

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., OCTOBER 10, 1901.

New Series, Vol. XIV., No. 9.

CURRENT TOPICS.

Taking encouragement, it is said, from the death of President McKinley, the insurgents upon one of the Philippine Islands recently surprised and defeated a company of American soldiers. Most of the islands, however, have been subdued.

Since the papers are saying so much about Mr. McKinley, and rightly so, it seems in place for the loving hand of a woman to write also. So Alice Daner Jones has written in verse a beautiful story of Mr. McKinley's rise from a young lawyer in Canton, O., to the presidency at Washington, D. C.

The Chicago Standard says the national liquor bill for 1900 was \$1,059,565,787, an average per capita of \$13.94, or 17.68 per cent. It is no comfort to know that England paid \$20.97; Scotland, \$16.58; and Ireland, \$14.50 per capita. The fact still remains that the drink business is the crime and curse of our land. It damns its millions.

It is nonsense for men to say that Christianity ought to stop anarchy. How is Christianity to stop anarchy when men will not receive it? That is just as silly as to say Christianity ought to stop drinking. When men imbibe either whisky or anarchy in preference to religion and when children have it taught them instead of religion, what more is to be expected?

It is both interesting and gratifying to know that officers have secured \$200,000 more of the money stolen by Captain Carter from the United States while under employ in Cuba. This makes \$360,000 of the \$600,000. This last find was in a safe deposit bank in Huntington, W. Va. It is getting so now that if a man steals from Uncle Sam he is almost sure to be caught sooner or later.

It is announced that President Roosevelt intends to make an extended visit to the Pacific coast next year. It is said that the President had originally planned this trip as Vice-president, and now as President he will simply be carrying out his former intentions. June and July have been recommended to him as the best months to visit the Pacific Northwest. President Roosevelt has never been to the Pacific coast.

The new President, Mr. Roosevelt, is always starting in everything he enters, from a bear hunt to the presidency. Last Sunday one week ago as he returned from church he observed a young man with his camera ready to take the President's picture. Mr. Roosevelt rushed at him and gave him a good talking for being at such business and not at church. Mr. Roosevelt is a devout Christian and a regular church attendant.

Seth Low, President of Columbia University, has been nominated by the reform elements of New York as an anti-Tammany candidate for Mayor. Every good man in the land, irrespective of party, will wish him success in defeating the most corrupt, and at the same time, the most powerful political organization ever known in the history of the world. He will have a hard fight. Tammany is not going to turn loose its hold upon New York without a terrific struggle. But we believe that by the aid of the good people of New York of all parties, and through the revelations recently made of the corruption of Tammany, he will be successful.

Lead Kindly Light—President McKinley's Favorite Hymn.

Sung throughout the nation.

BY JOHN HENRY NEWMAN.

Lead kindly light, amid the encircling gloom;
Lead thou me on!
The night is dark, and I am far from home,
Lead thou me on!
Keep thou my feet, I do not ask to see
The distant scene—one step's enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day, and spite of fears,
Pride ruled my will—remember not past years.

So long thy power hath blessed me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile.

Anarchism: Its Cause and Its Cure.

BY REV. T. W. YOUNG, D.D.

The assassination of our beloved President, following close upon those of President Carnot, of France; Empress Elizabeth, of Austria; Premier Canova, of Spain, and King Humbert, of Italy, five within the past six years, to say nothing of the attempt upon the lives of Emperor William, of Germany, and Czar Nicholas, of Russia, brings us face to face with the difficult problem of anarchism.

What is anarchism? It is the belief that all governments of man by man are wrong, contrary to the best interests of men, and morally indefensible. This is philosophical anarchism. It seems too absurd for serious consideration. But it is abroad in the land, and is a live problem. It contemplates the abolition of every restraint put upon man by law and government; it seeks to force, suddenly and violently a condition of society that prevailed in the dawn of history, among ignorant, barbarous, and cannibal tribes, where lust was law, and might was right. It is the gospel of upheaval. Looking upon the present political and social conditions as unjust, partial, and oppressive, the anarchist would thrust in the ploughshare of riot and revolution, and would demolish, upturn, and overthrow, until out of the weltering chaos of wrecked and dismantled institutions a better order should result. Considering all rule of established government as an infringement on the sacred right of the individual, the anarchist thinks it is legitimate that the blood of kings, emperors, presidents, and all official representatives of established governments shall pay the penalty of their tyranny, and be an awful warning of "the time when the people will rise in their might and demand their own." This is anarchism. It is not a philosophy to be passively and harmlessly believed; but it is an inflamed, insane passion that demands the fullest realization of its revolutionary designs.

The followers of this gospel of red-handed riot are a peculiar stripe of people. The underlying principles of modern anarchy have long been in existence.

The ancient Mennonites, the Fifth Monarchy Men of the Reformation, the Mad Men of Munster, the Society of Friends, while not going to violent extremities, yet held doctrines that closely approached the denial of the rightfulness of human governments. Against these no word of reproach need be spoken. The peaceful advocacy of their ideas has not directly harmed any one.

There have been times and governments when rulers were oppressive, and unmindful of the rights of humanity; when the divine right of kings overshadowed the divine rights of men, and there might have been some provocation for violently removing rulers. From these conditions, long since passed and gone, modern anarchists draw their doctrines and inspiration. Cicero repeatedly praises the murderers of Tiberius Gracchus and Julius Caesar. Political morals have greatly improved since then, but Machiavellianism is still the doctrine of an ignorant, deluded, and dangerous class of people.

I am amazed at the encomiums freely bestowed upon that prolific writer, Count Leo Tolstoi. He is almost canonized before dead. But his books are full of indecencies; they are dirty and immoral; his gospel of non-resistance is puerile; his caricature of governments and of society furnishes fuel for anarchism; his religion is a painfully ignorant, or malicious perversion of the Gospel of Jesus Christ. He is a pestilential scribbler. The Greek church has done right in thrusting him out from her bosom. I call attention to these things because they give the philosophical basis of anarchism. They furnish fuel for anarchy. They have encouraged a propaganda among us which deliberately undertakes to dehumanize humanity, and to lead society into political and social chaos.

The modern advocates of anarchy are always ignorant, immoral, and deluded failures in the struggle for existence. They have neither shift nor thrift enough to make a living and maintain themselves in decency and in order. They are floating chunks of human wretchedness which have drifted to us from the old world. They come with their perverted ideas of government, with hearts full of atheism, with no fear of death, nor hope of immortality. They have nothing to lose, except perchance their own worthless life. They are animalistic in their emotions, superficial, and inflammable in their natures—excitable and unreasonable. They have brooded over their wretched condition; they have looked with envy upon their more fortunate neighbors; they coveted that which they have no right to; they have harbored revenge; they finally come to believe themselves the champions of a better order of society; they imagine they have a mission in the world. Looking at the inequalities of life, and the disturbed condition of the social state, inflamed with the prevalent spirit of materialism, greed and discontent, they undertake to apply with violent and extreme measures the ancient doctrines of opposition to human governments to the present condition of political and social life. The anarchist becomes an assassin, a word of Arabic origin, which suggests "the intoxicating draught prepared from the leaves of hemp, under the influence of which the ancient tribe of assassins committed their bloody deeds." In the insanity of their iniquity and the delirium of their depravity, kings, queens, emperors, and presidents become the victims of their malignity. "These delirious fanatics fail to see that they have always failed to accomplish their ultimate design, but rather brought swift retribution on the guilty men who have trusted in its efficacy." Their failure is written large in human history, and shows that the curse of Almighty God rests upon it, "the laws of veracious, created and honor-loving nature are against it, and it cannot therefore hope to prosper. . . . An Orestes is sure to be found in public justice, or private indignation, and the criminal is a

dead man from the moment he completes his treacherous work. He fails in being the hero, the deliverer which his excited fancy pictured, and he sacrifices his own miserable life for nothing."

I wish now to speak of the cure for anarchism. The tragic death of our well-beloved President brings us face to face with the problem. We can no longer ignore it. European countries have looked with amazement at our easy-going tolerance of their lawless and dangerous element. The United States has been looked upon for generations as the asylum of the oppressed and discontented. Here they have come in threatening numbers to find "life, liberty, and the pursuit of happiness," and we have allowed them the utmost freedom which they do not know how to value. Our tolerance of anarchists has more than once been displeasing to England. Italy yet cherishes a moral grievance against us because of our easy-going indifference to the fact that in one of our own free cities—Patterson, New Jersey—the death of King Humbert was plotted and planned. Even when our domestic peace has been endangered we have stubbornly held on to a policy of *laissez faire*.

