

Baptist and Reflector

Speaking the Truth in Love.

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CURRENT TOPICS

The coronation of Pope Pius X. occurred last Sunday. The ceremony was carried out with the utmost pomp and splendor.

The Lord Chief Justice of Ireland recently remarked that 70 per cent. of the crime in Ireland was due directly to drink. About the same proportion holds true in this country, except that it is probably larger. Now the question comes, not only what are you going to do with the man who drinks, but what are you going to do with the man who sells him the drink? And then what are you going to do with the man who voted to allow the drink to be sold? Are they not responsible for some of the crimes?

The British military authorities have decided to substitute athol gray for khaki in the army uniforms. The new uniform is just about the shade worn by the soldiers of the Confederacy during the civil war, and is said to be the nearest invisible of all colors. It is a great favorite with King Edward VII., and the decision to use it was reached largely in compliance with his expressed desire. This is quite a tribute to the South. If there should happen to come a war between the United States and England it would be a rather curious sight to see Confederate soldiers like General Joseph Wheeler not only wearing the blue, but fighting against the gray.

In a letter last week President Roosevelt commended Governor Durbin of Indiana for his recent attitude in regard to lynching, which he said is merely one form of anarchy and that is the forerunner of tyranny. The president vigorously urged that the penalty for crimes that induce a resort to lynching shall be applied swiftly and surely, but by due process of the courts, so that it may be demonstrated "that the law is adequate to deal with crime by freeing it from every vestige of technicality and delay." These sentiments are most true and timely and will meet with a sympathetic response from all good citizens of every section and party. We are glad that the president has spoken out so strongly.

Professor Gallatin Whitney, for years a professor of science at the University of Illinois, says that it is not gravity but electricity which is the attractive power of the earth; that his "sphere of influence" is limited, and that by the projection of a magnet far enough from the earth's surface, this influence may be overcome, and the magnet remain permanently suspended. Experiments of a limited sort have been carried on in New Mexico, where the results were sufficient to warrant experiments on a larger scale. So ground has been secured on Pike's Peak, and machinery is to be made to project a magnet 20,000 feet from its top, where it is expected to remain suspended. Thousands of feet of fine copper wire are to be attached to it to conduct the electricity from these upper regions. This will then be utilized as a motor power in the mines of Colorado and in the cities within reach. It is thought that this will also make aerial navigation feasible. What next?

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellowed fruit,
Or rainbow tinted flowers.

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers,
Transplanted into bliss, they now
Adorn immortal bowers.

The bird-like voice whose joyous tones
Made glad the scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

There is no death! An angel form
Walks o'er the earth in silent tread;
He bears our best loved things away,
And then we call them "dead."

Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in Paradise.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same
Except their sin and pain.

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

—Lord Lytton.

MANY-SIDED PREACHERS.

BY REV. S. E. JONES, D.D.

The New Testament seems to teach most clearly that ministers of the gospel ought to give themselves wholly to the work of the ministry, namely, studying the Scriptures, expounding them and in every conceivable way applying them. There is just one question, however, that all are not agreed on: What latitude must be given to the minister of the gospel? Can he be president of an orphans' home? Can he be president of a college or theological seminary? May he teach in a college and also preach? Some would say: No, while others would say, Yes. Now to look at the question broadly we must take into consideration that all men have not the same capacity or talent, and that God calls men to fill all the places that are in any way related to the edification of the saints and the extension of the Redeemer's kingdom. The preacher's first business is to preach. His last business is to preach. But one does not always have to take the same text nor preach to the same kind of audience. Some preachers can preach most effectively by teaching. God has placed some to be teachers in the church. A Christian college is one of the agencies of the church to teach and propagate the Christian religion. The college ought to be under the conduct of Christian leaders, teachers, pastors.

It seems that the apostolic idea is being carried out, largely in our Christian colleges. One has only to look about him to see how many able Christian ministers are engaged in college work. Not

men who have been laid on the shelf, not men who are not among our first preachers and successful pastors. The very deepest piety, broadest scholarship and preaching ability head and teach in our institutions of learning. Broadus was not only a great preacher, but a great teacher. Spurgeon was the head of an orphanage, a college and one of the largest churches in the world. Think of the splendid preachers now presiding most efficiently over some of our colleges and seminaries—Mullins, Gray, Green, Poteat, Savage, Harrison, Taylor, Jeffries and a great host who might be mentioned. It is not out of fashion to call these men to these positions, and it is going to be in fashion for many years. As a rule, though they do not get credit for it, preachers are the wisest, best and most successful men in the world. Their calling requires them to be many-sided, large in thought, broad in sympathy and great activity. Their judgment is less warped, is fairer to all, because their point of view is higher and reaches a wider horizon.

But why did I speak of colleges and seminaries? Think of that mighty class of teachers (who are preachers) who man our great religious weeklies. You cannot find a class of men more wide-awake, more pious, more progressive, more thoroughly in touch with every great and good cause. They are in the very front rank of the great men of earth and stand not only four square for the truth, but are our Gibraltar against the mighty tides of twentieth century infidelity. God bless our editors as well as presidents and teachers!

But I shall be misunderstood if what I say above shall make any think he ought to quit his pastorate and apply for the presidency of or a scholarship in any college or seminary. That depends, and depends largely, on many things. Nor must what I have said in any way disparage the many noble laymen who are working so successfully in our schools. Many of them are stars of the first magnitude, and I could name many if I would. Some of those laymen are preachers without the name, and perhaps it is well. There are men who guard the stuff while some go out to battle. All of us have our places. Let us continue therein until God shows us elsewhere. All are needed. All are doing some good, perhaps more than we know, and may be when the Master calls for us we shall be most happily surprised. "We shall reap in due season if we faint not."

Jefferson City, Tenn.

CARSON AND NEWMAN COLLEGE.

I had the pleasure of supplying for the Central Church, Chattanooga on Sunday. The brethren are looking confidently for the right man to be their pastor.

We are now at home in Jefferson City. Moving in August even to Jefferson City does not afford much pleasure.

Mr. H. R. Goforth of Knoxville establishes the N. B. Goforth scholarship in honor of his father, twice president of Carson and Newman College. Mr. E. L. Foster of Coal Creek also offers to establish a scholarship on terms which the Executive Committee, at a recent meeting, accepted.

All friends of the college will rejoice over these handsome gifts.

Let all remember that the session opens Tuesday, August 25th. Prospects seem bright.

M. D. Jeffries,

TEST AT THE WATER.

BY REV. J. W. LIPSEY.

No. I.

"The Lord said unto Gideon, The people are yet too many; bring them down to the water, and I will try them for thee there." (Judges 7:4). The test was to be made lest Israel should "vaunt themselves" against the Lord and claim the victory. The Lord was to gain the victory, and he was entitled to the honor. Why the Lord should select the water as a place to test Gideon's soldiers we do not fully understand. We are sure of one thing, and that is that it was the best place because God selected it; also it was the best means to develop the latent principles, which are essential to carry out God's purpose for the victory over the Midianites. Gideon was called of God, tested at the press, and in the tent with the fleece, and again at the tent near the enemy. He had collected 32,000 men, as he supposed to execute God's purpose. The Lord is not dependent on cowards to execute his decrees. The fearful in Gideon's army were invited to retire. Twenty-two thousand cowards returned to their tents. There were 10,000 who went down to the water to be tested; 9,700 failed; 300 stood the test. The Lord ordained this plan to test the principles of these soldiers. All were thirsty. The question was to each, "In your estimation, which is the greater, to satiate your thirst or gain this victory for God and your country? Will you sacrifice your personal thirst at the expense of victory for your Lord and country?" By the actions of 9,700 of these men they said, "We will satiate our thirst though we lose the battle." On the contrary, 300 patriots said, "Though we are being consumed with thirst, we would rather die with thirst than be killed by our enemies." These are God's servants who would rather die than see God's cause suffer loss. So they stood the test at the water. These 300, as they rushed through the water, lapping it with their hands, were ready for the Master's use. But there were 9,700 who kneeled down with patience and drank as if there were no enemy in all the world. To them, self-gratification and ease were much preferred to victory and great honors. As there were 32,000 who stood for the flesh to 300 for the spirit, so it is now. The larger number knew nothing of "Deny thyself and take up thy cross and follow me." They failed to pass God's test. The Master said, "Many are called, but few are chosen." Gideon called 32,000, but the Lord chose 300.

Some of the most decisive conflicts between nations have been made at and on the waters. Perhaps no army was ever more fully tested at the water than that of Alexander the Great at the river Granicus. About 250 years before this test battle was fought by Alexander, leader of the Greeks, and Darius, leader of the Persians, Daniel the prophet foretold this battle and its results. In the city of Babylon, a great test battle was fought on the Euphrates between the cities of Babylon and Persia. It was a test battle whether Babylon should exist longer or not. God's decrees were on the negative. The waters had much to do in the battle. There were to be other test battles. Assyria, the golden head, is now destroyed, and soon her conquerors will be also. As Cyrus was appointed of God to wipe out the Assyrian empire, so was Alexander appointed of him to destroy the Medo-Persian government. This test was to be made at the river Granicus. The Persians on the one side with Darius in command, who had an army of 120,000 soldiers at his command, and Alexander on the other, representing the Greeks, with a force of 32,000 men, met on the banks of the Granicus. As in the case in Babylon, to all human appearances it seemed impossible for Daniel's utterances to be fulfilled. But as God has predicted, so it must come to pass. Although the Persians had nearly four soldiers to the Greeks' one, the greater must succumb to the less. Had it not been for divine decrees it would have seemed, from a human

standpoint, to be an impossibility for Alexander to have come out of the battle unhurt. As Cyrus was a servant of the Lord in the destruction of Babylon, so was Alexander in the hands of our Master to destroy the Persian government.

But why did the Lord have these tests made at the water? On the water the destiny of many nations had been settled. In the Spanish-American war the tests were made in Manila Bay and at Santiago. Other tests have been made at the water. Naaman, the captain of the host of Syria, was a leper, and sent to Elisha to be cured. The prophet had other designs in his mind besides the cure. Will God heal a man who will not obey him? His obedience must be tested at the water. "Go wash in Jordan seven times." The silly man seemed to think the prophet aimed to cure him with water. So he thought the rivers of Damascus were as good as the Jordan. The water did not cure. God healed the man, but the water tested him. Yet no wash, no cure. Neither one dip nor six dips would answer. Full obedience or nothing in this test case.

Why should the water be the test? Because God saw it was the best one. Jesus saw a blind man and anointed his eyes with clay and told him, "Go wash in the pool of Siloam, and he went and washed and came seeing." It was Christ that healed, but why the washing? It was to test the blind man. Why was the water selected as the place to test the man's faith? No other place would suit divine wisdom as well. In the act of obedience, faith developed to the eyes of the world. In the test the faith is confirmed. The intellect may be clouded and thereby obscure faith.

God has made baptism a test. John's baptism was a test of every candidate's faith and loyalty to our Lord. "All the people that heard him, and the publicans, justified God, being baptized with the baptism of John." The internal faith was demonstrated by the overt act of obedience. As the mouth makes known the contents of the heart, so does obedience show our relation to God. Here the people and the publicans yielded to the gospel and expressed their faith in action. Two other classes showed the condition of their hearts by rejecting the counsel of God. It seems that the counsel of God in this case was that all who would turn from their sins and accept of Christ and show fruits meet for repentance should express their faith in baptism. The wicked expressed their hearts' contents by refusing baptism. "The Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7:29, 30). Water does not make the heart loyal, but it is a means in which God has ordained to test the loyalty of every true subject. To accept any requirement of God is to justify him. To reject any command of God is to reject him. When the Israelites in the days of Samuel demanded a king, the Lord said to Samuel, "They have rejected me, and not thee." When the Lord commanded Abraham to go to the land of Canaan he obeyed. Thereby he justified God. But when he told Saul to destroy the Amalekites and he refused to execute the Lord's order he rejected God. Saul lost his life and the kingdom because he rejected the counsel of God. Uzzah lost his life in the act of a good conscience, but a disobedient and thoughtless moment in doing what the Lord told him not to do.

When God has told us to do certain things and we do something else, it is dangerous. It impugns his wisdom and says we know better than the Lord. The Lord told Moses to speak to the rock and Moses smote it, thereby saying that he (Moses) knew better than the Lord what ought to be done. But Moses lost Canaan by his rash act. "To obey is better than sacrifice." "Fear God and keep his commandments is the whole duty of man." "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take

away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things written in this book." To resist the law is to resist the author of the law. To be baptized is to justify God, and to reject baptism is to reject the counsel of God against ourselves.

Baptism Has Been Greatly Abused.—The ordinance has been treated as a God to save, and as a puppet with which to play. We frequently hear expressions as the following: "Baptism is essential to salvation." "You will be lost if you are not baptized." "It cancels original sin." "In my baptism I was made an heir of God and a joint heir with Christ." "Will I be damned if I am not baptized? Certainly. Why not? You will be damned if you do not repent, or, if you do not believe, and why should you not be if you are not baptized?" These are some of the exalted ideas of the efficacy of baptism. But they are not the legitimate construction of God's word. On the other hand, there is a great effort to minimize the importance of the ordinance. "Baptism is a mere form." Who said it? It is a form, but not a mere form. "Baptism is nonessential." God gave baptism, but did he ever give anything that was not essential? "Baptism is not necessary." Why should God give us unnecessary things? "We can be saved without it." Is that any better than to be saved with it? Baptism was given from heaven, and it is a duty of every regenerated believer. Is it as well to go into eternity to stand before the judgment seat without obedience as it is to appear before God with full obedience? If God has made it a duty, who can safely neglect it? Our Savior submitted to the ordinance to fulfill "all righteousness." The first act of every new convert was baptism. The Savior's first public act was baptism. His last words to his disciples were to "Make disciples and baptize them." Baptism is more than form. Blank notes are forms. Blank deeds are forms, but when filled out and signed they are more than mere forms. This ordinance is filled out and signed by the Father, Son and Holy Spirit. A blank note is worthless. So is a blank baptism. To speak against or to treat with contempt any ordinance of God is to disdain the author. If baptism is nothing but a form or a non-essential, why did our Lord so stultify himself and his churches by giving the ordinance for an everlasting observance?

