the Central Baptist Church, gave us a pleasant call last Monday. His church has not yet decided upon a pastor.

We are sorry to lose Bro. A. L. Davis from Tennessee. He is a brother beloved, a fine preacher and a noble Christian man. We commend him most cordially to the Baptists of Texas.

Rev. Asa Cox requests us to state that his postoffice has been changed from Whitlock, Tenn., to Paris, Tenn., R. R. No. 2. His correspondents will please take notice of the change in his address.

Rev. B. W. Spilman, field secretary of the Sunday-school Board, has changed his headquarters from Nashville to Kingston, N. C. His correspondents will take notice to the change in his address.

The Brantly Memorial Church, Baltimore, has called Dr. R. W. Weaver of Middletown, Ohio, to be pastor. Dr. Weaver is a North Carolinian, and we hope to see him back within the bounds of our Convention.

Bro. O. C. Peyton of Dalton, Ga., has taken charge of the church at Jonesboro, in this State. We are very glad to have him back in Tennessee. He is a noble man, a strong preacher and a thorough missionary.

We were glad to see Bro. M. C. Northington of Clarksville in our office last Monday. Bro. Northington is a prominent member of the First Baptist Church of Clarksville. He speaks highly of his pastor, Dr. Acree.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach kidney and liver complaints, you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels, but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

At a meeting of the Board of Trustees of the Baptist Orphanage, held in Jackson, Miss., July 17th, the resignation of Dr. L. S. Foster, superintendent, was tendered, accepted, and Rev. J. R. Carter elected to fill the vacancy.

We have been inundated with articles of all kinds in the last few weeks, and especially with news matter. We give all the space possible to these news letters this week, but still some important ones are left over. We shall try to publish them all next week.

Rev. Frank M. Wells, ex-chaplain of the First Tennessee Regiment, and wife have just closed a great meeting with Pastor Swain, Holly Springs, Miss. Eleven were received by baptism. Great good was done. Mrs. Wells rendered great assistance by her sweet solo singing.

Dr. Ray Palmer will preach for the Calvary Church, Kansas City, on the first and second Sundays in August and for the First Church of Chattanooga, Tenn., on the third and fourth Sundays in August. Five hundred souls have come to Christ under Dr. Palmer's preaching during the past two years. They are building one of the most elegant churches in Chillicothe in North Missouri.

Mrs. Elva Hilliard died on June 26th at her home in Blue Mountain, Miss. She was the daughter of Bro. L. S. Hailey of Mt. Moriah Church, in Fayette County, Tenn., and a sister of Rev. O. L. Hailey of Texarkana, Ark., and of Rev. J. F. Hailey of Clarksdale, Miss. She professed faith in Christ while young, united with a Baptist church and lived a consistent member until her death. We tender deep sympathy to the bereaved family.

I wish to thank you for the kindly notice given of the Memphis Association and its recent session. Our aim has ever been united in one accord to build up the great cause. Peace, harmony and co-operation have always been our standard. Helping the weak, encouraging the disheartened, developing working forces, educating the ministry, sending the gospel to every land and people, adopting every means suggested by Conventions and Boards, we did our best. Let us continue so. Memphis, Tenn. R. G. Craig.

I have accepted a call to Kennard, Texas, and will start West to-morrow. I leave Tennessee with the very best wishes for the success of our work here, and shall be glad always to hear good reports from my brethren and the churches. I turn my face Westward, believing it is the Lord's will for me to go, trusting him for guidance and hoping for his blessings upon my efforts in my new field. I shall eagerly look for the Baptist and Reflector each week. A. L. Davis. Fayetteville, Tenn.

Complete Cure.

Can chills be completely cured? Yes! "No prescription ever effected more than a temporary suppression of the chills. I was told to try your Hughes' Tonic; one bottle made a complete cure." Sold by Druggists—50c. and \$1.00 bottles.

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

Our meeting began at Round Lick Saturday. Fine crowds. Three additions since last report. It now looks as if we will have a new modern brick building. We are full of hope and encouragement. Bro. Ogle and Bro. Raikes have begun their school house meetings, holding their first at Center Point. Bro. Raikes does the preaching and Bro. Ogle the exhorting. They thus generally succeed at their school house meetings. Their examples are worthy of imitation. Bro. Frank Nevils arranged the meeting. J. T. Oakley. Watertown, Tenn.

A WONDERFUL MEDICINE.