That something will now be done we have no doubt, and we may well leave it to the dispassionate study of our statesmen. The peril that assails men in public office from lunatics and fanatics cannot be absolutely eliminated from any civilization, but curative measures may be inaugurated that will decrease the danger.

There is great need that the social and material conditions of our government be seriously and profoundly studied. There have already been, within recent years, too many superficial, silly, and senseless contributions to our social conditions by emotional socialists. They are unable to survey the situation, and yet their books are widely studied, indicating a demand for the very thing they are unable to do. But it is also true that many of our astute statesmen, and profound students are sounding the situation. If there be found unnecessary causes for social discontent; if the rights of some are unduly neglected, while the interests of others are unduly protected; if there be found a misapprehension of the true functions of government, and individual interests obscure the larger good to the greater number, then these causes for discontent and class hatreds should be removed, and effective remedies inaugurated irrespective of political creed or party. Here is a wide field for high citizenship and statesmanship.

Our political campaigns have been too violent and inflammatory; passion rather than principle controls. It is unwarrantable to impugn the motives and besmirch the characters of high officials and sincere political opponents, as is too frequently done. One side poses as the friend of the oppressed and denounces the other as a designing enemy. This is invariably untrue, and it fans and fosters class hatred, and helps ever to widen the breach between those who ought to live together in harmony. Sensational preachers, passionate platform lecturers, and a subsidized press are largely responsible for this unwholesome condition. We need yet more stringent immigration laws, enforced without partiality. The door ought to be opened wide enough to admit any and all who come seeking a home in a good government, and who propose to be citizens of our government, the friends and patrons of our free institutions; but they ought to be closed absolutely against the Old World pauperism, refuse and sea-drift. We have no place for such.

We must now define the difference between a liberty of thought and speech that is expedient, and a criminal raving that is closely associated with conspiracy and assassination. We have prided ourselves in this country on the rights of free speech, and the freedom of opinions. We are broadly tolerant of criticism, and there ought to be no infringement upon the social freedom of opinion and freedom of speech. We cannot abridge these without suffering greater loss than any good to be gained.

But the advocacy of doctrines that are revolutionary, dangerous and destructive to the stability of a just and humane government is not freedom. It is treason. Instigation to crime is itself an unpardonable crime. The criminal ravings of Mrs. Parsons, of Herr Most, and of Emma Goldman, and people of that ilk, that inflame and incite and instigate to red-handed crime are criminal and treasonable. Such ought to be unmercifully suppressed. And the avowed advocates of this gospel of upheaval ought to be, upon conviction in the courts of equity, imprisoned for life. I do not believe in expatriation. It is not right to rid ourselves of a curse by cursing another spot of the earth. If these insane and criminal fanatics belong to us let us keep them, but let us keep

them where they belong—in our penal and reformatory institutions.

We ought also to take a more painstaking interest in our splendid educational system. Every child, of either native or foreign birth, ought to receive a sound public school education. Let us have laws for compulsory education. Children of immature years should not be employed in factories, stores, and shops, but kept in school. Neither should they be allowed to drift about day and night and grow up upon the streets, but kept and controlled in the home. If parents are powerless, or wilfully neglectful of the welfare of their children, then let them become the wards of the State and sent to our industrial and reformatory schools. We have been too soft in this respect. Every child somewhere or somehow should be given at least the ordinary principles of an education, and taught the true nature, workings, and force of our benevolent government and its free institutions.

But no one of these, nor all combined, will be wholly effective. They only help. The sinfulness of the human soul must be reckoned with. Here is the seat of all the ills that afflict our world. This foundation of evil must be touched and purified by some remedial agency before men and women become what they ought to be. Fine preaching, beautiful surroundings, artistic music, wholesome laws, a good degree of culture will all help, but there is no magical power in these to transform a worldly, materialistic, evil-minded soul into the citizen he ought to be. "The truth is we Americans have a natural tendency to good-humored surface-dealing with all evils. Is it not so? It is so much more easy to amuse and feed a vicious, needy brother than to set him to work; to force him to fight the devil and to fear God. We expect to reform the anarchist, the thief, and the murderer by teaching them to eat with their forks, to read Browning, and to trim their nails." And we never touch the seat of the sore—their evil heart. The one sovereign remedy for all the evils that curse our land, is the plain gospel of Jesus Christ. Human nature is ever the same from the first man down to day, and there is the same God over all, the same devil, and in the soul of every one of us is the same old cry: "What shall I do to be saved?" And there comes back the same old answer—and the only efficacious one: "Believe on the Lord Jesus Christ and thou shalt be saved." Without the gospel of the crucified Christ our laws, our charity, which works through guilds, clubs and settlements, are like Roland's horse: "The horse is a perfect horse; it has but one fault—it is dead." When Gladstone was once asked: "What was the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions?" he answered: "I must point to something which, in a well-known hymn, is called 'The Old, Old Story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. This gospel guided our martyred President through life, and sustained him in death. Let us give it our unflinching faith and following, and let us with zeal go and teach it to others.

Ann Arbor, Mich.

Election a Practical Doctrine.

BY CHARLES BRANSON.

A doctrine that does us good is a practical doctrine. I think the doctrine of election does us much good. Of course it might be misused or misunderstood, and do harm. The same might also be said of other doctrines; and yet to know them rightly and use them rightly makes them useful to us. So it is with this great doctrine. Therefore election is a practical doctrine. Some will say it cannot be understood, therefore it can do us little or no good to study it. To such a statement I would say "yes" and "no." If you ask, "Can any one see the agreement of this doctrine with that of free agency?" of course I would say "no." If you ask if any one can know who makes the election, when it is made, and on what it is based, I would say: "Yes, a man can know these things, and he should know them. In fact, election can be as easily and as clearly understood as the doctrine of regeneration. Some things about both we can never know in this life, yet there are other things about them we can know, and it will do us good to know them."

A knowledge of this doctrine will do us good because it will enable us to see more deeply into the doctrines of grace. In fact, it is one of the doctrines of grace itself, and one of the very chief ones of them.

By knowing this doctrine, all the other doctrines of grace seem to be more clear and beautiful to us; it makes us understand more fully the whole scheme of human redemption. We see it in a light that would be impossible to us if we did not know this doctrine. A doctrine that helps you to see more fully the plan of salvation is quite a practical one. The doctrine of election does this in a pre-eminent degree, in that it teaches you that the plan of redemption originated in the mind of the great Jehovah, and is executed by his mighty hand. Hence election is a practical doctrine.

It makes a man more humble; so it is a practical doctrine on this account. If we see that the Lord chose us before the world was made, before we had an existence; did it without any foreseen good in us, when good and good works could not be foreseen in us, except such good as God would create in us by regeneration, and such good works as God would work in us to do, we surely will be more humble than we would have been otherwise. Election shows us precisely this, and so makes us more humble; thus it is a practical doctrine.

Again, election is a practical doctrine because it makes men more consecrated. If you believe the Lord did so much for you when you did not deserve it, and could do nothing for yourself, you will consecrate yourself to the Lord's glory. There is no reason why you should not. As a rule, men do so. The most consecrated men the world ever saw were strong adherents to the doctrine of election. Look at Calvin, Spurgeon, Moody, and Broadus. This doctrine made them consecrated; so it must be a practical doctrine.

Then this doctrine which Paul and Spurgeon delighted in so much makes men zealous and enthusiastic for the giving of Christ's gospel to the whole creation, and for this reason it is a practical doctrine. If you recognize that the great God has an elect people in every country under the heavens, and that you are a part of his ordained instrumentality for the work of reaching them, you will be more zealous for State missions, home missions, and foreign missions. This is just what election does if rightly used. See what a missionary Paul was: he was the greatest foreign missionary the world has ever seen. Election made him such. Anything that makes us zealous for the spread of Christianity is indeed practical. Election, properly understood, does this very thing, so it is in truth and indeed a practical doctrine.