Memphis, Tenn.

BIG HATCHIE ASSOCIATION OF THE PRESENT AND FUTURE.

BY DR. H. P. HUDSON.

[Read at 75th anniversary of Big Hatchie Association and requested for publication].

All of us are proud of old Big Hatchie Association and are glad that we have such a glorious history and our hearts are thrilled with joy at the mention of the names of those noble men and women of God that toiled and labored so earnestly and faithfully for our blessed Master in the days gone by. Our presence here and the session of the Memphis Association just closed shows that they builded wisely and well upon the strong foundation of Baptist principles and uses and that their labors, toils and sacrifices were not in vain. Who would dare estimate the good for the State, the number and happiness of those that have been saved and the honor and glory to God as a result of the work of Big Hatchie Association for the past seventy-five years? Eternity alone can tell. But, Brother Moderator and brethren, as much as we delight to think of our past history and its glorious achievements, we cannot live in the past. Nor would we if we could. Ours is to live, work and give for Big Hatchie of the future, so that we may measure up to our opportunities and responsibilities. This being true, I shall speak to you of what we as an Association are doing to-day to save those around us and to give the gospel to

those that have it not, whether in our beloved Tennessee or in foreign lands. To do this it will be necessary to briefly refer to the work done by Big Hatchie Association before the Memphis Association was formed out of this Association twelve years ago. The latest minutes that I could get prior to the formation of the Memphis Association was for the session held with Rowan Memorial Church of Memphis in 1888, and from which the statistics used in this comparison were taken. Now all Baptists who have given the subject any thought know that our statistics are imperfect and incomplete. Still they will show to some extent what we were doing then and what we are doing now to give the blessed gospel to the world.

In 1888 Big Hatchie was composed of 51 churches, with 4,377 members, 37 Sunday-schools, 1,807 pupils, 50 ministers and 8 licentiates, reported 259 baptisms, 31 from the Sunday-school, and gave for State Missions \$625.40, Foreign Missions, \$377.95, Home Missions \$370.20, Ministerial Education \$357.35, printing minutes \$61.75. Total for five objects, \$1,692.55, as reported by the minutes. Now we have 23 churches, 2,793 members, 21 Sunday-schools with 1,309 pupils, 171 baptisms, 65 from the Sunday-school.

Big Hatchie in 1902 with 23 reported churches, 26 ministers, 2,793 pupils and 21 Sunday-schools with 1,309 pupils gave for State Missions \$459.36, Foreign Missions \$1,071.42, Home Missions \$286.64, Ministerial Education \$324.98, printing minutes, \$55.02. Total for the five objects named, \$2,197.42. Now to this should be added, and for which the Association in 1888 did not collect, Ministerial Relief \$89.04, Sunday-schools and Colportage \$59.64, Orphans' Home \$170.46, benevolence \$244.40. Total, \$563.54, which, added to the amount above mentioned, will make a grand total of \$2,760.96. So from the above figures we see that the Association of the present, with less than half of the number of churches and but little more than half as many members, has had nearly as many baptisms and has contributed nearly twice as much for the objects which the Association fosters, and I am sure this Associational year will show a still greater increase along all lines.

Now, brethren, while Big Hatchie of the present shows gratifying progress along financial lines, the intellectual and spiritual attainments of her members have been even greater. I would not for one moment be understood as reflecting upon the intelligence, usefulness, piety and faithfulness of the members of Big Hatchie of the past—far be it from me, for they did nobly according to their opportunities. But I do believe that Big Hatchie of to-day has a higher standard of intelligence and piety and greater usefulness than ever before in her history. And why should it not be so? We are commanded to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. As an evidence that we have done so we have more preaching, more Sunday-schools, fifth Sunday meetings and missionary and educational rallies in our churches than we have had since the organization of the Association three-fourths of a century ago.

The moral and religious effects of these increased agencies for the spread of the gospel are felt and seen not only among the members of Big Hatchie Association, but throughout the length and breadth of our beautiful West Tennessee. In proof of this fact I refer you to the banishment by law of the legal sale of whisky, that greatest of all evils, that which dethrones reason, despoils the home, makes poverty and crime wherever it goes, and hinders the spread of the gospel more than any and everything else, the sale of which has been driven from every place save two, Jackson and Memphis, in West Tennessee. And may God speed the day when it shall be driven from these places, and for which cause Big Hatchie will continue to lend a helping hand. Other things might be mentioned to prove our progress, which is apparent to all. But we should remember that—

"Little by little the wrong gives way,
Little by little the right has sway;
Little by little the good in men
Blossoms to beauty for human ken;
Little by little the angels see
Prophecies clear of good to be;
Little by little the God of all
Lifts the world nearer
His bleeding call."

So much for Big Hatchie of the present. Now what of Big Hatchie's future usefulness? Brethren, I am not pessimistic, but very optimistic along all lines. I do not believe the world is getting worse. I believe it is getting better, much better. Nor do I believe that the zenith of the power and usefulness of this Association has been reached in the past, grand and glorious as it is. I believe I know it is in the future, for our blessed Master has said, "Go ye therefore and teach all nations." Who would not be optimistic with such a Commander, such a command and such blessed assurances?

Brethren, this can only be done by a fuller recognition on our part of our responsibility to God and our duty to our fellowman and a greater consecration of time, or talents and of all to the service of Him who said, "Ye are not your own, ye are bought with a price." Few of us realize fully whose servants we are or what we are left in this world for. Oh! let us wake up and be doing, for the night soon cometh when no man can work.

The continued improvement in our organization, the wonderful progress and achievements of the present century in the way of railroads, telegraphs, telephones, etc., as well as better schools and colleges in our midst should and will be used by Big Hatchie of the future to give the pure gospel of our Lord Jesus Christ to those within our bounds and to help send it to the uttermost parts of the earth as we have never done before. Brethren, this can only be done in the future as in the past, by deep, earnest conviction that souls are lost without the gospel, whether our own children, neighbors and friends or those in benighted heathen lands, and an unfaltering faith in the power and efficacy of the precious blood of the Lord Jesus Christ and our duty and ability to carry this blessed truth to them. When we are so aroused and convinced we will be willing to toil and labor earnestly for the good of others and to make sacrifices in liberal contributions to spread this blessed gospel at home and to the uttermost parts of the earth. To do this most effectually we should, like the apostles of old, tarry at Jerusalem in prayer until we are endued with power from on high. May the Lord so fill our hearts with his Holy Spirit that we will go away from this Association with more love for his cause, more love for our fellowman and a firm determination to give more of our time, talents and money, our all, to the service of Him who has purchased us with his own precious blood.

Hanley, Tenn.

PROHIBITION IN MISSISSIPPI AGAIN.

I am glad some one has taken in hand to write something about the prohibition convention that met in Jackson, Miss., Feb. 17, 1903. I don't remember to have seen anything approving or criticizing it since the publication of the resolution adopted by that body until Bro. Searcy's article appeared in your paper of June 25th. I did write a short article expressing my surprise and some criticism and sent it to the Baptist, Jackson, Miss., that went to the waste basket with perhaps others of a like character. The object of that article was to elicit an expression on the importance of asking for statutory prohibition rather than a constitutional amendment, the former being the shorter way of reaching the end desired.

Local option has done a great work for the State of Mississippi. Where it has broken the chains of liquor bondage, almost every effort to return to the license saloon system has been snowed under deeper and deeper by the votes of the people. We have seventy-five counties in the State and sixty-three are

living under the local option statute, leaving twelve counties still under liquor domination. There is at least a respectable minority of the voters of these twelve counties that are Christian people. They are dominated by an influence over which they have no control. It is not the saloon men, the dram drinkers nor the common drunkard; of course these are abettors, but without much influence. It is the men with money and influence who feel that their pecuniary interest would suffer under local option or prohibition. They claim to be prohibitionists or local optionists, but they never talk or vote either. All they do say is, it will not prohibit, it will bring upon us blind tigers. They make an ugly face at the blind tiger, but look quietly on the bar of a licensed saloon wide open on the streets, where all classes and sexes pass, and where blasphemy, vulgarity, gambling, and prostitution hold high carnival, and where all the nobler powers of the human mind are debased and enslaved. The blind tiger is a little innocence compared with licensed saloons. It refuses to disclose its hiding place to men of veracity for fear if they were called before the courts they would tell the truth and bring down the just penalty of the law upon its head. It uses the material that the legalized saloon has already debased to carry on its dirty work. It hides itself in hovels along the dark alleys where decent people refuse to go, its owner is incognito, and his influence is limited to the few to whom he may dare to make known his secret.

The blind tiger argument is a fraud, and is used by saloon men to further their interest. The blind tiger is despicable, it is true, but the lesser evil.

Now the question comes up, What are we going to do? Has not the time come for action? Are you not your brother's keeper? Will not the Christian men and others of the dry counties, with all the help they can get from the wet counties, memorialize the Legislature of 1904 to pass an act prohibiting the sale of whisky or any intoxicant of any kind in the State of Mississippi, and to be in force from and after its passage? Prohibition and local option mean the same, the results are the same.

Seeing the wet counties are unable to reap the benefits of local option, will not the dry counties come to their rescue and extend over them the shield of statutory prohibition in 1904? If you will, women, children and all classes, as one man, will rise up and call you blessed, for the removal of a great evil, and no necessity will arise for the submission to the people of a constitutional amendment.

Bro. Searcy says in his article alluded to above: "It was discovered that our forces in the convention were divided. The Baptists were nearly all in favor of statutory prohibition directly, but the most of the Methodists and Presbyterians, led by such distinguished men as Bishop C. B. Galloway and Hon. Mr. Alexander of Jackson, were opposed to this measure and were strongly inclined to let what they considered 'well enough alone.'" I am proud that Bro. Searcy stated that the Baptists were nearly all in favor of statutory prohibition directly. This aligned them on the side of good morals and high Christian character. I am sorry that all the Baptists did not stand together on this important issue, but we always have some that need to be "taught the way of the Lord more perfectly."

I leave the other two denominations with their distinguished leaders to their own reflections with the distress of mothers, the moans of orphans and the cries of blasphemy and murder coming up from these wet counties and ringing in their ears for two years, and with God's holy word spread out before them where they can, if they so desire, learn to align themselves on all questions of Christian character and duty.

W. T. Stovall.

Leland, Miss.

Thirty million dying in heathen lands each year—more than one every second. God help us to hear their cry.

SEE THIS SCRAP BASKET!

I want you to look in this scrap basket of mine, and you will find that it is not so scrappy after all.

1. Remember the State Coonvention at Murfreesboro October 28th. Make your arrangements now to go.

2. Our State Mission Board must not go there in debt. The treasurer, Bro. W. M. Woodcock, closes his books September 30th. Have you given anything this year? Does your church belong to the one thousand who have done nothing? See that it changes at once.

3. The women in every church ought to send for our beautiful programs for a week of State Missions for the women. Send to the secretary's office and get a supply of programs, envelopes and State Mission quarterlies. They are for free distribution to those who will help this work. Of course if you send along ten or fifteen cents in stamps we will thank you for them and send them right back to you as postage on the literature which you order.

4. Do you want a copy of the minutes of the Southern Baptist Convention? Then send five cents in stamps to pay postage on one copy. If you want a copy of the State Convention minutes send two cents extra and you will get both under one wrapper. Do not ask us to take State Mission money to pay postage on these minutes that are printed and offered to you free for the postage.

5. Let us make September State Mission month in Tennessee. We are to-day more than \$3,500 ahead of last year for all purposes in Tennessee, but let us make September the greatest month ever known in this State. Let it be a month of soul winning and a month of giving to State Missions.

6. Let every one pray for the volunteer evangelists that are at work this week in meetings. Bro. Gibony is at work at Tracy City, Bro. Nowlin is in Southwestern District, Bro. Boles is at Lexie, Bro. Midyett is probably at Dunlap and Bro. Wright will go to Iron City next week. These brethren are giving their time and their churches are sending them forth and the State Board pays their way. Let us pray for them as they preach.

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

WORLD'S FAIR CITY NEWS.

"All's quiet along the"—Mississippi. We're all on our vacation.

The big circus tent used by the negro Baptists for gospel meetings was blown down by a gale last week.

Blue lilies from Pike's Peak adorn the desk of Dr. M. J. Breaker, secretary of the Home and Foreign Mission Board of Missions. Since Dr. Breaker's return from the Garden of the Gods he has been packing his valise with missionary literature for the seventy-eight district Baptist Associations he is to attend in the next three months.

There are a few Baptists in and around St. Louis who are proving the following "póme" to be untrue:

"A man may walk
And a man may talk
For the temperance cause all day;
But he can't go afishin'
And observe prohibition,
'Cause he ain't built that way."

Increasing interest is noted at the Baptist "Tent Evangel" on Olive Street. The singing is improving. Church music has to be of the best character in the over-churched West End. It ought to be so everywhere. This week Charles Norton Hun, an evangelist from Minneapolis, Minn., does the preaching.

"Let the women do the work!
Do the work!
Do the work!
And the men will lie around,"

sang a boy as he passed the hall where the ladies of the Euclid Avenue Baptist Church were holding a festival to raise money for a new carpet. Isn't it just like 'em? The boys, I mean.

There will be no Ober-Ammergau Passion Play

in this city in 1904. Reports have been circulated to the effect that this interesting performance would be reproduced at the World's Fair next year. The "Christus," Anton Lang, has written to W. H. McLean, superintendent of the Provident Association, stating that the play will not be performed anywhere outside of Bavaria.