If you read the Baptist and Reflector you know about Drake's Palmetto Wine for the Stomach, Flatulency and Constipation. We continually praise it, as hundreds of our readers do. Any reader of this can have a trial bottle of Drake's Palmetto Wine free, by sending a letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. One dose a day of this tonic, laxative Palmetto medicine gives immediate relief and often cures in a few days. Drake's Palmetto Wine is a wonder worker for the Blood and the Liver and Kidneys. The trial bottle is sent free and prepaid to all who request it.

Tetterine in Indiana.

The fame of Tetterine, the wonderful ointment that cures all skin diseases, has spread all over this broad land. Here's a letter dated May 5th, 1903, that shows what is thought of this great remedy in the "Hoosier State:"

Mr. J. T. Shuptrine, Savannah, Ga. Dear Sir.—Inclosed please find \$1.00 for which please send me two more boxes of Tetterine. Tetterine has been a great benefit to me and I continually use it. Yours truly, Mrs. Josephine Bartling, Batesville, Indiana.

If your school is not using the Convention Series, you should send for samples and compare with those you are now using.

+++

OUR SPECIALS for this year are "KIND WORDS," which is enlarged and improved, making it a first-class religious paper for young people, and the "BIBLE CLASS QUARTERLY," for adult grades, unique among Sunday school publications. Send for samples.

+++

Our "B. Y. P. U. Quarterly" is in constant demand for the B. Y. P. U.

The Baptist Sunday School Board,
J. M. FROST, Sec'y, Nashville, Tenn.

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Book 3, Insect Department, New Scientific Methods for their extermination.
Book 4, Ready Reckoner Department, COTTON TABLES, Wage Tables, Etc.
THIS BOOK IS A SELLER, Everybody buys it.
W. H. Camp, Villa Rica, Ga., made \$165.00 per month last fall. T. E. Scott, Athens, Ga., (a State Normal student) made over \$18.00 clear profit the first day. Prof. E. P. Greenwood, Forrest, Texas, sold 26 books in 12 hours.
We want a salesman in every community. Write at once for terms.
J. L. Nichols & Co., 60 Forsyth St., Atlanta, Ga.

Ward Seminary for Young Ladies, Nashville, Tenn.

38th year begins Sept. 24. Literary Courses, Music, Art, Education. Certification to Wellesley, Baltimore Woman's College. Faculty 30. Mild and equable climate. For Catalogue R address J. D. BLANTON, L.L.D., Box 4.

Shorter College

Founded in 1877 by Alfred Shorter. The only endowed Baptist College for women in the South. Stands foremost in America in point of health. Offers a thorough education under ideal conditions. "The best school for the best people." Music Conservatory offers unequalled advantages. Early registration necessary. Many late applicants turned away last year. Session opens Sept. 24th. Illustrated catalogue will be sent free, postpaid, on application to President Simmons, P. O. Box 450 Rome, Ga.

Mary Baldwin Seminary

FOR YOUNG LADIES.
Term begins Sept. 8, 1902. Located in the Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 266 students past session from 24 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss E. C. WEIMER, Principal, Staunton, Va.

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For higher education. Four laboratories, library, gymnasium, observatory, etc. The U. S. Commissioner of Education names this college as one of the thirteen "A" colleges for women in the United States. Endowment makes rates low.
W. M. W. SMITH, A. M., LL. D., President, College Park, Lynchburg, Va.

Vanderbilt University, Nashville, Tenn.

Next Session Opens Sept. 17th. Full graduate as well as under graduate courses. 800 students last year. Seven departments—Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums.
M. E. HOLDERNESS, Sec.

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Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	1
The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
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Resolutions.

To the Baptist Churches of Shelby County, Tenn.:

Dear Brethren—At the last session of the Memphis Association, held with the Baptist Church at Moscow, Tenn., July 15, 16, 1903, the following resolutions were adopted:

Whereas, there is interlinking and overlapping of the territory between this body and sister Associations, making thorough co-operation inconvenient, less practicable and much more difficult; and

Whereas, we recognize the right of every church exercising a choice relating to associational affiliation and being desirous to place every church in this body on an equal footing and in an attitude to use its own discretion regarding the proposed movement, therefore be it

Resolved, That we reaffirm our fellowship for each other as members of this body and dissolve our associational relations, instructing our moderator and clerk to issue letters in full fellowship to all churches composing this Association.

Resolved, That a complete file of the minutes of our preceding sessions, including this session, together with any other records or communications belonging to this body, be presented to our beloved and honored moderator, R. G. Craig, as a token of our appreciation for his long and valued service as our organic head, to be used and disposed of as in his wisdom seemeth best.