Lastly, it is a practical doctrine because it gives us a stronger hope. The scriptures tell us that those who, with a penitent heart, accept Christ Jesus as their Savior and Master, that God, before the cornerstone of creation was laid, did predestinate to eternal glory. So if we believe in Christ and live a humble, consecrated, zealous life—zealous for truth, zealous for righteousness, zealous for missions, and then thoroughly believe in our election—what a strong hope we will have; just such a hope as nothing but election can give. A doctrine that gives so strong, so blessed a hope is a practical doctrine. As election does give so grand and strong a hope, therefore, it is a practical doctrine in the highest sense. Then let us evermore hold to that old heaven-given doctrine as it is taught in our New Testament, in our Philadelphia Confession of Faith, and by the New Hampshire Confession, by such theologians as Boyce and Hovey, Strong and Spurgeon. Let us never say that it is not a practical doctrine, or that it is too hard to learn. Not so; it is as easy to learn as regeneration. Away with the nonsense that ignores this doctrine!

Jefferson City, Tenn.

Three Remarkable Gardens.

The Bible reveals to us three of the most remarkable gardens in the world. Each has a remarkable history intimately connected with the others. In one occurred the fall of man; in the second occurred the recovery of man; the third will be the glorious residence of the redeemed in the future. In this paper I propose to gather instruction from each. Remember that each is found in God's revelation, hence there need be no speculation.

Notice first the garden of Eden as revealed in Gen. 2:8: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Eden was situated in a large tract of land in Armenia. It was the first part of the earth inhabited by man. God created the first man and woman, Adam and Eve, and put them in this garden to cultivate. It was most salubrious and beautiful. In it, besides other trees and flowers, were two remarkable trees: the tree of life and the tree of the knowledge of good and evil. Man was permitted to take of all

but the last named. This prohibition was to be a test of man's allegiance to his Maker. Man in this garden was perfectly holy, hence perfectly happy. There was no moral evil, hence no physical evil. Disease and mental trouble were unknown. Man was perfect physically, mentally, and spiritually. But in an unfortunate hour there entered the spoiler in the person of Satan, or the Devil. By his subtilty he caused Eve to transgress the law of God, and thus sin entered into the world. The result of this sin was the fall of man and the expulsion of the pair from the garden and their separation from God and holiness. The whole race in Adam seminally fell, and all his descendants are born into the world with depraved natures. Earth was cursed and death passed upon all mankind.

"Earth felt the wound; and Nature from her seat
Sighing, through all her works gave signs of woe,
That all was lost! * * *

Skies lower'd, and muttering thunder, some sad drops
Wept, at completing of the mortal sin
Original."

The first death is followed by the second death for all unredeemed.

Notice in the second place, the garden of Gethsemane: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples" (John 18:1). This was a garden near Jerusalem in which Jesus, the "seed of the woman," often entered. After the fall of man an obscure promise was made that "the seed of the woman should bruise the head of the serpent," Satan. Four thousand years of sin and misery rolled away, and then the promise was fulfilled in the life and death of Jesus Christ. In this garden was the great battle fought and the victory won. Here alone in conflict with the powers of darkness Jesus vanquished the devil and took upon himself the sins of mankind. The burden crushed him to the earth, and his human nature was near to failure. In prayer he received strength from an angel sent from heaven by his Father, and thus he was sustained.

Here was wrought out that righteousness which, accepted by faith, justifies and saves men. The law was magnified and made honorable, and salvation was provided for all believers. Here was the substitution of Christ in the room of sinners: "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Here was borne the "curse" pronounced on man. That curse was borne by the Sufferer in the garden of Gethsemane, so that man need not suffer under it.

Third, notice the garden or paradise of God: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). The transaction in the garden of Eden made necessary the conflict in Gethsemane, and the sufferings in Gethsemane made possible the bliss of the paradise of God. In this garden no sin can enter, hence no sorrow nor death: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Satan can never enter here to lead astray its happy inhabitants. It is a garden of delights far beyond the garden of Eden. John in his vision on the isle of Patmos saw and described it thus: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." All believers, and only such, will enter its glorious precincts and be forever with the Lord. The holy intelligences of all ages will find a home there. Beautifully has a poet sung:

"There is a land mine eye hath seen
In visions of enraptured thought,
So bright that all that spreads between
Is with its radiant glory fraught."

"A land upon whose blissful shore
There rests no shadow; falls no stain;
There those who meet shall part no more,
And those long parted meet again."

"Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise
To dissipate the gloom of night."

"There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God."

Reader, will that be your everlasting home? Where will you spend eternity?—By J. M. Weaver, D. D., in Western Recorder.

Fair Play.

A very heated discussion arose over an amendment to the report on Sunday-school literature and periodicals at the meeting of the Nalachucky Association just closed, in which certain friends of the Sunday-school Board at Nashville were lined up in the final vote with those who opposed the adoption of the report. I beg therefore to offer a word of explanation that their motives may be properly understood. The action of these friends of the Board at Nashville in voting to amend the report was prompted by a sincere desire to serve the interests of that Board. Personally, each one favored the report just as it was; but there were leading brethren present who could not conscientiously endorse some of its statements.

Rev. Lloyd T. Wilson.

Rev. Lloyd T. Wilson was born in Graves County, Kentucky, and reared in Marshall County. His father was engaged in the milling business, and was for thirteen years County Court Clerk of Marshall County. He was with his father from early boyhood as assistant, when not in school. He was educated in the common schools and private schools at Benton, the county seat, and in college at Bowling Green, Ky. He was actively engaged in the machine, wholesale grocery, tobacco brokerage, lumber, and dry goods business in Bowling Green and Paducah, Kentucky, being a traveling salesman for nearly five years.

They felt that the adoption of a report affirming that the "Southern series is the very best," would convict them of inconsistency in using the other series in their schools. They therefore asked that favorable mention should be made in the report, of that series. They did not ask that it should be recommended, but that it should not be shut out. Remembering the agreement at Birmingham, when the Convention created the Sunday-school Board, that the churches and pastors should be left free to use either series without in the least bringing on them the charge of disloyalty to the work of the Convention, the brethren who voted to have the report amended did it in the interest of "fair play." They voted to amend, not because they did not favor the exclusive use of the "Southern series," but as a concession to those who prefer to use the other series. They believed that such concession was necessary as a matter of policy, and that it would really inure to the interests of their favorite publications.

There has been a rapid change in this Association in favor of the "Southern series." A large majority of the schools have adopted it and if the wise conciliatory policy of past years is pursued, it will not be long before its use will be universal. But so long as there are churches that hold on to the old series, and these churches are represented by messengers who make the modest request that their favorite series shall have simple mention in our Associational reports, there will be found brethren who, in the interest of "fair play," will vote for a recognition of their rights. "If this be treason, then make the most of it."

FAIR PLAY.

there were one hundred and thirty-five members received into the fellowship of the church. He was called to Humboldt in December, 1898, and began January 7, 1898. It was not until then that he gave up business entirely. His salary today is just half what he was making in business before beginning to preach. Since coming to Humboldt he has received into the church sixty-three members, seventeen of whom came by experience and baptism. The contributions of the church for the objects fostered by our State Conventions have been as follows: In 1899, \$369.82; 1900, \$643.91; 1901, \$692.27.

He has had a number of invitations to visit other churches with a view to a call—some paying larger salaries than Humboldt, but he has declined them all. During the year 1900 the church at Humboldt erected



He was converted at sixteen years of age, ordained deacon and made superintendent of the First Baptist Church Sunday-school in Paducah at twenty-one years of age, and served in that capacity for seven years. He assisted in organizing the Second Baptist Church at Paducah, and was the largest contributor to the church building fund. He acted as supply for them, conducting one service every Sunday for fourteen months, during which time eighty-four persons were received into the church. Later he was called as pastor and his ordination asked for. He began laboring as permanent pastor, December 7, 1896, was ordained May 18, 1897, and continued as pastor until January 1, 1899. During these twenty-five months

a beautiful pastor's home at a cost of about \$2,250. The total contributions for the Associational year, ending September 15, were \$1,253.38. The present membership of the church is 201. All things considered, Brother Wilson thinks it the best church in many respects he ever saw. Humboldt has two railroads. The entire town is anxious to have the Convention meet there next year.

Brother Wilson has been very successful in evangelistic work, but has only held a few meetings each year since coming to this State, having declined over twenty invitations during each of the last two years. Brother Wilson is a fine gospel preacher, a very popular pastor, and a noble Christian gentleman.

From Texas.