"From Counter to Pulpit" might be made the heading for our interesting story in the life of Rev. C. A. Westbrooke, who is acting as supply at the Delmar Avenue Baptist Church during Dr. J. T. M. Johnston's vacation. The young supply pastor was brought up at Dr. Johnston's old home, Ashland Boone County, Mo., and in his early manhood served as clerk in a store owned by Dr. Johnston. Upon the advice of Dr. Johnston the young man entered the ministry and has lately graduated from William Jewell College.

According to the papers James G. Butler, son of the convicted St. Louis "boss" hoodler, "Col." Ed. Butler, on the opening of his burlesque theater in Kansas City is quoted as saying, "Burlesques and extravaganzas of a clean and fine nature will be shown at the Century this season. There was a period, I admit, when the burlesque shows were not of the kind that good people would praise. It was so all over the country then. The public seemed to demand this class of plays and the responsive spirit seemed to be in the actors. Now it is all different. The extravaganzas are jolly, light hearted and clean and meant to amuse." From what "those who know" say, Mr. Butler's theater in the World's Fair city made no improvement the past season over the years that have gone. "Two Frolics Daily" of doubtful character are given there to audiences of 1,200, "men only." By the way, "James" belongs to the same church as Pope Pius X.

A. P. Holmes.

ALL AROUND.

I am now, at this writing, by the bed side of my sick wife. She has had typhoid fever. Symptoms now are for the better. This sickness hinders me from filling many of my engagements in protracted meetings.

I was at Woodbury the first Sunday and preached to a good audience. At the close of the service on Sunday Bro. Bragg came to me and said, "I am after you to go to the Caterton neighborhood, ten miles away, and baptize a Brother Knox, who is ready to die with consumption." So the church excused me and away I went to do my Master's work. On reaching the home of the afflicted man I found that a few days previous he and his wife had made a profession of religion. It was helpful to hear him talk of his bright hopes and sweet experiences and his good wife, happy as an angel. In conversation with him he said: "Bro. Ogle, I want to be baptized, not to save me, but I have done nothing for my Master. I can do this in declaration of my faith." So the many present proceeded to dam up the water in a little stream close by, while we got the Marion Church together and heard the experience of Bro. Knox and wife, and upon a vote they were received when baptized. Bro. Knox was placed in a chair and carried to the water with his wife by his side. Two men, one on each side, assisted me, and I very happily immersed the man and then his wife. It was an impressive service. It is a serious thing to put off serving God to the last moment, but it is a glorious thing that God is "slow to anger and plentious in mercy," and that he will save in the last moments.

Protracted meetings have opened up all around us. Bro. Bryan has closed a successful meeting at Barfield. Brethren Oakley and Raikes are at Prosperity this week, and we are informed that Bro. Raikes is doing the preaching of his life, while Bro. Oakley follows with old-time exhortations that are unequalled. And thus Prosperity is having a great revival.

Bro. Folk was right when he said the session of Concord Association at Lascassas was the best in

years. Bro. Folk mentioned the speeches of Drs. Jones and Savage as the best of the Association, but if modesty had allowed he could have added the speech of E. E. Folk on the report on temperance as the best. We think that it was one of the best speeches we ever heard on the temperance question. Another matter Bro. Folk failed to mention, and that was the Association made a contribution to S. B. Ogle of \$55 to help him through school.

May the Baptist and Reflector soon go into every home and the editor make his trip to the Holy Land and live to be more than a hundred.

Milton, Tenn.

George Abner Ogle.

RECEPTION TO NEW PASTOR.

The First Baptist Church of St. Elmo has recently called a new pastor, Rev. Robert H. Tolle of Maysville, Ky. Bro. Tolle comes into our midst recommended as an earnest, consecrated Christian and an untiring worker. He has taken a course at both Georgetown College and the Southern Baptist Theological Seminary at Louisville, Ky., and is a man of great attainments. The church has fallen in love with their new pastor and the pastor with his people, and a very bright future is predicted for St. Elmo under the leadership of so noble and loyal a shepherd.

On Monday evening, August 3rd, the church tendered to Bro. Tolle a reception at which the following program was observed: Song by the congregation; Scripture reading; invocation; vocal solo, "If the Waters Could Speak as they Flow," George Freeman; welcome in behalf of the church, Charles E. Watson; in behalf of Ocoee Association, F. S. Yager; in behalf of the ministers of Ocoee Association, Rev. D. B. Vance; in behalf of the churches of the city, Rev. C. B. Waller; vocal solo, "The Holy City," George Freeman; response to addresses of welcome, Rev. Robert H. Tolle; song by the congregation; benediction. Rev. Charles E. Bryden in his own inimitable way acted as master of ceremonies. After the conclusion of the program Bro. Tolle held an informal reception.

The church feels that it is fortunate in having secured the services of Bro. Tolle, and with a united church and a strong leader, we with the help of our heavenly Father, expect to accomplish much for the glory of God. A Member.

At Pleasant Hill Church, Robertson County, we have just closed a gracious meeting. The meeting continued eight days. The interest was intense from the first service. Tuesday after the morning service had ended there were two deacons ordained. The ordination was impressive and all in harmony with the teachings of the Book. The congregations in the day were very large and the ushers were taxed to find room for the people, at night they crowded the doors and windows and large crowds had to remain outside—until the benches were taken from the house and placed in the shady grove near by. The people sat in buggies and surreys arranged around the speaker's stand. The results of the meeting were very gratifying. Between 30 and 40 professions of faith. There were 17 baptized and several others will be at the next regular appointment. Among the number baptized was one Methodist preacher. Some one had taught him "the way of the Lord more perfectly" and he was willing to obey. My next meeting is with Bro. W. T. Shannon at Harmony Church, near Port Royal. He is the pastor at Pleasant Hill. How gracious the Lord is to His people! Martin Ball. Springfield, Tenn.

The revival at Troy, Miss., in the college closed with 18 conversions, all young people. The meeting was conducted by Rev. Frank M. Wells, the evangelist, Memphis, Tenn. His lecture, "Jerusalem Under the Turks," was heard by a great crowd on August 7th.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Central Church—Bro. Van Ness preached on "The Word Which Christ Did Not Speak." Pastor Lofton on his vacation.

Edgefield—Preaching in the morning by Bro. E. E. Folk. Pastor Rust taking vacation.

North Edgefield—Pastor Sherman holding meeting. Preaching at night by Bro. E. E. Folk.

Centennial—Pastor Stewart preached on "The Blessedness of Christian Activities" and "The Hesitating Sinner." One received by relation and one by letter. Good B. Y. P. U. 105 in S. S.

Seventh—Pastor preached on "The Eyes of the Lord Are on the Righteous" and "My Heart Went With Thee." Three forward for prayer. Fine service. Pastor in a meeting with Bro. J. T. Early in West Tennessee.

Immanuel—Pastor preached on "The Kingship of Love."

Howell Memorial—Pastor Phillips preached to a good congregation in the morning. Preached at night at union service at the Methodist Church.

Lockeland—Bro. A. Robertson preached on "Great Possessions." Good service. 30 in S. S.

Chattanooga.

First Church—Dr. M. P. Boynton of Chicago filled the pulpit at both services. His morning theme was "Bottled Tears," and in the evening, "The Coronation of Character." The congregations were excellent. 247 in S. S. Dr. Ray Palmer of Missouri comes for August 16th and 23rd.

Second—Pastor Waller on his vacation. Rev. T. G. Davis, pastor of Woodward Avenue Baptist Church, Atlanta, Ga., former pastor of this church, preached at both services. Morning theme, "Growth in Grace;" evening, "Two Visions of Christ." Bro. Davis was warmly welcomed by his old friends. Two good congregations. 150 in S. S. Rev. L. S. Ewton will preach for us next Sunday.

The Andersonville Institute is in search of a president of faculty. He must be a Baptist, a member of the church; a public man preferred. Salary about \$700 and \$800 per year. Applicants address J. Allen Carden, Secretary, Andersonville, Tenn.

We have just closed a week's meeting at Little Hope, Montgomery County. Bro. P. W. Carney was with us and did the preaching, which was done to the entire satisfaction of all who heard him. Three stand approved for baptism.

H. F. Burns.

You have my prayers and best wishes and congratulations for the great work you are doing and doing, as it seems to me, with much credit to yourself and with satisfaction to our State. Hope to see you at our Association.

J. H. Deere.

Jefferson City, Tenn.

The meeting at Walnut Hill has just closed. Bro. W. L. Savage is the pastor, and his method of conducting a revival is admirable. We had a glorious meeting and there were 35 professions; 31 joined the church, and among the number were two Methodists. God bless the brethren throughout the State, and may He watch over the editor of the dear old Baptist and Reflector. Your humble servant did the preaching at Walnut Hill.

Paul Medling.

Our meeting at Round Lick was a glorious success. There were 18 additions and over \$2,000 raised and a building committee appointed. Contract let, and thank God we will soon be in a new brick, up-to-date building. Our meeting was one of harmony and brotherly love and attended by overwhelming

crowds every day. We thank God and take courage. Bro. Raikes and Bro. Henry, who hold membership here, rendered valuable service in the meeting.

J. T. Oakley.

We have just closed one of the most glorious revivals ever held at this place. The Lord wonderfully blessed his people. We held two services a day for nine days. We had 18 conversions and some 10 or 12 additions to the church by experience and baptism. I want to say that the majority of the converts are among our Sunday-school pupils. We have a fine Sunday-school that has been going on for over three years and never has gone into winter quarters yet. Don't understand that we poor dust worms claim any of the honor, but God does reward his people for their services rightly rendered to him. The church is now under the pastoral care of Rev. J. R. Williams, Glenlock, Tenn., who shuns not to declare the whole counsel of God in its purity. May God bless the efforts and means that are being used to bring the unsaved into the fold of Christ.

Marshall Hill, Tenn.

S. R. Murray.

We have just closed our meeting at Meridian Creek Church. It continued for eight days and nights. The writer was assisted by Bro. G. B. Smalley of Hickory Valley, Tenn. Bro. Smalley is a student of the Southwestern Baptist University and a young man of great promise. His zeal and earnestness in the cause of Christ won for him the love and respect of the entire community. The result was three professions of faith in Christ and six additions to the church. There was a great religious awakening in the community. Sunday evening the writer buried three happy converts with Christ in baptism, and will attend to the ordinance again next Sunday. A good Methodist sister told us during our meeting that she was dissatisfied with her baptism and expected to join our church soon. Let the good work go on, for it is the Lord's, and to him we will ascribe all the praise both now and forever.

A. C. Lennon.

Malesus, Tenn.

I began a meeting at Friendship Saturday night, August 11th, with good interest at the first service and it continued. I did the preaching until Thursday, when Bro. J. E. Sullivan came to my rescue. Then he did the preaching in the day time and myself at night. There was good interest at every service. There were some souls saved. I don't know just how many. And many others were deeply concerned about their souls. There were a number of penitents left at the altar the last night of the meeting that decided to seek until they found Christ. Many Christians resolved to lead better lives and the community in general was stirred, both saint and sinner. So we believe that there were seed sown that will yet bring fruit. We had to close on account of some other meetings coming on near by. I expect to spend the month of August in meetings for the saving of souls. Pray for me, and to God be all the glory.

B. W. Cole.

Pickett, Tenn.

Bro. J. H. Anderson of Trenton was with us at Lavinia the third week in July and did some fine gospel preaching. There were no visible results, but I know that such preaching will not return void. The third week I assisted Pastor W. L. Savage at Holly Grove. The meeting resulted in nine confessions and six additions. The first week in August I was with Cane Creek Church, of which I am pastor. The gospel there proved "the power of God unto salvation" to ten who believed, and that week "there were added unto the church six souls." The church as a whole was considerably revived. Cane Creek is certainly a noble band of consecrated Christian workers, and it is indeed a pleasure to be associated with them. We are looking forward with great anticipation to the meeting of Central Association, which will be held with us in September.

Be sure and come, Bro. Folk, and bring some one with you.

M. E. Dodd.

Trenton, Tenn.

I solemnized the rites of matrimony Sunday night at 8 o'clock sharp between Mr. Isaac Gifford and Miss Ethel Farmer at Missionary Grove Church, in the presence of one of the largest congregations ever assembled there. The bride and groom were attended at the altar by Mr. C. C. Utley and Miss Orrie Ford, Mr. J. M. Herington and Miss Lizzie Utley. Rev. E. Dye led in prayer immediately after the solemnization and then preached a sermon, his theme being the ten virgins. The groom is a very nice gentleman, honest and industrious. The bride is the daughter of Bro. P. Farmer. She is one of the leading members of Missionary Grove, a Sunday-school teacher and an all-round Christian lady. They will leave here Thursday for Dyersburg, where they will make their future home, and the prayers of the entire church will follow them. May they have sweet sailing over life's rugged sea and at last anchor their barque in the haven of rest.

Camden, Tenn.

Arthur J. Utley.

I have been in a protracted meeting at Poplar Hill, Giles County, with Bro. H. C. Smith of the William Carey Association. The meeting began on Saturday before the third Sunday in July. The writer did all the preaching, preaching seventeen times. The meeting lasted nine days. It was rather a hard pull at the start, as the church had had no revival in about twelve years. The church was greatly revived and strengthened. There were six additions to the church by experience and baptism, and a number were left who we believe are seeking the way of life. The pastor, Bro. H. C. Smith, is rejoicing over the result of the meeting. He has only been preaching for the church about twelve months. He has a strong hold upon his people and is a good organizer. He is held in high esteem by the people generally, as he has the confidence of every one. He is doing a good work on his field. I will doubtless remain in this section for at least a month, as I am to assist Bro. Smith in two other meetings. We begin the last of this week at Swanner's Grove, in Lincoln County. Success to the Baptist and Reflector.

J. O. A. Pace.

TRIP NOTES.

My home had the honor recently of being the abode of Miss Annie Armstrong and Mrs. A. C. S. Jackson while they were in our city. Their visit was a benediction as well as an honor to my family. I could wish for the return of many such occasions.