In view of this action on the part of this Association, and at the suggestion of a number of representative brethren, the Bartlett and Whitehaven Baptist Churches and the First Baptist Church of Memphis have united in a call to all the Baptist churches in the county to send two messengers each to a meeting to be held with the First Baptist Church of Memphis on Tuesday, August 18, 1903, with a view to the organization of a Shelby County Association.

We, the undersigned, have been authorized by these churches to forward this request, and we urge that immediate action be taken by all the churches to which this communication is addressed, believing, as we do, that "the King's business demands haste," and that we are on the eve of greater things for the glory of God.

We beg leave to repeat the suggestion herein made that the matter be taken up at the first possible moment and that you send two messengers to the meeting herein mentioned.

For and in behalf of the Bartlett and Whitehaven Baptist Churches and the First Baptist Church of Memphis.
A. G. Sinclair, T. W. Yates, W. H. Hudgens, W. A. Freeman, Committee.

Memphis, Tenn., July 20th.

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Associational Meetings, 1903.

JULY.
Sequatchie Valley - Whitwell, Friday, July 31.

AUGUST.
Chilhowie - Cedar Grove Church, Blount County, Thursday, August 20.
Hiwassee - 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, Nolichucky, 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.

Salem - Prosperity Church, near Cottage Home, Wilson County, Thursday, Sept. 17.

Harmony - Clear Creek Church, McNairy County, Friday, Sept. 18.

Cumberland Gap - Little Sycamore Church, Claiborne County, Tuesday, Sept. 22.

Holston - Limestone Church, nine miles north of Jonesboro, Tuesday, Sept. 22.

Friendship - Holly Springs Church at Fowlkes, Wednesday, Sept. 23.

Wiseman - New Harmony Church, Macon County, Wednesday, Sept. 23.

Clinton - Coal Creek Church, Thursday, Sept. 24.

East Tennessee - Big Creek Church, (R. R. Station Del Rio), Thursday, September 24.

Holston Valley - Providence Church, (clerk's postoffice Diaz), Thursday, September 24.

Indian Creek - Indian Creek Memorial, Wayne County, Friday, Sept. 25.

William Carey - Bradshaw Church, Giles County, Friday, Sept. 25.

Beech River - Bible Grove Church, near Alberton, Henderson County, Saturday, Sept. 26.

Union - Liberty Church, eight miles west of Sparta and near Cassville, Saturday, Sept. 26.

Beulah - Antioch Church, Obion Co., 10 a. m. Tuesday, Sept. 29.

Tennessee - Piedmont Church, Jefferson County, Tuesday, Sept. 29.

New Salem - Brush Creek Church, Smith County, Wednesday, Sept. 30.

OCTOBER.

Liberty - Ducktown - Shady Grove Ch., twelve miles west of Murphy, Cherokee County, N. C., Thursday, Oct. 1.

Ocoee - First Church, Chattanooga, Thursday, Oct. 1.

Providence - Lenoir City Ch., Loudon County, Thursday, Oct. 1.

Judson - Walnut Grove Church, Dickson County, Friday, Oct. 2.

Riverside - Three Forks Church, Overton County, Friday, Oct. 2.

Cumberland - Sadlersville, Robertson County, Tuesday, Oct. 6.

Northern - Locust Grove Church, Grainger County, Tuesday, Oct. 6.

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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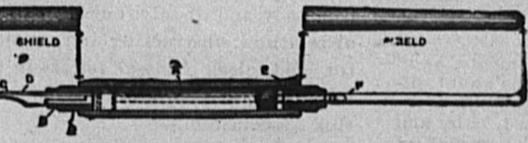
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OBITUARY.

William S. Edgemon.—We do not speak of the dead to enhance their virtues. The soul that finds its strength in Christ needs not the world's approval. But the character whose foundation is faith in God should be an open book for all. When a holy man has gone from earth it is right and in accordance with God's will that the story of his life be told, then "others may see his good works and glorify the Father," and perchance some be constrained to fashion their lives, as he did his, after the similitude of Christ. From this motive and with this hope I write of my beloved grandfather, William S. Edgemon, knowing full well that for no other purpose would he be pleased to have anything written concerning his life.