The long, hot season is past, the drouth is broken, and Texas is fairly in line once more. The crops are short throughout the State, with the exception of a few localities. In many sections, particularly the West and Southwest, there is but little made. South and Southeast Texas are looming up with the oil and rice industries. History is making itself big with big things in our State. The biggest flood and most disastrous that ever occurred on American coasts occurred at Galveston one year ago. The most immense oil field probably on record is credited to Texas this new year of the century. The rice culture has rushed in with great proportions. Immense areas of the coast country so long unoccupied, except with stock, are transformed as with magic wand, into various modes of culture. New railroads are pushing into nooks and corners of thickly settled sections.

The present year records the most remarkable season of revivals in the history of the State—not so great in the number of revivals, but in the reported results of many that were held. Revivals have not been general over the State. South and West Texas have not been visited with many good meetings.

The conventional year, which closes in a month, will evidently report the greatest year's work in its history. The mission work, under the management of the State Board, has made the most gratifying progress. The Board furnished some of the general missionaries with tents for holding services, which proved a wise thing to do.

The Gospel Colportage Wagon has also been brought into Texas mission service.

The Chapel Car is doing fine service under the management of Brother G. B. Rogers.

The educational work is far in advance of anything in its history in the West. All the denominational schools opened the present session nicely. Valuable accessions are made to the list of preachers and teachers the present year. The financial department of State work will speak for itself in the Convention.

Perhaps the time has come when a solution of the differences among Texas Baptists is being reached. The new organization formed last year by the dissatisfied element can afford a place and methods of work peaceful and satisfactory to those not in harmony with the State work. So be it; if they can do good and be in peace with one another, it is better, and we wish them well. We are informed that at the recent meeting of the new body that a union of the three elements was attempted—namely, those distinguished by the names of Martinites, Gospel Missioners, and Haydenites. Such, however, we learn, was defeated.

A letter from Sister Burleson informs us that she is arranging for the completion of the History of Texas, which was being written by Dr. Burleson at the time of his death. She has secured the services of Hon. Harry Haynes, of Brenham, Texas, a life-long friend of Dr. Burleson, a capable man, and one who will spare no pains to complete the unfinished life and writings of the sainted author. The dedication of the book is to the 10,000 students of their teacher and benefactor. It will be a deserved compliment, that every living student who sat under the tutorage of Dr. Burleson send their names to Mrs. Georgia Burleson, Waco, Texas. Sister Burleson will be glad to receive the names of such as will take a copy, that she may know how many copies will be needed in the first edition.

We observed in the Proceedings of the Duck River Association that not one man could we recognize as being a member of the Association in 1870, the last meeting of the body we attended. The session was held at Mulberry, with Brother William Huff, Moderator.

T. E. MUSE.

Elgin, Texas, September 25, 1901.

South Carolina Notes.

Our colleges, Furman University and Greenville Female College, opened this year on the first of October, almost a week later than is customary. The postponement was caused by the incomplete condition of the new buildings that have been in process of erection during vacation. The new dormitory on the university campus is an imposing three-story building and will accommodate about seventy-five students. It is supplied with new furniture and is placed under the management of Prof. Geer, whose tried business qualities assure a wise and economical administration. The erection of the dormitory is a monument to the indomitable energy of President Montague. He traveled over almost the entire State and collected more than \$12,000. It is the desire of some of his friends to call the building "Montague Hall," in recognition of his brilliant canvass. The number of students matriculated on the first day was one hundred and seventy-one—seven more than last year. As last year was a record breaker, it would have been gratifying even had there been no increase of attendance.

The Greenville Female College held its opening exercises in the new auditorium. There was a large attendance of interested citizens from the city and adjacent towns. The interest of the occasion was heightened by the unexpected presence of Dr. R. J. Willingham, whose felicitous speech was received with marked approval. The acoustic properties of the auditorium were proven to be all that could be desired. The seating capacity is estimated to accommodate one thousand persons. The three buildings now composing the college plant are heated with steam and lighted with electricity. The auditorium will bear the name of Dr. C. S. Gardner, in honor of his voluntary services in prosecuting a successful canvass for several months in quest of the \$15,000 expended in the enlargement. About fifty boarding pupils have been enrolled and others are coming.

The departure of Dr. Gardner from the pastorate of the First Church of this city is a matter of general regret. He had a strong hold on his congregation and was high in public favor. His influence throughout the State was strong and growing. But since he felt it his duty to go to Richmond, we all desire and predict for him a career of still greater power and usefulness. His fine personal charm, his powers of generalization, his genuineness and simplicity, his fidelity and loveliness, make him one of the most acceptable pastors and preachers.

This has been a year of revivals. No political meetings have monopolized the interest of the people, though political life is much agitated, and hundreds have been added to the churches. The work has been done by the pastors, the "evangelist" being undesired. The mutual help of pastors seems to be more efficient and satisfactory to the churches. The new preacher—with his tent, hymn book and singer, his "holiness," his "faith cure" and his "sensational remarks"—happily can find no gaping audiences in the State. His vocation is gone, but without loss to the cause of vital religion.

Just now there are few vacant pastorates within our borders. Dr. Z. T. Cody, of Georgetown, Ky., has been called to succeed Dr. Gardner, but his acceptance has not yet been signified. Graniteville and Beaufort are in quest of pastors, and it is thought that they will call pastors already in the State.

October is our favorite time for Associations, fourteen out of thirty-five meeting in this month. The meetings have been held with very good interest this year, though the rains practically suspended a few Associations. While the crops are short, our noble State Missionary Secretary, Dr. T. M. Bailey, says he has not yet heard the first complaint of hard times. He reports the work of State Missions as universally prosperous.

Greenville, S. C.

D. W. KEY.

Two Good Meetings.

The church at Shop Springs has recently passed through a gracious revival. Christians were greatly strengthened and sinners saved. Fourteen were baptized and others were saved belonging to families of other faiths. Brother William Shelton, of Kansas City, Mo., assisted us twelve days. He preached the old gospel in demonstration of the Spirit and power. His methods are eminently safe, and the pastor never becomes uneasy that something wrong will be said or done. As an evangelist of the very best type I can most cordially commend him.

Leaving this meeting, I went to Woodbury to hold another meeting. I took charge of the church here the first of this year, preaching one Sunday in each month. The Spirit of the Lord was with us throughout, while the church rallied around the pastor, seconding all his efforts. The meeting lasted eight days, with conversions at every service but one after the second day. Twenty-five were baptized, three restored, and four received by letter. Only one person came forward for prayer who was not saved, and this one never came forward but once. Conversions were genuine, and no inquirer got into a spiritual stupor, as is often the case, but they would all talk to the pastor and others as to their condition. It was a beautiful sight to see twenty-five converts, between the ages of thirteen and thirty-five years, with light from heaven upon their faces, following their Savior in his appointed ordinance. The pastor did all the preaching. We rejoice that salvation has come into so many homes.

J. H. ANDERSON.

Watertown, Tenn.

Athens Baptist Female College.

We have opened with flattering prospects, and new students are still coming in. Valuable improvements have been made on the property since falling into Baptist hands. Water and electric lights have been put in the boarding house, and the beautiful campus has received needed attention.

Miss Oliver, who spent her vacation in New York City in advanced work, has joined us and will soon have an art department worthy the name. She is said to be one of the best teachers in her line in the South.

The music department has already surpassed what we had hoped for the whole year. Students are coming from different parts and from out of the State to study music under Miss Foster. Her lectures on Musical History are attracting attention.

The work in all departments is thoroughly systematized, and everything moves with the least possible friction.

S. W. TINDELL.

Married.

On Sept 29th, at the residence of Mr. and Mrs. Turlington, Trainor Ave., Memphis, Tenn., W. L. House and Miss Nellie Everett were married by Rev. R. Morell Richardson.

On Sept. 30th, at the Rowan Parsonage, W. C. Harrell and Miss Bessie Graham were united in the bonds of holy matrimony by Rev. R. Morell Richardson.

Had fine days at Prosperity Saturday and Sunday. Baptized thirteen more, making forty-three I have baptized into the fellowship of this church the past two months; four more stand approved. In the afternoon I drove twenty miles to preach the funeral of Miss Bertie Quisenbury, a sweet and kind girl of eighteen years. Sunday night I worshiped at Fall Creek, where eight came forward for prayer. The meeting is continued by Brethren Carney and Clark. On the night of October 1 I kissed dear mother good-bye. She died peacefully and sweetly. A good woman who loved her children and gave her life ministering to the sick. Well done, good and faithful mother. The battle is fought, the victory is won. Rest on forever.

J. T. OAKLEY.

News Notes.