In my very heart I honor such workers for the Lord.

From Murfreesboro I had the pleasure of riding with Bro. L. B. Jarmon to the Concord Association, and being entertained in the home of Bro. Burke. Friday night Bro. Grimmet made me go nine miles to stay in his home. Such friendship is refreshing.

In fact, the treatment accorded me throughout revived the blessed memories of the years when I was a member of one of Concord's churches. The Southwestern Baptist University is in the hearts of most of those people.

Saturday evening I was carried twenty-seven miles to Eagleville, where it was my privilege to worship with the dear people of that village, once my own home. A happy Sunday this. I shall never cease to love these people; and only the Lord knows how I suffered when in 1890 my farewell had to be spoken to take up the work assigned me at Jackson. I am glad that the Lord does know how heart broken I was as I drove away from those lovely hills and lovelier people and hastened on through that rich and beautiful valley; and that He knows I did this for His sake and His churches' sake. It was the call of duty, which was louder than the cries of relatives and friends.

Monday a number of us dined together, which was the last act in this pleasing drama. It took me hard work all the week to catch up with the correspondence awaiting me about the University.

G. M. S.

MISSIONS

MISSIONARY DIRECTORY

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

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

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

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

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

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

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

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

Woman's Missionary Union.

The Mid-summer meeting of the Central Committee held August 4th was one of spiritual uplift. The attendance was good and the members came from their various societies full of zeal and courage.

The several committees that are arranging for our annual meeting in October reported progress.

Mrs. W. C. Golden reported that the literature for State Mission week, to be observed some time in September, would be ready for distribution the second week in August. The needs of our own fair Tennessee should appeal to every worker in our Woman's Missionary Union, and it is earnestly desired that this shall be indeed "rally week" for State Missions. Let us pray and learn and give.

Mesdames Lofton and Altman were appointed a committee to tender to Miss Shankland the heartfelt thanks of the Central Committee for the generous donation of a book case and a cedar chest, besides some valuable books and papers.

A letter from Mrs. Hurley of Memphis addressed to the president was read. She expressed much gratification for the benefit received from the visit of Miss Armstrong and Mrs. Jackson.

In the report of the Corresponding Secretary it was noticed that four societies were organized this month, while three have promised to organize soon.

The contributions of Tennessee W. M. U. for quarter ending June 30, 1903, are as follows: Foreign Missions, \$450.56; Home Missions, \$228.67; State Missions, \$202.86; Orphans' Home, \$67.05; S. S. and Colportage, \$24.29; Ministerial Education, \$17.41; Ministerial Relief, \$37.21. Total, 1,027.78.

A dear sister who toils in the face of obstacles has solved the problem of quarterly reports. She writes: "After this, God being my helper, I will send the report blank back if there is not but two cents to report, for I feel it my duty."

Many consecrated workers echo the following expression of an earnest heart: "Oh! if we could only get our members to realize how great is the need of missions."

We are glad to add Chattanooga Central Church, Trenton and Ogden to the number we are trying to make life more comfortable on the frontier for our "substitutes."

The treasurer will be glad to send any society a letter from a frontier missionary or give any information desired.

Miss Lucie Cunningham.

A side glance at the progress made by other States in the work of Woman's Missionary Unions may demonstrate how Tennessee ranks in the onward march. Virginia leads in cash contributions to Foreign Missions, having in May reported \$7,260.90 as the amount contributed by women societies to the foreign work. South Carolina follows second in the list, Tennessee appearing high in order of seventeen States contributing.

In Band contributions to Foreign Missions Tennessee comes to the forefront, the children leading finely in the amount of their offerings. The sum of \$814.60 was contributed by Tennessee children to Foreign Missions last year. Kentucky stands first in zealous "box work." Boxes amounting to \$4,679.60 in value were sent from that State to needy missionaries last year.

Alabama showed the liveliest interest in forming societies. There were 124 new societies and bands organized in that State. Virginia reported 90 and Tennessee, third on the list, reported 44.

Virginia reports show the lively interest of the women of that State in Home Missions, ranking them first in the amount contributed to the work.

Georgia leads in cash contributions to the Sunday-school Board.

How are these facts gleaned? Report blanks are sent quarterly to societies and bands in order that the existence and growth of societies may be included in the report by State officers

sent to the annual meeting. The Southern Baptist Convention will be held in Nashville next May. Shall we not begin now to plan that when the sheaves are presented we may be as workers "who need not to be ashamed."

Mrs. A. J. Wheeler.

To the Dear Sisters of the Woman's Missionary Union.—The editor of your department in the Baptist and Reflector finds it necessary to bid you farewell, as in future she is to make her home in a distant State. Her intercourse with the friends of a lifetime and the friends for both worlds which are hers through the holy work drawing us together, has been most precious, and shall ever be a fragrant recollection.

Tennessee W. M. U. is just on the eve of glorious achievements in the cause of missions. If a loving spirit of unity prevail, there can be no limit to its power for good. We have efficient officers, much talent among workers, the kindly esteem of our brethren and a beautiful feeling of self-forgetfulness for the sake of the cause among ourselves. May God use and bless these consecrated gifts and opportunities!

On an extended trip through our great and prosperous land, one is amazed at the energy and capability of a people who allow no obstacle to daunt them. One notices scores of costly church edifices standing dark and closed, almost wearing a forbidding and dead look, as though they were cumberers of the ground amid so much bright human life and activity. One notes the street preacher charming a portion of the restless throng for the moment into thoughtful stillness. One sees charitable institutions at every turn, skill and money lavished on great works for the demonstration of pure beauty or for cleanliness, comfort and safety—all to be enjoyed freely by the whole population. One sees the crowded street car halt in its headlong speed to permit the passing of the ambulance. The poor beggar falling by the wayside is tended in splendid hospitals, with medical skill unknown to monarchs of less favored lands.

All these gracious achievements mean Christianity applied, the practical working out of His teachings who came to deliver the prisoner, to heal the afflicted.

The time for multiplying great costly piles of brick and stone to be of use to a limited number on one day of the week has passed. The practical and energetic Christian intellect of America will expend its force on larger, truer, more reasonable and more Christly endeavors.

For us who cannot grapple with problems which disturb the minds of leaders there ever opens a little space ahead which we may fill with loving deeds. There is the word in season to the one who is weary. There is the Bread which we may offer to the hungry, the Water to which we may point the perishing, and who knows but in the simple living of the simple

truths which a child can understand, may be found the way back to the first meaning and intent of our religion, "Peace on earth, good will to men."

With a prayer for increase of hope and joy in the individual experience of every member of our Union, I remain always, yours in expectation of reunion above.

S. E. S. Shankland.

Los Angeles, Cal.

Mrs. A. B. Shankland.

The name of A. B. Shankland was long ago associated with the history of Nashville and Middle Tennessee Baptists. He was connected for years with Dr. J. R. Graves in publication and other Baptist enterprises, and died in the Central Baptist Church about the year 1880. His wife, Sister Sarah Elizabeth Shankland, survived him to the day of her death, June 21, 1903, at the age of 85 years. It is of her I wish now particularly to speak. With her husband she was one of the number which separated from the First Baptist Church of this city in 1858, during the conflict between Drs. Howell and Graves, which constituted the Spring Street Baptist Church, and which subsequently became the Central Baptist Church after the war. Hence she was the last surviving member of the original organization of what is now known as the Central Baptist Church.

To portray the life and character of Sister Shankland would fill a volume. Born of noble parentage, thoroughly educated, originally a Presbyterian, she became a Baptist from conviction and filled a conspicuous place in the church for more than seventy years of her life. She was a Christian of the highest and holiest order; and her intellectual and spiritual attainments were such as to make her oracular in her judgment and counsel with all who came in contact with her by association and conversation. Never was there a more faithful and useful friend to church and pastor; and never one whose character and influence counted for more good to the community in which she lived. She was a splendid illustration of the orthodox and rigid Baptist combined with the sweet and charitable Christian whom everybody loved and listened to with reverential respect and admiration.

Sister Shankland was never a woman with vigorous health. The later years of her life left her an invalid; but these years only brought out, with Rembrandt touches, more deeply and beautifully the positive characteristics of her Christian life. Her afflictions often led her to say that earth, at last, had become a heaven to her, and that the chastenings of God had more thoroughly demonstrated her fellowship with Christ. She longed to be absent from the body and to be with Christ; and her last expression was, as she lifted her feeble hands to heaven: "My strength is above." She suffered without a murmur and departed with a groan and with a heavenly smile upon her face.

Religion was to her an hourly well

spring of delight, not an acquirement nor a temporary seeming, but her very life. She lived in the Bible and breathed the constant atmosphere of the Holy Ghost; and though so long shut up to the sick chamber, she constantly grew in grace and knowledge and so lived and died a perpetual sermon to all who knew and saw her to the last. The world has seldom seen her like—and will seldom see it again. May God bless her memory and reproduce her life in her loved ones left behind. Only a son and daughter survive in immediate relationship, Hon. J. H. Shankland and Miss S. E. S. Shankland, now both of Los Angeles, Cal. The later, so well known here as "Miss Lily" in religious and literary circles, will long be remembered and sadly missed.

Geo. A. Lofton.

Nashville, Tenn.

AMONG THE BRETHREN.

Dr. A. M. Croxton will leave North Carolina to become pastor at Norman, Okla.

Rev. J. S. Boyles has resigned the care of Randolph Street Church, Richmond.

The sad death of Dr. J. H. Hall, of Newnan, Ga., removes from the ministry of that state one of its leading lights.

has our great sympathy in his great sorrow caused by the recent death of his gifted wife.

The church at Gonzales, Tex., has called Dr. O. L. Halley, of the First Church, Texarkana, Ark.

Rev. J. R. Clark, of Osage, Tenn., has been assisting Rev. T. L. Barrow, of Atwood, in a great meeting at Republican Grove Church near Trezevant, Tenn.

The church at Jefferson City, Mo., has secured a good pastor in Rev. Robert L. Lemons, who began his labors Aug. 1.

Rev. J. M. Nowlin, of Martin, is assisting Rev. A. W. Nunnery in a revival at Jack's Creek Church, near Huron, Tenn.

Rev. Alonzo Nunnery, of Jackson, is this week assisting Rev. Fleetwood Ball, of Paris, in a revival at Cottage Grove, Tenn.

Rev. W. A. Freeman, of Hope, Ark., has been in a revival at Lovelady, Tex., for five days and there have been fifty conversions.

The First Church, Bowling Green, Ky., has heartily called Dr. Jacob Smiser Dill, of the First Church, Fredricksburg, Va.

Rev. W. S. Ronfy preached his farewell sermon at Immanuel Church, Little Rock, last Sunday and is moving to Hickman, Ky.

A new paper is to be maintained in Virginia. Its name is "The Gospel Worker." Rev. I. S. Boyles, of Richmond, is editor.

Dr. L. S. Foster has resigned as superintendent of the Mississippi Baptist Orphanage. Rev. J. R. Carter has been elected his successor.

The Third Church, Knoxville, Tenn., has called Rev. W. J. Mahoney, of Carlisle, Ky. Brother Mahoney was educated in this State.

It is going the rounds of the press that Dr. W. J. Williamson, of the Third Church, St. Louis, will be called to Tremont Temple, Boston.

Dr. A. U. Boone, of Memphis, has preached exactly 1,641 sermons since he entered the ministry. So there is something in 1,641 after all.

Rev. R. L. Patton has resigned the care of the church at High Point, N. C., to accept the superintendency of schools at Morganton, N. C.

Rev. A. L. O'Briant and W. S. Allen signified to Dr. R. J. Willingham at the recent Mississippi convention that they desire to go as missionaries.

The First Church, Petersburg, Va., has called Rev. W. C. Taylor, of Indianapolis, Ind., to succeed Dr. H. W. Battle. He will probably accept.

The name of the Arkansas Baptist has been changed to Landmark Baptist.

Rev. W. A. Freeman, of Hope, Ark., closed his meeting at Lovelady, Tex., with forty-six additions to the church.

Rev. Rufus W. Weaver, of Middleton, O., has been called to the care of the Brantley Memorial Church, Baltimore, Md.

The Lafayette Avenue Church, Newport News, Va., has called Rev. A. A. Butler, of Beaufort, N. C., and he has accepted.

Rev. T. L. Burge, assisted by Rev. W. J. Hampton, has just closed a meeting at North Fork Church, near Puryear, Tenn. Three were baptized.

Rev. G. Campbell Morgan is not coming to hold evangelistic services during the World's Fair in St. Louis. The engagement has fallen through.

The First Church, Baltimore, Md., has given Rev. C. L. Laws a vacation of seven weeks. He will spend it preaching for other brethren.

President J. C. C. Dunford, of Clinton College, Clinton, Ky., has accepted the chair of English and Philosophy in Bethel College, Russellville, Ky.

Rev. J. R. Nutt, of Flora, Miss., has lately assisted Rev. Charles A. Lovelless in a revival at Kerens, Tex., which resulted in twenty-eight additions.

Although Alabama Baptists have had the best year for State Missions in their history, the Board came up to the recent convention at Troy \$1,000 in debt.

Another effort has recently been made to get Rev. W. O. Anderson, of Springfield, Mo., to move to Kansas City. This time the Westport Church called him.

Rev. J. R. Carter, of Blue Mountain, Miss., has accepted the position as superintendent of the Orphans' Home of Mississippi, and has entered upon his duties.

Rev. D. A. Ellis, of the Second Church, Jackson, Tenn., is this week assisting Rev. Terry Martin in a revival at Poplar Grove Church, near that place.

Rev. S. P. Gott, a brilliant graduate of Rochester Theological Seminary, has accepted the care of the church at Boonville, Mo. That church Gott a good pastor.

Rev. W. L. Morris, of Trimble, Tenn., has accepted the care of the church at Columbus, Ky., and has entered upon his work. We regret his departure from Tennessee.