He was born in Greene County, Tenn., Sept. 12, 1826. In 1830 his parents moved to Meigs County. In 1849, while in school at Hiwassee College, he professed faith in Christ, and we have abundant evidence that the Recording Angel wrote his name in the Book of Life. Soon afterward he united with the Concord Baptist Church. He was married to Mariah Hardy Sept. 20, 1847, and removed to McMinn County the same year. He was a member of Zion Hill Church about forty-five years, and it was during this period that the true nobility of his nature was most clearly demonstrated. From his Irish ancestors he inherited a powerful intellect and an indomitable will, which, consecrated to God in the beautiful purity of his heart, made his life God-like in its grandeur and strength. The zeal and earnestness with which he performed his duty to God were an inspiration to those of weaker faith. Even the stranger realized that in him there was a power for good and felt that he spoke the truth who said: "No life can be pure in its purpose and strong in its strife without making all life purer and stronger thereby." His clear discernment of right and wrong and his unerring judgment were often called upon whenever troubles arose in the churches. He never faltered when the way was clear nor was ever ashamed to own his Lord, but, in the words of Revelation, "bore his Father's name upon his forehead."

During his declining years he enjoyed some of the fruits of his labor in the love and esteem of all who knew him. He seemed to have been in the land of Beulah gazing from its highest mountains into the country where mansions are prepared for the redeemed; and eagerly waiting for the time when his "bondage should be o'er" that he might join that "innumerable company" over there.

His death was sublime, a lesson never to be forgotten by the children and grandchildren who witnessed it. In calm, confiding faith he fell asleep in Jesus at half past five o'clock May 4, 1903. Six children were left to weep for an honored father and five were ready to greet him on the other shore. Dear, faithful grandmother looking for the last time upon the face of her beloved husband, was the most touchingly beautiful scene ever beheld. For fifty-four years they suffered, toiled and rejoiced together. But he has gone. May God abundantly bless her as he surely will.

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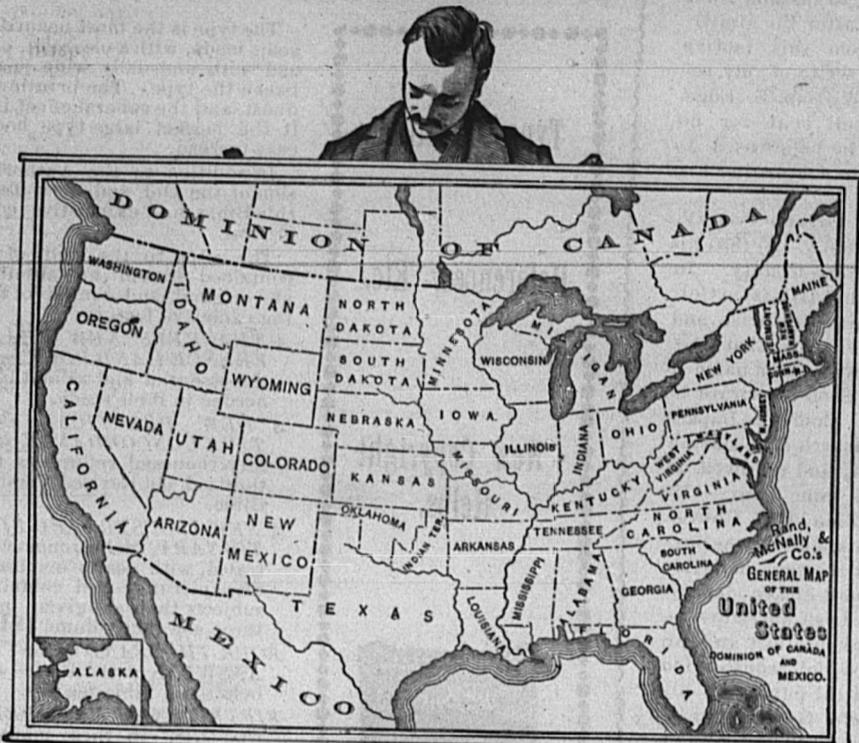
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	Knoxville Day Express	Day Express	Volunteer State Limited.	Lebanon	Lebanon	Shopping Train	
Nashville.....Lv.	A. M. 8:00	P. M. 9:30	A. M. 10:00	P. M. 4:30			
Lebanon.....Ar.	9:30	10:57	11:15	5:25			
Watertown.....Ar.	10:08	11:30		5:59			
Carthage Junc.....Ar.	10:44	12:12		6:36			
Carthage.....Ar.				7:00			
Cookeville.....Ar.	11:50	1:21					
Monterey.....Ar.	1:07	2:00					
Coosville.....Ar.	2:10	3:00					
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
	Nashville Day Ex. press.	Day Ex. press.	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					7:45
Lebanon.....Ar.	5:25	5:00					8:50
Nashville.....Ar.	5:55	6:30					9:00
	P. M.	A. M.	P. M.	A. M.			

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

—TAKE—