PASTORS' CONFERENCE. Nashville.

Murfreesboro.—Dr. Van Ness preached on "The Problem of Pain." Good service.

Fillmore Street Mission.—Sixty-even in attendance. S. M. Gupton preached at Rains Avenue Mission to a good congregation.

North Edgefield.—Brother J. S. Pate supplied good services. Subjects: "David's Prevailing Prayer" and "The Leading Spirit in Christian Work."

Mill Creek.—Pastor J. E. Trice preached on "Grace." Baptizing at Stone's River in afternoon; meeting at New Hope Church with twenty-four conversions.

Third.—Pastor Golden preached in the morning on "God's Call to Abraham," and at night on "The Power of Christian Hope." One received by letter; one hundred and sixty-three in Sunday school.

Seventh.—Pastor B. T. Lannom preached in the morning to a fair congregation, and at night to a full house. Subjects: "Prepared to Live" and "The Mission of Christ." Two additions by letter and good interest.

Centennial.—Brother Joe P. Jacobs preached on "There Shall Be No More Sea," and Pastor Stewart preached at night on "The Welfare of the Righteous;" 130 in Sunday school; fine Young People's Union at night.

Central.—Pastor Lofton preached to large congregations; 235 in Sunday school; excellent Young People's meeting. Subjects of sermons: "The Transmuted Life," "Repentance." Fine attendance at communion; \$93 collected for missions.

Howell Memorial.—Pastor O. C. Peyton preached at both hours; morning subject: "The Self-gift." (Gal. 1: 4.) Evening subject: "Spiritual Heroism." (Dan. 1: 8; Acts 7: 1.) The pastor leaves Monday for East Tennessee to speak on missions and attend State Convention.

Memphis.

First.—Dr. F. C. McConnell preached in the morning; Pastor Boone preached at night on "The Excellency of Our Power."

Rowan.—Pastor Richardson preached morning and night; themes: "A Successful Missionary," "Election." Good congregations; Sunday school increasing in attendance and interest.

Central.—Pastor Potts officiated at communion service in the morning, the largest communion service, perhaps, in the history of the church. Two received by letter, and the hand of fellowship given to twelve. Dr. F. C. McConnell preached at night.

Johnson Avenue.—Pastor Thompson preached in the morning on "The Coming Kingdom;" Brother B. F. Whitten, of the Southern Baptist, at night on "Friendship with God." Four received by letter; corner stone for the new church laid in the afternoon; a great day for the church.

Trinity.—Rev. J. D. Anderson preached in the morning to a large congregation, and Pastor J. W. Lipsey preached at night. One approved for baptism. Sunday school and Young People's Union, attendance and interest good. Church voted to co-operate with First Church in inviting the State Convention to meet with us in 1902.

Knoxville.

Bearden.—Pastor McLain preached; eighty-six in Sunday school.

Island Home.—Pastor Maples preached; ninety-two in Sunday school.

First.—Pastor Egerton preached; one received by letter; 356 in Sunday school.

Third.—Pastor Murrell preached at both hours; one profession; 163 in Sunday school.

Second.—Lord's Supper in the morning; Pastor Jeffries preached at night. Two received for baptism; 329 in Sunday school.

Bell Avenue.—Lord's Supper in the morning; Pastor Murray preached at night. One approved for baptism; 124 in Sunday school.

Centennial.—Commemorated the Lord's Supper in the morning; celebrated the eighth anniversary of Brother Snow's pastorate. During the eight years the church has averaged over one hundred additions a year; has given to benevolence, \$306.51.

Chattanooga.

Second.—Good day; large Sunday school. Pastor preached at both hours.

Hill City.—Two good services; good Sunday school; two professions. Pastor has been recalled with an increase in salary.

The first Church held excellent services, the pastor preaching on "Exodus" in the morning and on "The Workingman's Brother" at night. Miss Saba Doak, of Kingston, sang a very effective solo. A collection for the new song books was taken. The pastor reported a very delightful session of the Ocoee Association at Cookson's Creek Church; 309 in the Sunday school. At the "annual meeting" on October 9 every officer in the church organization will be changed, and no one allowed to hold more than one office.

Yesterday, the 6th, we had a day of unusual blessing at Christiana. Received six into the church; four by baptism.

C. W. GREGORY.

On October 13th the church at Powell Station will be dedicated. Rev. M. D. Jeffries, pastor of the Second Church, Knoxville, will preach the dedicatory sermon.

B. L. STANFILL, Pastor.

Knoxville, Tenn, Oct. 7, 1901.

You have captured the State Mission Secretary! Fine stroke for both of you—and the people also. I hope to attend the Convention at Harriman and visit friends in Anderson. I never can cease to love Tennessee.

D. W. KEY.

Greenville, S. C., October 1, 1901.

One letter brought a check for one dollar last week for ministerial education. This letter was received on the 23rd of September. Not a letter since has brought a cent. Delegates from Gravel Hill Church handed me at the Henderson Fifth Sunday meeting, \$1.20; Bro. Parks, of Memphis, handed me \$1.00; and Memphis Association F. S. M., \$2.00. This (\$5.00) is all that has been received since Sept. 17th.

G. M. S.

The marble shaft recently erected over the grave of our revered father, Rev. J. M. D. Cates, by the brethren and friends of Salem and New Salem Associations, calls forth our deepest gratitude. As an expression of tender and loving regard from those who knew his many years of faithful service and wearying toil in the Master's vineyard, this memorial is very precious to us.

CHAS. T. CATES,

W. D. CATES,

A. B. CATES.

On the 12th of last month we buried our mother in the cemetery at Ocoee Baptist Church near Benton, East Tenn. No one but those who have lost a dear, good mother know my feelings, or can appreciate my bereavement. My mother's work is done and she has gone to the sweet home that she loved so much to talk about. I have just been with Bro. P. W. Carney in a meeting at Cedar Lick Church, Wilson County. There were about nine professions of faith and eight baptized. May the Lord continue his blessings to that church.

H. F. BURNS.

Springfield, Oct. 7, 1901.

The fifth Sunday meeting of Unity Association was held with Henderson Church. Dr. G. M. Savage conducted devotional exercises. The meeting was organized by the election of Brother Josiah Jordan, Moderator, and the writer, Secretary. The following questions were discussed: How Many Church Ordinances, and Their Design? What Is Involved in the Repentance Which Is Unto Life? What Are the Benefits of a Literary and Christian Education? The Bible Plan of Mission Work, The Relation of the Home to the Sunday School, The Outlook of Missions. The following brethren took part in the discussion: Holt, Savage, Crutcher, Knight, Thomas, Morris, Stewart, Gates, W. M. and A. S. Bray, and per-

haps others that I failed to note. During the meeting sermons were preached by Dr. A. J. Holt, Dr. G. M. Savage, and Rev. G. H. Crutcher. These sermons were soul-stirring and uplifting, and being good seed, we trust they were sown in good ground. Brother Holt's speech on The Outlook of Missions, and Brother Crutcher's speech on Mexico as I Saw It, were simply fine. The next meeting is to be held with Cooper's Chapel Church. A. S. BRAY, Sec.

I have just returned from assisting Brother A. H. Rather in a good meeting at Forest Grove, Ky. There were some thirteen conversions; twelve were baptized. On account of the busy season with the farmers in their tobacco our congregations were small in day time, but large and attentive at night. The meeting continued ten days and nights with above results. Truly we could say the Holy Spirit was with us in great power, convicting and saving the lost. Several renounced and gave up Campbellism, repented of their sins, trusted in Christ, were saved, joined the church and were baptized into the fellowship of Forest Grove Baptist Church during this meeting. It was our pleasure to do all the preaching after we arrived. We tried to tell the old story in its simplicity. God blessed the words spoken, Christians rejoiced, sinners were saved, and Christ was glorified. Brother Rather has done a noble work here. The people all love him, and in doing so only place their affections on a humble servant of God. Some twenty years ago Brother Rather preached the ordination sermon of your humble scribe, and indeed it was a great treat to be with him again in a meeting. May the richest blessings of heaven rest on the noble-hearted people of Forest Grove and their beloved pastor.

WILLIAM WILKS.

Enon College, October 3, 1901.

From Texarkana.