Rev. A. A. Butler has resigned at Beaufort, N. C., to accept the call to Lafayette Avenue Church, Newport News, Va. He is an exceptionally strong man.

Rev. B. McNatt, of Highland Avenue Church, Jackson, resigned the care of Chestnut Bluff Church, which he has been serving in connection with Highland avenue.

The Foreign Mission Board has appointed three new missionaries, Rev. John Lake, of South Carolina; Rev. D. H. Lesueur and wife, of Texas, and Mrs. W. B. Glass, of Texas.

The Central Baptist announces that the First Church, St. Joseph, Mo., did not call Dr. J. W. Brougner, of Chattanooga. The secular papers were premature in so announcing.

The revival at Pewee Valley, Ky., in which Rev. J. A. Bennett was assisted by Rev. C. M. Thompson, of Newport, Ky., resulted in five additions by baptism and seven by letter.

Dr. A. C. Graves, of Lebanon, Ky., Prof. W. L. Abbott, former president of the Tugalo Institute, in Georgia, has become president of the Brownsville Female College, Brownsville, Tenn.

The next meeting of the Alabama convention will be held with Parker Memorial Church, Anniston, Ala. Rev. S. H. Campbell, of Dothan, will preach the convention sermon; alternate, Rev. W. A. Tallafarro.

Rev. S. A. Cowan, of Immanuel Church, Atlanta, Ga., has been having a gracious meeting. Rev. D. B. Richard, of Cincinnati, has been doing the preaching. Received 29 by baptism, 9 by letter, and 5 under watch care.

Mrs. Sudie Jones, of Cottage Grove, Tenn., was buried at that place Sunday, July 26. Rev. S. C. Hearne, of McKenzie, preached the sermon. She was one

of the noblest women in the whole country, a devoted Christian and a staunch Baptist.

Rev. W. T. Woodard was ordained to the full work of the ministry at Spring Creek Church, near Jackson, Tenn., Saturday, July 18. Revs. C. L. Neal, D. A. Ellis and the deacons composed the presbytery. Brother Neal preached the ordination sermon.

Rev. W. H. Petty, of Choate, Tex., well known in Tennessee, has lately been assisted in a revival at Oklahoma Church by Rev. I. N. Kimbrough, of Victoria, Tex. There were ten accessions. Brother Kimbrough's firm preaching is said to be like that of his cousin, Rev. R. A. Kimbrough, of Tupelo, Miss.

WILLIAM DAYTON PHILLIPS.

With much sorrow I chronicle the departure from this sin-scorned world to the paradise of God a noble Christian young man. A young man I knew from his cradle to his grave. While his death comes as a personal loss, I am happy to believe his departure is his eternal gain. I speak of Dayton Phillips, the obedient son of Brother and Sister H. A. Phillips, of Watertown, Tenn. Perhaps his death and attendant circumstances were the saddest sorrows which ever swept over this community. His father was called by telegram to the bedside of his son Alvie, who was seriously ill at Shreveport, La. His only other brother, Norman, was in far-away Texas. The mother of Mrs. Phillips was seriously sick at Statesville. Dayton was left with his mother. Suddenly he was smitten with appendicitis, June 26. The 28th he was hurried to Nashville for an operation, which proved unsuccessful, and died July 1, at the age of 24 years, 6 months and 16 days. To die away from home under the existing surroundings was unspeakably sad. In his room at the hour of death were his mother, brother Norman, uncles, W. P. Phillips and Eugene Phillips, and cousins, J. C. Henderson and Magness Ashworth.

His pulseless dust was brought back to Watertown, July 2, and was met at the depot by hundreds of his friends. At 3:30 his funeral was conducted by Dr. J. M. Phillips, under whose pastorate he made a profession of religion, and by the writer, his life-long friend and neighbor. A thousand people attended. Tenderly he was laid to rest at the Grandstaff Cemetery.

Our young brother made a profession of religion while in Carson and Newman College during a meeting held by the pastor, Dr. J. M. Phillips, assisted by Dr. M. D. Jeffries, December, 1900. Many of his fellow students and friends in old Carson and Newman will read these lines with sorrow, but the religion he found there was worth everything to him in his sickness and dying hour.

Dayton, as we called him, was a modest, unassuming young man. Polite and accommodating always, in all the range of my acquaintance with him I do not recall even one unbecoming word escaping his lips. I never heard him speak against any one. He was always kind and courteous and my special friend.

When all hope of recovery was abandoned, Dayton turned his attention to his God and the approaching hour of death. His mother knelt by his bedside, and asked the God of all grace to be with her boy. Elder J. M. Phillips also prayed and talked with him. He was resigned to his fate, and talked beautifully about the other world—that world where there are no diseases, operations, cruel suffering and dying. He sent words of love and kindness to all the good people of Watertown. He said he loved them all.

To die so young seems hard, but God knows best. Dear Dayton had a beautiful future before him. He had arrangements for a beautiful home and a life of pleasure and usefulness. One other life, sweet and gentle, another heart pure and sweet, another soul bright and happy, was to be wedded to his for the voyage of life. Smooth seas and clear skies were visible, but suddenly the skies are darkened and the waters are troubled. The lovers have a few moments to exchange words of affection and good-byes, and the curtains fall. How sad! Who knows the depths of sorrow which has swept over the life left behind. But Dayton sleeps in the soil chosen by his lover. That soil is sacred, the gift and token of love and womanly devotion.

Dayton had friends by the hundreds, and the sorrow manifested at his death was remarkable. But the battle has

been fought, and all is over now. A young Christian hero is at rest. How sad to die so young and without a word from father, and away from home, and so suddenly. But after all the dark clouds have silver linings. "Somewhere the sun is always shining."

All hearts sympathize with the heart-stricken mother upon whose shoulders this awful crash of sorrow came, and how our hearts have grieved and bled for the father far away at the bedside of his baby boy. Some day when earthly sorrows are read in the light of eternity all will be made plain, and our God will be glorified. We shall never forget when we last surrounded the coffin in the old home. How our hearts melted within us as the dear mother bent over the calm face of her boy, and said: "I want to kiss Dayton for his pa." God bless and comfort her.

Sorrowing ones trust in Him who saved and cares for your boy. 'Tis hard to give him up, but if you could see through the tiny veil between mortal and immortal life, and see the sweet summer land and hear the shouts of triumph you would not have him back. Some sweet day somewhere, somehow, God will bring you to your boy.

Farewell Dayton, your father whom you last saw as he boarded the train that dark night when you asked me to pray for Alvie will miss thee on his return. By God's help he hopes to find you in the sweet by and by. Your dear mother, who wept and talked and prayed and comforted you in your last hours, now sad and lonely without thee, is wandering thitherward and longs to see her child again. Norman and Alvie have the glorious hope of finding their brother again. Another one you loved is sad, but a halo of hope circles her life, and she bravely faces the future with sweet resignation. We all miss thee, dear boy, but 'tis God's way; his will be done," and our song shall be:

"There let the way appear,
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me,
Nearer, my God, to thee."

JOHN T. OAKLEY.

The fifth Sunday meeting of Salem Association will convene with the church at Indian Creek, Tenn., Friday before the fifth Sunday in August, 1903.

PROGRAM.

- 1 Devotional exercises by Moderator.
- 2 Organization.
- 3 Introductory sermon by James Sanders, Alternate W. E. Rakes.
- 4 Our relationship to God, to our fellow man and to the Church. W. E. Rakes and James Sanders.
- 5 In what sense do Baptists differ from all other denominations? W. E. Wauford, J. M. Knight, J. B. Tedder, B. M. Cantrell.
- 6 Is John's baptism of divine or human origin? J. D. Rives, J. T. Oakly, J. C. Leeman.
- 7 How can we best get our churches to contribute to missions? J. M. Stewart, S. H. Atnip, J. C. New, A. J. Bryan, D. C. Taylor.
- 8 Why the low state of religion when we claim to trust in God? M. H. Grimmett, Brother Ozment, L. W. Beckworth, W. R. Ross, W. H. Alsop.
- 9 The kind of preaching we need today. James Davenport, R. K. Keeting, J. M. Knight, Brother Bingham.
- 10 The design of baptism and the Lord's supper. J. T. Oakly, W. E. Wauford, A. J. Waller.
- 11 The claims of our orphanage upon the individual members of our churches. S. Robinson, J. C. New.
- 12 Sunday school and colportage work within the bounds of our association. J. M. Stewart, J. C. Leeman, J. H. Oakly, Brother Nevils.
- 13 Sunday school mass meeting Sunday morning. Let everybody come as we are expecting a good meeting. Indian Creek is located in DeKalb County about four miles north of Snow's Hill.

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DAVID AND JONATHAN.

Did you ever think of Jonathan as a man of faith? Was there ever a more beautiful exhibition of faith than that shown by Jonathan when he, the heir apparent to the throne, asked favors at the hands of David, the outcasts. Seldom shall we find a profounder acceptance of the will of God than his. He possessed, in a marvelous degree, a trust that made him respect the decree of God as wise and good even when that decree set himself aside and exalted another in his place. It is comparatively easy for us to believe that God will lead us into the possession of our own, but to recognize that God may deprive us of what seems to be our rights is more difficult. Jonathan had a faith which enabled him to stand by and cheerfully see God take away from him what appeared, by every right, to be his very own. And furthermore, his faith not only enabled him to give up his own, but caused him, when David faltered and was also in his power, to encourage David to persevere in the pursuit of what was Jonathan's. Such thorough-submission to God is sublime faith.

Another beautiful thing about Jonathan was his faithfulness. His was a most difficult position. At the hazard of his own life he defended a friend before his father when the lifting of his finger could have removed the man who some day was to displace him. By his father's side he stood and fought and died. While through the long trying years he loved and longed for his friend as for his other self. On one hand he bore with manly fortitude the follies that grew out of his father's insane jealousy and hatred. On the other hand he supported, with a brother's sympathy, David, who was all but sunk beneath discouragement. And

through it all no one can question his loyalty.

Was not a character like Jonathan's worthy of being king? Why should the Lord reject such a man for being Israel's ruler? No, he might have been a reasonably good king, but God reserved him for something better. There is something better even than being king over a country. It is being a king over one's self and one's circumstances. But the noblest kingship to which any one can ever be called is the kingship of love. On that throne Jonathan sat as one of its most illustrious kings. What was the lordship over a few thousand square miles when compared with this peerless kingdom? Saul's reign ended with his death, but Jonathan ruled on in David's heart and reigns even to this day.

SOME EXAMPLES.

Rev. W. H. Baylor of the Grace Church, Baltimore, recently published the following article in the *Religious Herald*:

"Within two weeks during May it was my privilege to attend two representative Baptist bodies—the first in Savannah, Ga., representing the great body of Missionary Baptists of the South; the second in Baltimore, Md., representing the small body of Anti-missionary Baptists of this country.

"It was the meeting of the Baltimore Baptist Association, held in the Primitive Baptist Church of this city, there being delegates from nine States. It was this Association which in 1836 expelled from its membership all churches having the missionary spirit. Just sixty-seven years ago this month the famous anti-missionary resolution was adopted: 'Whereas, a number of churches of this Association have departed from the practice of the same by following cunningly devised fables, uniting with and encouraging others to unite in worldly societies, to the great grief of other churches of this body, there cannot be any fellowship between principles so essentially different; therefore, resolved, that this Association cannot hold fellowship with such churches, and all that have done so be dropped from our minutes.' By 'worldly societies' were meant missionary, Bible, tract, Sabbath-school, and temperance societies.

"At this writing the excluded Baptists (white) have in the city of Baltimore twenty-two churches with about 10,000 members, while those who did the excluding, then in the majority, have only one church, with thirty-five members. This church is called 'Ebenezer'—hitherto the Lord hath helped us. A good name, provided they will make the 'hitherto' mean 1836. When we cease to be his witnesses we can no longer claim his help.

"The contrast between these two meetings are striking and interesting. At Savannah we had a mighty throng; here a feeble few. There we saw the young and vigorous and heard words of hope and songs of joy; here were only the aged and weak speaking solemn words of the favored few and singing long hymns to sad meters. One was the triumphant shout of a conquering host; the other the plaintive wail of a dying swan. One represented life, with its joy; the other death, with its sadness. I asked one of the delegates what was the object of these annual gatherings. His reply was: 'To hear sermons and have a good time.' The height of selfishness."

Commenting on this the Missionary Worker says:

"The contentions and strife in the Southwest have the same methods and the same spirit, and the results will be the same. Death will come much sooner, however, because of the stronger life of the denomination now. It is the same anti-board, anti-progress, anti-Christian kind of agitation, with the same sort of variations and inconsistencies, the same spirit of malignant accusation, the same evil surmising, the same bitterness, and the same deceitfulness. It is death to the usefulness of any man dominated by it, and death to any church.

"We have gone far enough to see the demonstrations over the whole territory. The churches and Associations dominated by this spiritual distemper are today weaker than they were six or seven years ago. The bodies which have

had the strength and purpose to renounce it have grown with unparalleled rapidity. The contrast is constantly becoming greater. We might cite any number of cases to prove this statement. The two wings are growing apart more and more. History is repeating itself before our eyes. Hardshellism is and always has been more a state of mind than a body of divinity. Its attitude is negative. It is full of objections, fault-findings, envy, strife and littleness, with selfishness stuck through it. In its old or new clothes it is more destructive than constructive, more noisy than sober-minded and considerate. It has not greatly changed in seventy years, and is not changed at all in its essential nature by putting on a different garb. The present recrudescence must be dealt with by scriptural methods; cast out by the expulsive force of a sound New Testament denominational life. Between it in its old or new manifestations, and a healthy Christian, church or denominational life, there is nothing in common. It is a deadly poison in the blood of the denomination. Perhaps, like measles or small-pox, it is best to let it break out. We think it is. Though the process of elimination is painful, it will, in the end, be helpful, for the denomination will be united on true missionary, intelligent, progressive policies, and sound Missionary Baptists will more and more gather to the right side. There are true missionaries who have been misled by fictitious issues. They will come back, but let us hope the Hardshells will go to their own."