Rejoice with us, all ye of Tennessee. The Lord has visited us in rich blessings. Williams and Brown have been with us. Brown was with us a week and I did the preaching; then Sid Williams came. The church greatly revived; fifty-four additions, among them our son, O. L. Halley, Jr.; twenty-eight by baptism, among them some strong men in middle life. Our church in one week paid \$50.00 on church expenses, \$11.25 to educate an orphan girl, \$40.00 for the pastor a nice suit of clothes, \$200.00 to State missions, and \$270 to the visitors. We had increased on missions forty per cent., and pastor's salary 25 per cent. before. Our church now numbers 320, and we are courageous and hopeful. This people are very kind to us. When you come to the Texas Convention, Bro. Folk, stop and preach for us. A greeting to Tennessee; we shall never cease to love her.

O. L. HAILEY.

Texarkana, Ark., Oct. 4, 1901.

Lexington Notes.

Our Baptist cause is in a healthy condition in this city. Blake at the First Church is happy in his work. He expects to begin a meeting the last of this month, aided by T. T. Martin. Owen at Fifth Street begins next Sunday a series of meetings. I do not know who will assist him. Owen is a Tennessean (S. A. Owen).

My work at Upper Street is in a prosperous condition. We have received fourteen members since I returned from my vacation. Our church led the Elk Horn Association this last year in increase of numbers.

I have recently held two meetings, one with Old Silas Church, in Bourbon County. Bro. J. E. Martin is the efficient pastor. We had eighteen additions. My next meeting was with Bro. E. B. Atwood, at Bellevue, Ky., where we had seventeen additions. One man who was received for baptism was seventy-seven years old. These are both fine churches and have excellent pastors.

I enjoy seeing the faces of my brethren in your paper. Brethren Thompson, Oakley, Ball, and Sledge all look familiar. I also enjoy its notes "Among the Brethren," and I must say I have no objection to your taking a vigorous Holt on the Tennessee Baptists.

WM. D. NOWLIN.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—Rev. A. J. Holt, D.D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—Rev. F. H. Kerfoot, D.D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

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

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D.D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent. For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. S. Jackson, Nashville, Tenn.

Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn.

Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

Report of Corresponding Secretary for August and September.

I. CORRESPONDENCE.

Letters and postals rec'd. 92
" " " written 144

II. LITERATURE DISTRIBUTED.

Leaflets 331
Mosaics 24
Prayer cards 60
Prog. Supp. and Mite Bbills. for Children's Day in S. S. 40
Foreign Mission Journals 30
Home Field 33
Kind Words 35
Mimeographed Letters 26

III. NEW SOCIETIES.

1. Sunbeam Band, at Dyersburg, in Memphis Ass'n.

2. L. A. S., at Fordtown, in Holston Ass'n., Mrs. Naomi B. Cox, Secy. and Treas., Jonesboro.

3. W. M. S., White Pine, in Nola-chucky Ass'n., Mrs. A. J. Inman, Pres.

4. Children's M. S., Clinton, in Clinton Ass'n., Miss Bessie Hollingsworth, Leader.

5. W. M. S., at Coal Creek, in Clinton Ass'n., Mrs. G. W. Wendling, Pres.

6. W. M. S., at Oliver Springs, in Clinton Ass'n., Mrs. E. B. Booth, Pres.

7. Girls' M. S., at Rutledge, in Nola-chucky Ass'n., Miss Mollie Morgan, Leader.

8. W. M. S. reorganized at Dayton, in Tenn. Valley Ass'n., Mrs. S. E. Woolen, Pres.

9. W. M. S. reorganized at Spring City, in Tenn. Valley Ass'n., Mrs. M. C. Wheelock, Pres.

10. Band at Rockwood in Big Emory Ass'n., Mrs. I. N. Odom, Leader.

11. L. A. and M. S., at Rockwood, in Big Emory Ass'n., Mrs. E. M. Gray, Pres.

12. W. M. S., at Kingston, in Big Emory Ass'n., Mrs. J. C. Pope, Pres.

IV. EXPENSE FUND.

Rec'd Aug. 15, Hartsville W. M. S. \$ 20
" 16, Sweetwater L. A. S. 75
" 6, Edgefield G. M. S. 50
" 22, Mrs. Percy Luster. 10
Sept. 2, Mrs. J. P. Dake. 1 00
" 2, Central W. M. S. 1 00
" 12, Newport W. M. S. 1 00
" 27, Mrs. Ora Darnell. 26
" 27, Carthage W. M. S. 25
" 28, Johnson City W. M. S. 5 00

Total \$10 06
Expended for postage 9 16
Amount on hand 90

MRS. W. C. GOLDEN.

Correspondents will please address their letters as usual, to "Mrs. W. C. Golden, 709, Monroe Street, Nashville, Tenn."

An excellent meeting of the Central Committee, October 1, augured well for the fall campaign. The city societies reported prompt reorganization and immediate work, the Immanuel W. M. S. having already sent its frontier box, value \$108.32, the first box of the season. Others are not far behind, thirty letters being in the hands of as many different Tennessee societies. The W. M. S. of Third Church has accomplished the raising of \$50 asked by missionary C. E. Smith to enable him to open a new station in Africa. This church is not neglecting the Babies' Branch, \$4 having been collected by the plan of 2 cents per month from the wee ones, given by their parents until they are old enough to understand and give for themselves. The children's missionary society of Central Church is developing talent, several members under thirteen years of age presenting creditable and interesting papers on our mission fields, and drawing the blackboard illustrations in Kind Words for use in their meetings. Surely, as in another church where the women were aroused to a realization that the children knew more of

missions than their elders, these little ones may lead us to a desire to learn and to cultivate the best gifts.

The W. M. S. at Johnson City received hearty thanks for its timely donation to the Expense Fund, which freed us from debt. One of the city societies began the season's benefactions by contributing 5 cents per member for this very necessary part of our work. Please remember it, sisters, our Corresponding Secretary must have postage. You love her letters; they do your souls good, they stimulate to every worthy endeavor; you want the literature; you also desire that it be sent into destitute and indifferent localities. Help to carry on this correspondence, this distribution of leaflets, by furnishing the means for mailing.

Reports of W. M. U. meetings at Friendship and Eastanallee Associations were sent in by the Vice Presidents, Mrs. Darnell and Mrs. Gibbins. Both were encouraged by the prospect of organizing new societies. An effort was to have been made at Big Hatchie and Concord Associations, but circumstances were unfavorable. At others, Woman's Work was discussed, resulting in a better understanding and the opening of new opportunities for enlargement.

The Program Committee has worked faithfully and well, and none need fear to urge attendance upon the annual meeting at Harriman, October 15 and 16. Although prepared for, it will be no cut-and-dried affair, but bright and helpful as those who know and can tell what they know, are able to make it. Each society may send a delegate for every ten members, or if you number less than ten, you are entitled to one delegate. Ribbon badges will be furnished. Be there on time, and make yourself known. The afternoon of the 15th, 2 o'clock, and the morning of the 16th, 9 o'clock, are the hours chosen, so you will not miss a word of the speeches at the Convention. Be sure to bring notebook and pencil, so as to carry back a volume of choice selections to the stay-at-home workers. It is a great privilege to attend such a gathering. It should be the means of a sinner's conversion, to witness a gathering of the redeemed, their speech all of holy thoughts and of the sacred work committed to their hands. May God give us such a meeting!

OUTLOOK ON MISSIONS.

BY REV. O. C. PEYTON.

Christianity in its very nature is diffusive. Its Founder's words are: "Go ye into all the world," "into the uttermost parts of the earth;" "make disciples of all nations;" "preach the gospel to every creature." These are our orders.

The trouble with many of us is that we are calculating how little we can give to the Lord and satisfy conscience. We ought to ask: "How much can I give to God, and how little can I reserve for myself and yet

satisfy my absolute necessities, my reasonable wants?"

A lady went around among the members of the church soliciting money for foreign missions. Her plea was: "You can give this and not feel it a bit." That was a pitiful recommendation. Here is the rotten thing in our giving. We give and we do not feel it. Neither does this sin-cursed world feel it.

God takes no pleasure in our giving what costs us nothing. Sacrifice is the basis of the whole scheme of grace. Let us give until we do feel it.

GO YE THEREFORE AND TEACH ALL NATIONS.

When our blessed Master spoke these solemn words of command, I think that he meant something. Most all Christendom agree that this teaching should be done some way. But we differ as to the way in which this all-important command should be obeyed; and some go so far as to say: "We need not bother ourselves about that. If God wants a man in China to preach the gospel, he can get him there, if he has to raise up one among them."