In connection we may repeat the following facts, some of which we have previously given.

In 1836 the Concord Association divided over the question of conventions and boards. Eleven churches with about eleven hundred members went off and formed the Stones River Association, which was opposed to conventions and boards. Nine churches with about nine hundred members remained and proposed to do their mission work through conventions and boards. In 1884, nearly fifty years later, we attended the meeting of both these Associations the same year. The nine churches with about nine hundred members had grown to thirty churches with about three thousand members, while the eleven churches with eleven hundred members had dwindled to eight churches with 385 members.

We published a week or two ago the figures for Round Lick Church. In 1837 it divided; 422 members formed the anti-missionary wing and only about twenty-five remained in the missionary wing. At the centennial celebration of the church on July 2nd, it was found that the twenty-five had grown until they had sent out six colonies with a total present membership of about eight hundred, including a membership of over two hundred in the parent church; while the 122 sent out no colonies and have dwindled to about seventy.

But there is more striking contrast still. In Kentucky the Barren Fork Association divided along in the 30's. Eighty members formed the missionary body while about five thousand remained in the anti-missionary body. Seventy years later there had been a complete reversal. The eighty had grown to five thousand and the five thousand had dwindled to eighty. It is always so and always will be so. Our Gospel Mission brethren may read a lesson in these figures if they will. They are using precisely the same argument and adopting precisely the same platform as the Hardshell Baptists did in the 30's. The opposition then, as now, was not so much to missions as to conventions and boards. They objected to the organized work. And they died. And so will Gospel Missions die. It is as sure as fate, as sure as God.

Go and grow.

Give and live.

Deny and die.

This is the law of God. And whoever contravenes that law will feel its weight.

MAN WORSHIP.

The Associated Press dispatches took a column of space in the daily papers last week to give us the very interesting information that the first delegation received by Pope Pius X. was a body of Americans who had gone to Europe on a holy pilgrimage to receive the blessings of Leo XIII. Arriving after his death they were about to leave Rome in despair. The dispatches go on to say: It was with tears of disappointment at not having been able to see the Holy Father that the pilgrims packed and strapped their luggage and sent it to the station.

"While the desolate band were eating a hurried luncheon preparatory to leaving, Mr. McGrane, with radiant face, burst in waving a paper and almost dancing in his excitement.

"You will see him, you will see him," he cried. "Our Cardinal has arranged it."

So the baggage was brought back from the station, unpacked and they made their way to the Vatican, where they kneeled in a long row while the pope walked slowly down the line and gave to each of the pilgrims his hand to be kissed.

Pius X. was arrayed completely in white, without a gleam of color except that which sparkled from the huge emerald on his finger. Cardinal Gibbons was on his right in red robes and Mgr. Kennedy on his left in purple. They were preceded by Swiss guards with halberds and followed by members of the noble guard. The moving group was set off by the kneeling women, who were all in black. The men wore dress suits and the priests black gowns.

The names of several to whom he condescended to speak are especially mentioned. Some of them were so overcome with emotion at the thought of the pope speaking to them that they could not restrain their tears. Think of it, will you? American citizens, sovereigns themselves, free, liberty loving, worshiping a man! They ought to stay out of this country.

ORDINATION OF REV. H. B. FOLK.

Rev. Humphrey B. Folk, the pastor at Shelbyville, was ordained on Thursday night of last week. The presbytery was composed of the following brethren: Revs. G. L. Boles, E. E. Folk, W. C. Golden, G. C. Sandusky, G. M. Williams and Raleigh Wright and Deacons J. S. Gillis, D. S. McCollough, J. P. McDonald, and J. E. Williams. Brother Boles was elected chairman and Brother G. M. Williams secretary. After a thorough examination, conducted by Brethren Wright and Sandusky, the presbytery unanimously recommended the candidate for ordination. The following was the program of the ordination services: Reading scripture, G. C. Sandusky; prayer, G. M. Williams; sermon, E. E. Folk; ordination prayer, W. C. Golden; charge to the candidate, W. C. Golden; charge to the church, Raleigh Wright; presentation of Bible, G. L. Boles. Right hand of encouragement by audience. Benediction by candidate. There was a good congregation present to witness the ordination. The exercises passed off quite pleasantly and we hope profitably. Mr. Folk began his ministry at Shelbyville the first of July. Judging from the expressions we heard, he has taken a strong hold upon the church. We trust that his ministry may be fruitful in the accomplishment of much good.

Another Baptist church was organized in Greenville, S. C., August 2nd, which makes nine Baptist churches in the city and suburbs. This is as many Baptist churches as there are in Nashville and suburbs, although Greenville is only about one-fifth the size of Nashville. We do not say there ought to be any fewer Baptist churches in Greenville, but a good many more in Nashville.

PERSONAL AND PRACTICAL.

Are not the secretaries of four Boards "defenders of the faith!" Certainly they are propagators of it. Nor are they self-appointed, but are elected by the denomination for that purpose.

It was Judas who raised the cry of expense, not Mary. Love does not stop to scrutinize the expense account. It looks at results. But avarice looks at the expense account with the green eye of jealousy and does not consider results.

We are sorry to learn through the press dispatches of the defeat of Gov. A. H. Longino of Mississippi for the United States Senatorship. A fine speaker, an excellent lawyer and withal a high-toned Christian gentleman, he would, it seems to us, have made an ideal senator. We hope, however, that he may attain the goal of his ambition later. The heading to the dispatch announcing his defeat was "Money Wins." The reference, we presume, was to Gov. Longino's competitor, Senator H. D. Money.

We learn that Dr. D. B. Gray has decided to accept the secretaryship of the Home Mission Board, to which he was recently elected. This will be good news to the Baptists of the South. Dr. Gray is admirably adapted to the position. He is strong in body, mind and soul. He has fine executive ability, is a popular platform speaker and an excellent man every way. We shall expect the Board to prosper greatly under his wise and able administration. Shall not Tennessee do her part?

The 80th birthday of Bro. L. S. Hailey will be celebrated at Mt. Moriah Church, in Fayette County, on August 26th. His son, Dr. O. L. Hailey, of Texarkana, Ark., will preach the sermon upon the occasion. Another son, Bro. J. F. Hailey, of Clarksdale, Miss., will be present and with other members of the family and friends will take part in the exercises. We are sure that it will be a happy occasion. We regret that on account of a previous engagement that day we cannot accept a cordial invitation to be present. We wish Bro. Hailey many other returns of his birthday.

We acknowledge receipt of an invitation from our friends, Mr. and Mrs. R. D. Jamison, to be present at the marriage of their daughter, Miss Ella, to Prof. William L. Stooksbury on August 26th at the residence of her brother, Mr. H. D. Jamison, in this city. Prof. Stooksbury has been professor for several years in Carson and Newman College, but has recently accepted a position in Virginia Institute. Miss Ella is a young lady of the finest culture and the highest Christian character. We extend our warmest congratulations to them and wish for them the most abundant happiness in life.

Dr. J. M. Frost, the beloved secretary of the Sunday-school Board, returned home last week after a delightful stay in the mountains of New Hampshire resting and recuperating. We are glad to see that he has greatly improved in health. He looks much better and has gained five or six pounds on the trip. The Board is preparing to move to its new quarters in the Cole building, but will not be able to get in before some time in the fall, as considerable repairs will need to be made on the building and they cannot begin until after the lease of its present occupant expires.

"The Master of Millions." By George C. Lorimer, D.D. Fleming H. Revell & Co., Chicago, publishers. This is one of the finest books we have ever read. It is a romance with a love story, but it is far more. It is interesting, informing and practical. It is a satire upon modern society. The book is written with a master hand and is evidently the result of much observation and deep thought. There is not a dull page in it. It abounds in startling scenes and sensational situations. It is destined, we believe, to have more than the ephemeral life of the usual novel and will do to go along the side of *Les Miserables* or *Vanity Fair* or *David Copperfield*. In some respects it is superior to any of these.

Rev. J. P. Gilliam of Hico, Texas, had a remarkable compliment paid him. Before going to Texas he was pastor of the Old Round Lick Church, in this State. After the division of the church and the organization of the Watertown Church he was called to both churches, first to the Round Lick Church and afterwards to the Watertown Church. The former call he felt constrained to decline. We have not learned what he has decided to do with reference to the call to the Watertown Church. He is one of the most popular pastors ever in Tennessee and has many friends in the State who will be delighted to have him back, among whom we may be counted.

We have recently had the pleasure of preaching for the First, Third, Edgefield and North Edgefield churches in this city. We were glad to find that they were all in a prosperous condition. Dr. Burrows has taken a strong hold on the old First. Both the Sunday-school and the congregations have grown considerably during his pastorate. Pastor Swope of the Third Church is now on a vacation at his old home in Oregon. He will return about the first of September with his family and the work of completing the new house of worship will be pushed vigorously. The members of the Edgefield Church are still rejoicing over the decision of their beloved pastor, Dr. Rust, to remain with them. He promises to do a greater work there than ever. Pastor Sherman is succeeding finely at North Edgefield. The congregations are large and there are frequent additions to the church.

General Nelson A. Miles, lieutenant-general of the army, retired from active service last Saturday, having reached the age limit of 64 years. He is succeeded by General S. M. B. Young. General Miles is a Baptist, a member, if we mistake not, of the First Baptist Church of Boston. He entered the Federal army in the war between the States as a lieutenant and then was successively promoted to the positions of lieutenant-colonel, brigadier-general and major-general. After the war he became a colonel in the regular army and was sent to fight the Indians, making, it is said, the best Indian fighter this country has ever had. His most effective weapon was kindness. He was commander of the army during the Spanish-American war, but was not allowed to see active service except when he was sent to Porto Rico, where he won a bloodless victory. For several years there have been considerable bickerings and wranglings between him and other government officials. We shall not undertake to say which was right. On one point, however, General Miles won the gratitude of the good people of the country, when he stood firmly and squarely against the restoration of the canteen to the army.

Two events occurred last week which are rather striking in their contrast. Cardinal Sarto was elected Pope at the age of 68. General Miles retired from active service at the age of 64. The former begins a new life, with new duties and responsibilities as the head of the Roman Catholic world, while the latter, four years younger, is considered too old to continue in active service as the head of the United States Army. What is the matter? Why the difference? It is not simply in the individuals, because the Popes are usually old men when they assume the duties of that office, and it is the law of the United States that a general must retire from active service at the age of 64, regardless of his health or strength at that time. Is the difference in the Italian and American countries? Do the Italians live so much longer than the Americans? Or is it that the Americans live so much faster while they live? Or is the difference a religious one? Does it arise from the fact that one has lived an abstemious, ascetic life and the other has been a "good liver"? Are these cases an illustration of the superiority of religion as showing that "Her ways are ways of pleasantness and all her paths are peace," and that "Godliness is profitable for all things, having promise of the life that now is as well as of that which is to come"? At any rate, here are the remarkable facts that General Miles is considered an old man at 64 and Pope Pius X. a young man at 68.

THE HOME

WHEN SCHOOL IS OUT.

"When school is out, I shall go home," she said,
"And all my heartache will be comforted."

"When school is out," she said "once more I'll rest
My tired head upon my mother's breast,
And feel her tender cheek against it pressed,
And there, at last, I shall find perfect rest."

"When school is out," she said, "I know I'll meet—
Dancing for joy along the golden street—
My little child, my babe so stainless sweet,
Who went to heaven before his dimpled feet
Had ever learned in earthly paths to go.
Nor pressed the violets, nor trod the snow!
Oh, I will clasp him close, and I shall know
Those kisses that I taught him long ago."

"Life's weary lessons are all learned," she said,
"And school is out." We bent—and she was dead.—British Weekly.

DELLA'S GOOD DAY.

"I hope you'll get along nicely, Della, dear," said Mrs. Winthrop, as she kissed her little twelve-year-old daughter, and followed Em and Joe into the surrey. "There isn't much for you to do, and I've fixed a nice dinner for you and grandma. Be careful about lighting the gasoline stove when you make the coffee. You won't have to cook anything else. And try, now, to be happy, and make a good day for grandma as well as yourself. I'm sorry you cannot go, dear, but you know the doctor said you must avoid the heat and all excitement, too, for awhile."

"Oh, Della's all right!" said Em, in her loud, hearty way. "Della don't care. She'd as lief stay at home with grandma as not; and we'll be eyes and ears for her; won't we, Joe? I'll describe everything to you, Dell. You know my powers of description are fine."

"Yes, just give Em a chance, and she can tell all she knows and a good deal she don't," laughed Joe. "But keep a stiff upper lip, girlie, and I'll do my level best to second Em's efforts."

"Is there anything you'd like papa to bring you, daughter?" asked Mr. Winthrop, pausing with his foot on the step of the carriage, and looking at the downcast little face, very delicate from a long attack of fever, "a new frock, a ribbon or anything of that kind?"

Della shook her head. "I don't want anything if I can't go along," she said, the big tears flooding her blue eyes. "I don't see how I'm going to stand it a whole day alone with grandma."

"Don't stand it," said Em, lightly; "sit down with it, hug it, and make a friend of it. That is the only way to do with disagreeable things. Listen to your sister quote a great truth:

"The day may be ever so dreary,
The clouds may cover the sky,
But you'll find, if you look at it fairly,
The darkness is all in your eye."

And with a merry laugh and a wave of the hand, Em nestled back among the comfortable cushions of the surrey, and away sped the team of bay horses, carrying them out of sight in a mo-

ment, and leaving Della with the long, lonely day stretching out before her.

"It's all very well for Em and the rest of them to laugh and make fun," she murmured to herself as she turned and went slowly into the house; "but they're going to town to spend the day and have a nice time, and they'll have a chance to see Buffalo Bill's grand parade and everything; but it's no fun for me, staying at home with an old, blind and deaf grandma, who's no company at all. I just don't see why I had to be sick such a long while, and I don't believe the doctor's got a bit of sense. I could have gone just as well as not, and—"

Della stopped abruptly. She didn't like to finish her sentence, because it would have been like this, "Mother could have stayed with grandma." Yes, mother was the one who generally stayed with grandma. Della knew very well she would never have allowed things to take their present shape if she could have helped it; but she needed to go to town very much and make some necessary purchases, and the day promised to be extremely hot, and Della was not strong enough to go, anyway; so she took advantage of the opportunity.

"The idea of my making a good day out of it!" went on the little girl, as she put on Em's big kitchen apron, in order to wash the breakfast dishes, the only bit of work they had left for her to do. "It's going to be a perfectly hateful one. Em takes very good care not to have very many such days to hug and make friends of, I know that. I guess she'd find the darkness wasn't all in her eye if she was in my place. She don't like to wait on grandma any better than I do," and Della slammed and banged and knocked the dishes about in the dishpan, and set them down so hard on the table as she dried them that grandma heard and called out: "Be careful, dearie; don't break the dishes. They're too thin to bear rough handling."

But Della did not mind. She was in no humor to take reproof, or even advice, and, muttering something quite disrespectful in an undertone, went on knocking the delicate cups and plates about until, being very sensitive, high-bred, fine-feeling dishes, they were hurt and wounded in several places—tiny bits chipped out here and there, and papa's pretty mustache cup lost its handle. Della said she didn't care; but, of course, she did care a very great deal, so much that, as soon as her work was done, she rushed off upstairs, and, throwing herself down at the foot of the bed, buried her face in the quilt, and sobbed out her sorrows to it for a whole half hour—indeed, until no more tears would come. Then she got up and sat down by the window, and gazed out over the beautiful, shady farm, while a better feeling began to rise within her heart. There lay the grand sweep of meadow, with its recently cut hay standing in little shocks like Indian wigwams all over the field, its sweet fragrance filling the air and creeping into the window where she sat; the pretty pasture, green and luxuriant, sloping down to the river, dotted with immense shade trees, under which rested the contented Jersey cows and calves and old Topsy, the jet-black horse they had owned for twenty years, while away beyond was the cool, leafy wood, that lovely retreat so full of precious recollections of happy picnics, "sugaring-off days," flower hunts, etc. The serene, peaceful quiet of the whole scene stole into Della's heart, and changed its tone from grave to gay.

"It's a good deal as Em says, after all," she said, rising and beginning to

stir about briskly. "One can make a good deal out of a bad one if one likes, and I'm going to do it. I guess I've done about enough meanness for one day in breaking papa's cup and chipping those dishes, so I'll take my new library book, and go down to the river and read."

She took the book and went downstairs. Grandma was sitting out on the porch listening to the river as it went rushing and hurrying on its way to the sea. Grandma was 86 years old, almost blind and partially deaf. She could neither read nor sew any more, and passed the most of her days in lonely solitude; for Mrs. Winthrop was busy from morning until night with house work and sewing, and scarcely found time for her daily chapter in the Bible. Della took down her sunbonnet from the nail in the kitchen, and stood looking at her grandma thoughtfully. "Mother said she hoped I'd try to make a good day for grandma as well as myself," she murmured, "and maybe I had ought to. She's lonesome, I know—poor old darling!—and she'd be dreadfully pleased to have me read to her, but she's so deaf, and it's so hard to read aloud; but she can understand me better than any one else, and I guess—" Della finished the sentence by hanging up her sunbonnet and stepping out on the porch, book in hand.

"Grandma," said she, "wouldn't you like me to read my new book to you to-day? We'll have the whole day for it, and there won't be anybody to disturb us."

"Bless your heart, dearie; there's nothing in the world I'd like so well," replied the old lady, her dear old face becoming radiant; "but I'm so deaf I'm afraid you'll find it hard work to make me hear you."

"No, I won't," said Della, briskly. "You turn your chair so you can look at me, and I'll sit facing you, and it'll be all right. Now, then," and Della opened the pretty book with a smack of satisfaction.

Away flew the morning on golden wings, while the soft breezes blew through the lattice work of the old porch, and fanned the two frail forms of youth and old age as they sat there in sweet content, enjoying that beautiful, well-told story. It was only about half done when the clock struck twelve, and Della started up, declaring that she was tired and hungry. "You lie down awhile in the hammock, grandma," she said, arranging the pillows; "maybe you can take a little nap while I'm fixing your lunch."

As the old lady laid herself wearily down, she reached up her two thin arms, and entwined them about the little girl's neck. "Grandma'll never forget your kindness, dearie. It is so sweet of you to read your story book to me. It makes grandma forget to be lonely, and her aches and pains as well."

"Don't, grandma, you musn't!" said Della, her eyes filling with sudden tears. "I—why, I ought to have always done it, grandma. I'm ashamed of myself, that I've allowed you to pass so many lonely days;" and Della retired with an overflowing heart.

"I know what I'm going to do," she said to herself, as she lit the gasoline and set on the tea-kettle. "I'm going to set our dinner out under the big trees. I'll take the little square stand out there and grandma's big arm-chair, and we'll have a picnic all by our lone selves. Mother and father and Em and Joe ain't going to have all the fun. Mother has left us a lovely lunch—cold ham, chicken salad, fresh rolls, cream pie and peaches and cream,

It makes my mouth water to look at it."

It would have made anybody's mouth water to look at it after it was spread on the pretty table under the great elm trees in the big yard. The lovely brown rolls, the boiled ham garnished with crisp lettuce leaves, the delicious chicken salad, the delicate cream pie, and the glass dish full of beautiful yellow peaches, flanked by a big pitcher of real cream. This, with the coffee whose fragrance filled the air, made a dinner fit for a king! When grandma waked from her restful little nap, and was conducted to the picnic, she was as pleased as any child; and her shining face did Della good. She took a turn about the yard as Della washed the dishes, and once she put her head in at the kitchen door with a wistful remark, "I reckon you won't feel like reading any more to-day, will you, dearie?" and Della replied, brightly: "I guess I will, then, grandma. I expect to finish that book;" and the old woman crept round to her seat on the porch with a sigh of sweet content.

It took the most of the afternoon to finish the book, however, and Della was really very weary; but they both enjoyed every word of it, and when they laid it down they found so much to talk about, many little things in it suggesting tales of the olden time to grandma, which she told with a zest that quite infatuated Della, that they were both surprised when the clock struck six and the folks drove into the yard.

"Have you and grandma had a good day, darling?" asked Mrs. Winthrop, kissing the upturned face of her twelve-year-old baby.

Della nodded, but grandma, who had come to meet them also, spoke up in glowing terms: "A good day! The blessedest day you can think of! That dear child has made sunshine for me the whole time. I reckon she's spoiled me."

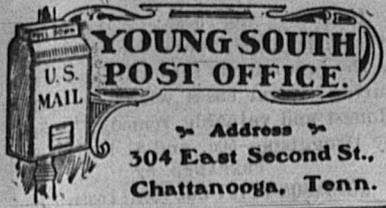
"You can't spoil pure gold," said Em, kissing the dear old wrinkled face. "Dell's just been rubbing you up a bit, grandma. The shine's all in yourself. I guess, though, Dell got to looking in the right direction, and saw the sun behind the cloud. The darkness is all in your eye, isn't it, Dell?"

"I begin to believe it is, Em," said Della, softly. "Anyway, we can make a dark day bright if we try."—Mrs. Susan M. Griffith, in Christian Advocate.

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. E. Duncanson, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, "I feel it my duty to tell all ears of the great virtue of Himalaya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. 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. E. A. Scott, Crosby, Mich., writes March 6th, that Himalaya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred U. 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 22d, 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 act 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.



Mrs. Laura Dayton Eakin, Editor

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

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

Mission Topic for August, The Home Board.

Bible Learners—Learn Psalm 46:1, and never forget it.

The Young South Pins.—There are 243 now shining for Christ all through the United States, North, South, East, West and one across the broad Pacific in Japan. I have seven left. Send on at once for yours and let it tell the world whose you are and whom you serve.

L. D. E.

Young South Correspondence

How fast the day for acknowledging your letters to the Young South comes round. I scarcely finish one week's record until lo! another is here. This week has brought good news from various quarters. Let us read them together, these messages of hope and cheer.

First of all, Mrs. S. E. Mills, now at Spring City, writes acknowledging a pin, ordered by telephone:

"Many thanks for the little pin. I appreciate your promptness very much. It is a present for my little granddaughter, who is perfectly delighted with it. You may look out for more orders from Spring City. We have several such sweet little Baptist girls, good little Sunday-school workers."

We are so glad our friend is pleased and so much obliged for the order.

No. 2 is from Johnson City:

"Enclosed find \$1 from Mrs. Sarah Carothers for the Hak-ki Home in China. 'Aunt Sarah' as we all call her, is the grandmother of one of our most brilliant young preachers, Rev. E. K. Cox. She has always been interested in missions, and has given a great deal to foster and promote them. May God bless the Young South."

Geo. W. Edens, Colporter.

Many thanks to both giver and collector. I wish all the mothers in Israel would thus lay up treasures in Heaven.

Flippen, so full of good friends to the Young South, is here again in No. 3:

"Here we are again with our offerings. May God bless you and us in our work for his glory. We send you \$1.60."

Mrs. M. Butler.

See Receipts for credits. We are so much obliged. I am quite sure you will fill an ark for that Hak-ki Home that is to save our missionaries from fever and pain and death.

Bethpage comes next with No. 4:

"Enclosed you will find 25 cents for a Young South pin, for if all who

are interested in Young South work may wear one, I surely can do so, as I know I am deeply concerned in the noble work you are teaching the young people to do.

"It seems almost time for another message from Japan.

"We have just had a revival in our church, ably conducted by Rev. W. H. Smith.

"I hope to meet our editor and a large number of our Band in Nashville next spring. May God bless the Young South."

Olive Pardue.

The pin shall go at once, with thanks for the order.

I was hoping much to hear from our own missionary this week. I believe we shall soon.

May we meet at the great Convention next May. I am anxious for every wearer of the silver shield to do something for the Hak-ki Home. Won't you interest your friends in its building? Our Missionary Society gave \$5 towards it last week. Precious lives will be lost if we do not hurry to the rescue.

No. 5 is from Chapman:

"My little grandson, Alfred Byrn, has kept very busy ever since I gave him the ark you sent him. He has collected the dollar which you will find enclosed.

"I received my little pin, and I think it very pretty. I send 25 cents for another for Alfred Byrn, and 3 cents for postage."

Eliza Pardue Byrn.

Thank Master Alfred for us. He will be wearing the pin before he reads this, I hope.

Medina is next in No. 6:

"Enclosed find 25 cents for a Young South pin and 3 cents postage. I will give it as a prize to Etta Warmouth for collecting the greatest amount for the Bible fund. She is a member of Class No. 3 in Antioch Sunday-school."

Miss Eva Tennery.

Thanks. It will be a pleasant souvenir of the work.

No. 7 is dated Morning Star, and comes from ever faithful friends:

"Enclosed find \$3.40. Give the Young South missionary \$1.40, to State Missions \$1, and \$1 to the Sunday-school Board. Credit Limestone Church."

Wm. S. Squibb.

We are much indebted to Limestone Church. They keep our work ever in remembrance. Won't they take up the Hak-ki Home now? I shall send Mr. Squibb an ark to be filled for that.

Now we make a grand closing.

No. 8 is a wonderful climax for our second week in hot August. Make way for the Clinton Band. Cheer them to the echo and wave your handkerchiefs all along the line. Just listen:

"I am so pleased to tell you how well the little girls and one boy have done with the seven star cards you sent us a few days ago.

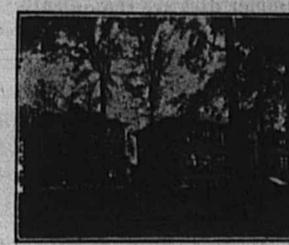
"Enclosed you will find \$11.02. [Mr. Wallace won't let me print anything in capitals any more. So my enthusiasm has no vent.]

'Of this amount Effie Miller col-

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WM. H. HARRISON, President.

Session begins Sept. 3, 1903.

lected \$2.66, Lizzie Dabney \$2.36, Faith Cross \$1.50, Woody Dew \$1, and Bessie Bailey \$1. Besides I send \$2.50 for ten Young South pins.

"You would have been pleased could you have seen these dear little children out with their cards in hand, asking for pennies for our dear missionary. Surely their face inspired the earnest little workers, for you will notice how much each one received. Three of the little girls more than filled the cards the first day and had to return for the second ones. They all send love and good wishes to Mrs. Maynard and Mrs. Eakin.

"Give \$7 to Mrs. Maynard and \$1.50 to the Hak-ki Home and 2 cents to postage." Mrs. J. C. Shipe.

Now isn't that perfectly splendid? "All that other folks can do, Why with patience may not you?"

God bless each little one! May their pins remind them to pray daily for our missionary and for those awaiting that new home.

I wish some more bands would send for cards and go right to work and give people the privilege of helping the Young South in their attempt to bear the gospel across the sea. Thank you very much, Mrs. Shipe, and will you say to your little aids how much we appreciate them? God bless them every one. Express special gratitude to the one boy. May he make a noble Christian man! The pins shall go at once.

That's a better showing than last week. Let's make the third week in August better still. Come on singly, doubly, in dozens if you will. It is very warm, but I can stand it. Just try me! Most gratefully and hopefully yours,

Laura Dayton Eakin.

Chattanooga.