By way of illustration we will say a man has six horses in his barn. He also has six sons, and he says to them: "Boys, go to the barn and water the horses. The boys have never watered any horses and so do not know what is the best way to water horses. It is a mile to water, and the first boy says: "I will put a saddle on my horse and ride him to water." The second boy says: "You can ride if you wish, but I will just put a bridle on mine and lead him." Third boy: "I would prefer to lead mine with a halter." Fourth boy: "I will just turn mine out and drive him to water." The fifth boy proceeds at once to carry water and waters his horse in the barn. The sixth boy says: "Father, I will not go, and I will not give one cent to help hire any one else to go. Why you know, father, if you want that horse watered you can get it done some way." The father was very much grieved and disappointed with this son. He was a very disobedient boy. All this time the father was sitting where he could see what the boys were doing and he was pleased because they were doing what he had commanded, and doing it the very best way they knew how.

The boys who led their horses came back tired and muddy, and were much longer doing their work than the boy who rode. The one that turned his horse out had to run after him, and had a great deal of trouble getting him back into the barn. The boy that carried water spilt it all over his clothes and felt very much discouraged.

The next day the boys went to water the horses again. This time they talked the matter over and decided that the boy who rode did his work quicker and easier, so they all rode to water, and the work went on smoothly and harmoniously.

Now, brethren, why cannot we, with our hearts brimful of love for God

and our fellow-man, talk these things over in brotherly love? Look around you, my brother. Upon our knees we should investigate these things, as we would any other business matter. Let us weigh the results of the different ways of work. We are intelligent beings and God expects us to use our intelligence. Brethren, we should make it a special business to pray God that we may be united on this subject of missions, united in our efforts to teach all nations. "In union there is strength." Pray because God has promised to hear the prayer of his children.

My brethren, when you see what is bringing the best results you should adopt that method. It does not matter whether that is the way father did or the way grandfather did. It does not matter whether the Bible says in so many words to do it that way. If it is the best, it is pleasing to God.

Brethren, we should earnestly endeavor to put the Baptist and Reflector in every Baptist home in this Southland of ours. It is a great power for good. It is doing more for missions than a thousand preachers. Long may it live and flourish. L. S. EWTON.

Dunlap, Tenn.

MODE OF ESCAPE.

BY A. MALONE.

In March, 1894, W. H. Smith and F. B. Srygley held a discussion at Dixon Springs, Tenn., in which the work of the Holy Spirit in conversion was a leading part, during which Bro. Smith said: "If you confine the Holy Spirit to the Word, in the work of conversion, you buck and gag the Spirit," or words to that effect, as I quote from memory. But the next day he modified the statement by saying it was made under the heat of discussion, and did not fully express his views of spiritual influence in conversion, for he believed that the Holy Spirit operates in conversion through divine providence as well as through the gospel, or words to that effect. Then Elder Srygley charged him with having changed his views of spiritual influence since they discussed it at some point in Tennessee, which was Bellwood, I believe. This Bro. Smith denied; whereupon Elder Srygley drew from his pocket the proposition which they had discussed and read it, and if my memory is not at fault, it read thus: "In conversion the Holy Spirit operates directly upon the heart of the sinner."

Bro. Smith admitted that it was the proposition which they had discussed, but denied that he intended by the use of the term direct, to exclude the gospel from the work of conversion. He also denied that the term direct, when employed to denote the influence of the Spirit in the work of conversion necessarily excludes the gospel from that work; and to prove his statement he quoted from Webster's Academic Dictionary. Then he gave the following as his position: "Through the light of the gospel the Holy Spirit must come in personal contact with the heart of the sinner in order to his conversion."

Since then W. H. Carter, editor of the Highland Preacher, has claimed that Brother Smith changed his views of spiritual influence in conversion during the Dixon Springs debate, and in consequence, at least in part, of my presence and influence over him. Yet a number of times since then Elder Carter has represented Brother Smith as teaching that the Holy Spirit operates in conversion independently of the gospel. Now why should he do this? Answer: Every time he has done this thing he did it to show that Brother Smith differs from me on the influence of the Spirit in conversion. And in his great anxiety to do this thing he has flatly contradicted himself; and that more than once. One instance is found in the Highland Preacher, March 20, 1901, where he classes Brother Smith with those "who teach that the Spirit operates independent of the word," etc.

I met this statement by the following quotation from his pen: "W. H. Smith says: 'The doctrine of the Baptist Church is that the Spirit exerts its influence through the light of the gospel.'" (Highland Preacher, July 15, 1896.) When Elder Carter saw this in the Liberty Baptist and American Baptist Flag he became enraged and published a long article, in which he says I left off a sentence in parenthesis, which says: "W. H. Smith, in Dixon Springs debate." Then he pronounced me unworthy of respect. When I read it, I went back to my file of old papers and read it again, and saw that it is not followed by parenthesis. Then I looked over the paper to see if it were anywhere else, but failed to see it. Yet nearly the same statement is found on another page and followed by parenthesis, as he says. But I had denied that the statement is found in that issue of the Highland Preacher. Of this oversight Elder Carter has made capital.

Now the quotation which I made is on page 2, and in the third column; while the quotation which Elder Carter has made is on page 3, and in column four. Now as I overlooked the quotation which Elder Carter made, did he overlook the quotation which I made? If I am unworthy of the respect of the people because I overlooked one quotation, where does Elder Carter stand when we remember he overlooked the other? Or did he really overlook it at all?

Another point in this matter is this: The two quotations are not the same verbatim. And just how he unblushingly palmed the quotation on page 3 off on the people for the one which I made from page 2 I cannot tell. If he was honest in it, it shows a lack of that exactness which should characterize editors, and all men who write for public journals.

But I have never denied that Brother Smith made the statement under consideration in the Dixon Springs debate. Of course he made the statement there, and has made it a number of times since. That is not under discussion. The point is this: Elder Carter has published contradictory statements concerning Brother Smith's

position on spiritual influence in conversion; and when I pointed them out he pronounced me unworthy of respect.

But let us hear him: "W. H. Smith says: 'The doctrine of the Baptist Church is that the Spirit exerts its influence through the light of the gospel.'" (Highland Preacher, July 15, 1896.)

"Malone, Smith, and Ramsey claim that the Baptist doctrine is that the Spirit operates through the light of the gospel." (Highland Preacher, February 16, 1898.)

"I should not be surprised if I am better acquainted with the doctrine taught by Smith fifteen or twenty years ago than Malone. If Malone can show that he has reformed and is now preaching the truth I shall be glad of it." (Highland Preacher, May 22, 1901.)

"Moody, Hall, Eastes, Grime, Oakley, Smith, and all others who teach that the Spirit operates independent of the word, or indorse those who teach it, will have to crawl, or tackle Malone in self-defense." (Highland Preacher, March 20, 1901.)

Now how came Carter to make these contradictory statements?

Answer: The articles from which they are taken show that when he wants to use the weight of Brother Smith's name as against the Baptists he says that he holds that the Spirit operates through the truth; but when he wants to use Brother Smith's influence against me, he says that he (Smith) teaches that the Holy Spirit operates in conversion independently of the truth. So when I pointed out these contradictions, he sought as his mode of escape, to divert the minds of the people from them, by charging me with having mutilated one of his statements concerning Brother Smith. But I did nothing of the kind. I have the paper on file, and any one may see it who may wish to do so.

Franklin, Ky.

WHERE THE BLAME LIES.

The following letter, a fair specimen of others received at the mission headquarters, shows the spirit of many a true child of God in Tennessee. When will the leaders of the people awake?

"W. M. Woodcock, Nashville, Tenn.:

"Brother Woodcock: Here is thirty-six cents for orphanage. Please credit — Church with it. I sent you \$1 about August 25, fifty cents each for State and Foreign Missions. I failed to say what church to credit with it. I also sent you \$3 in January. I think it was. Our church is doing nothing. We are without a pastor at present, but when we had one it was about the same so far as missions are concerned. I told our pastor there were a number of us who were willing to give at least ten cents per month for missions and asked him to take our names. He failed to do so. I carried money to church several times, thinking they would take a collection, but they did not. I am

poor, but expect to do something for my Master's cause while I can.

"Very truly
[The exact letter without amendment.]

PRACTICAL TALKS.

BY C. T. HOWERTON, D. SC.