Receipts.	
First quarter tenth year	\$265 21
July offerings	85 72
First week in August	9 84
FOR JAPAN.	
Allie Chambers, Flippin	50
Mrs. Bulter's S. S. cl. #, Flippin	25
Alfred Byrn, Bethpage, Ark.	1 00
Limestone Church, by Wm. S. Squibb	1 40
Clinton Sunbeams, by Mrs. J. C. Shipe	7 00
FOR ORPHANS HOME	
Gladys Chambers, Flippin	50
FOR HAK-KI HOME, CHINA.	
Mrs. Sarah Carothers, Johnson City, by Mr. Edens	1 00
Clinton Sunbeams, by Mrs. Shipe	1 50
FOR STATE BOARD.	
Limestone Church	1 00
FOR SUNDY-SCHOOL BOARD.	
Limestone Church	1 00
FOR PINS.	
Mrs. S. E. Mills, Spring City, 1	25
Miss Olive Pardue, Bethpage, 1	25
Mrs. M. Bolter, Flippin, 1	25
Alfred Byrn, Bethpage, 1	25
Miss Eva Tenney, Medina, 1	25
Mrs. J. C. Shipe, Clinton, 10	2 50
Total	\$379 85
Received since April 1, 1903	\$205 21
For Japan	31 57
" Orphans' Home	10 17
" State Board	20 90
" Home Board	3 25
" Foreign Board	3 52
" Bibles' Branch	5 50
" Foreign Journal	1 00
" Ministerial Relief	8 84
" Hakki Home in China	57 75
" Y. S. Pins	8 04
" Postage	8 04
Total	\$ 879 85

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.

Summer Hygiene.

Summer is the season of health and recuperation for those who properly regulate their mode of living. For those who do not it is a season of discomfort.

Pure, healthful, light food that will not stimulate heat production while it properly nourishes and strengthens the body and brain is the great essential.

It is conceded that the best of all foods for summer diet are the quickly made flour-foods—hot biscuit, rolls, puddings, cakes, muffins, etc., such as are made with baking powder. A most excellent household bread is also made with baking powder instead of yeast. These, properly made, are light, sweet, fine flavored, easily digested, nutritious and wholesome. Yeast bread should be avoided whenever possible in summer, as the yeast germ is almost certain in hot weather to ferment in the stomach and cause trouble. The Royal Baking Powder foods are unfermented, and may be eaten in their most delicious state, viz., fresh and hot without fear of unpleasant results.

Alum baking powders should be avoided at all times. They make the food less digestible. When the system is relaxed by summer heat their danger is heightened.

The flour-foods made with Royal Baking Powder are the acme of perfection for summer diet. No decomposition takes place in their dough, the nutritive qualities of the flour are preserved and digestion is aided, which is not the case with sour-yeast bread or cakes.

Cured to Stay Cured.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of Bladder and serious condition of urinary organs. Drake's Palmetto Wine gave me quick and entire relief, and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work, and any reader of Baptist and Reflector may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

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A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning and something that will assist them to do their work naturally and healthfully—in short, a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 68 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

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(Co-educational)

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REGENT EVENTS.

Dr. A. B. Woodfin has resigned the church at Hampton, after a successful pastorate of eighteen years.

Rev. W. L. Savage has just closed a meeting with one of his churches. There were 35 conversions and 31 additions to the church.

Rev. W. M. Vines of Asheville has been called to the pastorate of the First Baptist Church, Wilmington. It is not yet known whether he will accept.

The Chattnooga Times publishes an excellent sermon by Rev. C. B. Waller, pastor of the Second Baptist Church, on the subject, "The Unseen."

Rev. C. A. Utley recently baptized a Methodist preacher at Eagle Creek Church, in the Southwestern District Association. He is said to be a good man.

Rev. Arch C. Cree of Gaffney, S. C., has been called to the pastorate of the First Baptist Church at Goldsboro, S. C. He is a graduate of Wake Forest and of the Southern Baptist Theological Seminary.

As a result of a year's evangelistic work by Dr. Fred D. Hale there have been nearly 700 additions to the Baptist churches in which he has labored. Dr. Hale is one of the most successful evangelists in the South.

The University Bulletin of the S. W. B. U. for July-August is quite an interesting one. It contains pictures of the buildings and the faculty and students, with full information about the University. Write to Dr. G. M. Savage, Jackson, for a copy.

Evangelist Paul Price of Urbana, Ohio, is spending his vacation at Day's Point Hotel, Smithfield, Va. It is his fifth summer at that resort. The fall evangelistic campaign opens Sept. 6th at Williamson, West Va. He will be with Dr. Lamar at Franklin, Tenn., beginning Oct. 4th.

We were glad to see Rev. E. B. McNeil of Jackson in our office last week. He is a member of the Board of Pension Examiners for the Confederate soldiers and is spending a week or two in the city on that business. Bro. McNeil is one of the cleverest men and one of the strongest Baptists in the State.

Prof. J. C. C. Dunford, president of Clinton College, Clinton, Ky., has accepted the professorship of English in Bethel College at Russellville. He will be succeeded in the presidency of Clinton College by Prof. John A. Miller. We extend deep sympathy to Mr. and Mrs. Dunford upon the recent death of their son, 14 years of age.

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FASTBOUND								
	A. M.	P. M.	A. M.	P. M.				
Nashville.....Lv.	8:00	9:30	10:00	4:00				
Lebanon.....Ar.	9:30	10:57	11:15	5:00				
Watertown.....Ar.	10:30	11:30						
Carthage June.....Ar.	10:44	12:12						
Carthage.....Ar.								
Cookeville.....Ar.	11:59	1:21						
Monterey.....Ar.	1:07	2:00						
Coosville.....Ar.	2:10	3:09						
Emory Gap.....Ar.	3:40	4:45						
Harriman.....Ar.	3:55	5:00						
Knoxville.....Ar.	5:55	8:15						
	P. M.	A. M.	A. M.					
WESTBOUND								
	*No. 2	No. 4	No. 6	*No. 8				
	Nashville Day Express	Volunteer State Limited.	Nashville Local.	Shoppin Train				
	A. M.	P. M.	P. M.	A. M.				
Nashville.....Lv.	9:45	7:00						
Harriman.....Ar.	11:42	9:45						
Emory Gap.....Ar.	12:02	10:10						
Crossville.....Ar.	1:42	11:40						
Monterey.....Ar.	2:38	12:52						
Cookeville.....Ar.	3:18	1:42						
Carthage.....Lv.				6:00				
Carthage June.....Ar.	4:24	3:00		6:30				
Watertown.....Ar.		4:15		7:45				
Lebanon.....Ar.	5:25	5:00		11:15				
Nashville.....Ar.	5:55	6:30		2:30				
	P. M.	A. M.	P. M.	A. M.				

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

Associational Meetings, 1903.

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, Niota, McMinn County, Thursday, September 10.
 Tennessee Valley - Dayton Church, 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., London 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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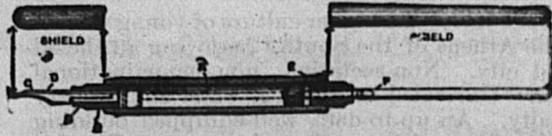


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OBITUARY.

On April 19, 1903, the death angel again visited our circle, taking our beloved sister, Nancy Conlee, wife of H. J. Conlee, near Laneview, Tenn. She was born Dec. 27, 1832, professed religion when very young, and joined the Missionary Baptist Church. She was a faithful wife and mother, frugal, industrious, pious, devoted to rearing and training her children and grandchildren. The community has lost an exemplary neighbor, the church a member who was faithful as long as her health permitted. She died as she lived, trusting in God. It is sad to give up our loved ones, but why should we grieve? She has merely crossed over the river, and is resting in God. Her suffering and cares are over, her joys have just begun. Her beautiful Christian character and influence will long be remembered. On behalf of Salem Baptist Church, we offer the following resolutions:

Resolved, That while our hearts are sad, we bow in humble submission to the will of our Father, who doeth all things well.

Resolved, That while we sincerely feel our loss and know we shall see her face no more on earth, we hope to meet her where no farewell words are spoken.

Resolved, That we tender our deepest sympathy to the bereaved family and friends.

Resolved, That a copy of these resolutions be spread on our church minutes, and a copy be sent to the Baptist and Reflector.

MRS. J. W. MEADOWS,
 MRS. J. C. MOORE,

Committee.

Program of the Western Division of the Eastonoller Association to be held with the New Friendship Baptist Church Friday, Aug 28-30, 1903.

Introductory sermon Friday at 11 o'clock by Rev. Lucius Robertson.

1. The Sunday school as a factor in the development of a Christian character, Rev. W. B. Creasman.

2. To whom belongs the duty of teaching the church members in regard to mission work? John W. Cate.

3. What is wrong with the man who will not give for the spread of the Gospel? Rev. R. Carroll.

4. Do the Scriptures teach that rational heathens will be saved without the gospel? J. N. Davis.

5. Can our association support a native preacher in a foreign land? Dr. N. B. Goforth, C. G. Samuel.

6. Exercises of 1 Cor. iii: 11. G. Lee and Dr. N. B. Goforth.

Missionary sermon at 11 o'clock Sunday.

All the brethren who are assigned subjects are earnestly requested to attend. Let each church send a representative as this is the last meeting before the association. Let us meet and plan and pray for the work next year. Executive committee.

GEO. A. GIBBINS, Moderator.

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Mercantile Metal Milling Company

Operating Paying Mines in the Very Heart of the Great Joplin, Mo., Lead and Zinc Mining District.

This Company owns ten year leases on three properties aggregating 100 acres. They are located within four miles of Joplin; on the north is troupe No. 1, one of the mines of the Consolidated Troupe Mining Company paying regularly 24 per cent. annual dividend; on the south is Duenweg, one of the richest camps in all the district.

In addition to this leased 100 acres, the Company owns 3080 acres of undeveloped ground in the Aurora, Mo., district. This is in the mineral belt and is valuable property. The Mercantile Milling Company has now

Four Mills in Successful Operation.

These are NOW EARNING OVER \$160,000 A YEAR over and above expenses. Other mills will be erected in the immediate future. All the mills will be worked to their utmost capacity. It is reasonable to expect that the earning will be increased to \$250,000 a year. This will all go into the dividend fund.

We want you to know all about this property, but we cannot tell it all here. We want you to be thoroughly satisfied and hence covet the privilege of giving you further information if you desire it.

Some Business Men Speak.

The following letter, which was written by prominent business men of Ohio and St. Louis, who visited our mines, speaks for itself:
St. Louis, July 15, 1903.

JOHN MORTON,

General Fiscal Agent:

Dear Sir:—Acting upon your invitation, we have visited the properties of the Mercantile Metal Milling Co., located near Joplin, Mo.

Every facility was accorded us for inspecting the zinc and lead mines of your company, and also the books, and we are glad to report that a thorough inspection of the same verifies every statement contained in your prospectus. In fact, the present earnings of the mines are largely in excess of the figures given in your prospectus, and we heartily commend your enterprise to the public as a most promising investment.

- G. N. BIERCE,
Stillwell-Bierce Manufacturing Co., Dayton, O.
- C. C. JACKSON,
Banker, Osborn, O.
- N. R. QUACKENBUSH,
Federal Building, Columbus, O.

CHARLES SCHULTZMAN,

Columbus, O.

A. W. PAYNE,

Business Manager of Central Baptist, St. Louis.

The Opinion of a Mining Expert.

In order that we might make assurance doubly sure, with reference to the value of the property now owned by the Mercantile Metal Mining Co., we secured the services of Mr. William M. Chauvenet, one of the best known and most widely recognized mining experts in St. Louis. He examined the property, purely from the professional standpoint, and submitted in writing what he saw and learned during this examination, and followed this statement with the opinion as to the value of the property.

We have not space here to state his opinion in full concerning the properties, plants A, B, and C, but we shall be glad to send a complete and exhaustive report to any one who may desire to see it. Coming as it does from a disinterested and professional standpoint, it will be a valuable document to those seeking information in regard to this property.

A 5 Percent Quarterly Dividend Will be Declared October 10, 1903.

Buy stock now and be in time to receive this dividend which will be followed by an equal one each 3 months. Remember the capital stock is \$800,000, fully paid up and non-assessable. The par value is \$1.00 a share. You can buy now at a discount, but you must act promptly, since we reserve the right to advance the price to par without further notice.

The Opportunity to Buy a Small Number of Shares is Limited.

This week you can buy as few as 20 shares. You can not be able to do this again, because the stock is selling rapidly. See what you can do if money is sent at once.

15.00 will buy 20 Shares.	This will bring an annual income of.....	4.00
37.50 will buy 50 Shares.	This will bring an annual income of.....	10.00
75.00 will buy 100 Shares.	This will bring an annual income of.....	20.00
150.00 will buy 200 Shares.	This will bring an annual income of.....	40.00
750.00 will buy 1000 Shares.	This will bring an annual income of.....	200.00
3,750.00 will buy 5000 Shares.	This will bring an annual income of.....	1,000.00

You receive dividends on the par value of your stock and not on the amount of money you pay for it. This, of course, increases the per cent of profit on the actual investment. It is a safe investment? This is a cash business. Each week closes with all debts for running expenses paid.

The growing success of the Consolidated Troupe Mining Company, whose advertisement has frequently appeared in the Baptist and Reflector, has so thoroughly demonstrated the ability of its president to manage large mining enterprises that the directors of the Mercantile Metal Milling Company have secured his services in this enterprise.

In order to favor Baptist and Reflector readers the company has set aside a block of this stock to be sold to them. They can buy any number from 20 to 5,000 shares, each making his own purchase. A gentleman, Mr. G. N. Bierce, of Dayton, Ohio, has reserved for his customers and friends 100,000 shares. Another Ohio gentleman wants a large amount for his people.

Fill out this blank and send it with your remittance.

John Morton,
General Fiscal Agent,
St. Louis:

Dear Sir: You will find enclosed \$_____ for _____ shares of stock in the Mercantile Metal Milling Co., at 75 cents a share. The par value being \$1.00 a share, as advertised in the Baptist and Reflector. Send certificate of stock to me.

Yours truly,

Name _____
Address _____

I will gladly give any further information. I hope, however, you are now ready to make the purchase.

JOHN MORTON,

General Fiscal Agent,

205-206 Wainwright Building,

St. Louis.