Temperance.—Still we are speaking of the temperate use of wine, strong drink, etc. But temperance comes from "tempus," time. Is there a time to drink wine and other strong drink? If so, how often? Three times a day? Once a day? Once a week? Once a month at the Lord's table? Once a year at same, as is the custom at some churches? No, no, there is no time to drink alcoholic drinks, neither any place. We can have no temperate use of a bad thing. We should be temperate in eating, temperate in speech, temperate in study, but there is no place for this kind of temperance in strong drink. Alcohol has its place, its time, its use, in the sciences and arts; but in the human stomach, no time or place has been made for it. It is a deranger of human function. Much causes great derangement; little, small derangement; none, no derangement.

Abstinence.—Total abstinence, then, must be the meaning of temperance when we think of wine and strong drink. This is the only safe rule. Each must not be allowed to create his own standard. If so, there will be almost as many standards as drinkers; some drinking once a day, some twice, some still oftener.

Other Stimulants.—But what about other stimulants—opium, chloral, cocaine, tobacco, coffee, tea, etc.? Shall each make his own time for the use of these, and call himself temperate? Shall a young man smoke one cigar a day, two, three, or more? Which is temperate? As in the case of strong drink, there is only one safe rule for using tobacco. "Look not on it at all." It is poison, and that continually. Tobacco may have its place in the world of science, but the normal animal stomach receives it not at all. A little will make a little sick, and much a big sick.

Nature's Law.—Nature's law is "None," and if one violates this law she begins at once to overdose him, and to try to kill him off and stop his breed, or make him so sick he will reform. "I will seek it again," is the wise command of Nature. She does not tolerate the "moderate" use of these poisons. "Quit or kill yourself," is the demand of Nature.

The Serpent.—"Biteth like a serpent." How is that? A quick, deadly bite. Yes, one intended to kill. A bite in a vital spot. The serpent is slow to strike until he can strike to kill. A hidden bite. The serpent does not like to meet you face to face, but strikes you from his hiding. Who ever thinks of the temperate bite of the serpent? He who tries to practice the temperate use of alcohol is as wise as the man who took the serpent into his family, warmed him in his bosom, and received his reward. The jug or bottle of strong drink taken home for temperate use is that serpent.

BAPTIST AND REFLECTOR.

FOLK AND HOLT PROPRIETORS.

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

NASHVILLE, TENN., OCTOBER 10, 1901.

EDGAR E. FOLK.....Editor.
A. J. HOLT.....Associate Editor.
J. J. BURNETT.....Corresponding Editor.
M. and F. BALL.....Corresponding Editors.

SUBSCRIPTION PER ANNUM, IN ADVANCE.

Single copy, \$2. In clubs of 10 or more, \$1.75.
To ministers, \$1.50.

OFFICE—No. 150 N. Cherry Street. Telephone
No. 1543.

Entered at post-office, Nashville, Tenn., as second-
class matter.

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THE EXALTATION.

There are two general thoughts in our present lesson. 1. God's providence. 2. Joseph's providence. And now we begin to see the meaning of all the remarkable experiences which came to Joseph. Evidently God was training him for his great life work. It was a strange course of training—through hatred and slavery and temptation and imprisonment—but it was effectual; in fact, as we look back at it now it seems the only course which could be pursued to lead to the desired end. Joseph did not understand it all at the time. It must have seemed very strange to him that the favorite son of a wealthy patriarch should be treated in that way—thrown into a cistern by his brothers, hauled up, sold into slavery, and then cast into prison on a false charge. But he understood it afterwards, and when he revealed himself to his brothers he told them, to assuage their mortification, that it was not they who sent him there, but God. How strange are God's ways. How difficult for us to understand oftentimes. Though they may lead through dark and devious paths, how glorious the end to which they bring us at last! Do you ever get down into the cistern? Are you ever brought into slavery to some sin or trouble? Are you ever thrown into prison? Do you feel downcast and disheartened? Look up, trust God, and he will make it plain after a while.

"God moves in a mysterious way

His wonders to perform;

He plants his footsteps in the sea,

And rides upon the storm.

"Ye fearful saints, fresh courage take;

The clouds ye so much dread

Are big with mercy, and shall break

With blessing on your head.

"Blind unbelief is sure to err,

And scan his work in vain;

God is his own interpreter,

And he will make it plain."

Another striking lesson which comes to us is that exaltation follows humiliation. We imagine that Joseph felt quite proud as he strutted before his brethren in the coat of many colors which his father made, and there was probably a considerable tone of arrogance in his voice as he related to his brethren his dream about how they and their father and mother would bow down to him. But his feelings of pride must all have vanished when he was stripped of his coat and thrown into that cistern, and especially when he was sold into slavery. And afterwards, during his long period of imprisonment, when he had no one to depend on but God, all occasion for pride was gone. This was just what he needed. It prepared him for the great service which God had in store for him. Suppose he had been left in Palestine and had remained at home with his father, receiving the many marks of favoritism which his father would bestow upon him, would he have been fitted for the position of second ruler in Egypt, and to perform the tasks which devolved upon him in the emergency which came? We think not. It is always so: Through humiliation to exaltation, through service to honor. The Savior said: "He that humbleth himself shall be exalted." He also said to his disciples: "If any man would be chief among you, let him be servant of all."

God's providence prepared the way for Joseph's providence, and his wisdom gave wisdom to Joseph. During the seven years of plenty, most people probably thought there would always be such an abundance. They lived only for the present. They could not see into the future. They ate and drank what they had to-day and thought not of to-morrow. But Joseph was laying up for the future. He knew that during the seven years of plenty he must get ready for the seven years of famine which would follow. And when the famine came he was ready for it. He not only had enough for himself, but for others also, both in Egypt and elsewhere. A fitting illustration is this of the spendthrift on one hand and the provident man on the other; a fitting illustration, also, of the man who lays up for himself treasures here on earth where moth and rust do corrupt and thieves break through and steal, and of the Christian who lays up for himself treasures in heaven, where neither moth nor rust do corrupt and where thieves do not break through and steal. Where are you laying up your treasures?

THE TENNESSEE ASSOCIATION.

This Association includes most of the churches of Knoxville, with a number of country churches around there. It is the next oldest Association in the State, Holston being the oldest. It met this year in its 99th annual session in the Chapel of Holbrook Normal College at Fountain City, a suburb of Knoxville. On account of a derailed engine, the dummy between Knoxville and Fountain City was delayed considerably, thus giving the Association a late start. It was gratifying, however, to know that it was the engine and not the Baptists that were off the track. We suppose it must have been a Methodist engine, by its falling from grace.

The Association was organized by the reelection of W. R. Cooper as Moderator and J. Pike Powers, Jr., Clerk, and John McCoy, Treasurer. The following were the ministers in the Association present: W. L. Cate, J. L. Dance, M. W. Egerton, S. H. Harrold, S. P. Hennard, M. D. Jeffries, H. B. McLain, I. G. Murray, G. W. Shipe, J. H. Snow.

The visitors were rather numerous, as follows: J. W. Bailey, R. A. Brown, Hugh Caldwell, C. T. Carpenter, H. B. Clapp, Gen. Jos. A. Cooper, Dr. F. F. Dawn, W. N. Ferris, J. F. Hale, J. G. Hall, Dr. S. B. Hall, Robinson Leech, R. M. Murrell, W. A. Moffitt, J. M. Otey, F. P. Rutherford, B. L. Stanfill. Gen. Jos. A. Cooper is the father of the Moderator. He was a distinguished general on the Union side during the Civil War. For some years he has been living in Kansas, where he is the Moderator of an Association. He is a strong and uncompromising Baptist. It was a great pleasure to his old friends to have him back with them.

In the absence of the appointee to preach the introductory sermon, Rev. R. M. Murrell preached in the College Chapel Tuesday night. The editor preached in the Methodist Church at the same hour. We are sorry that we could not stay through the meeting. Some of the best speeches that we heard were by Brethren M. D. Jeffries on Sunday Schools and Colportage, J. H. Snow on Foreign Missions, and W. N. Ferris at the McKinley memorial services Wednesday afternoon. The next meeting of the Association will be its 100th anniversary. It will be held with the Second Baptist Church, Knoxville. A

committee was appointed to arrange for appropriate celebration of its centennial.

Holbrook Normal College, where the Association met, is a new school, having started only last year, the present being its second session. It belongs to the Tennessee Association. The property cost some \$40,000, but was sold to the Association for \$13,000. Before the opening of school the first year, the main building was destroyed by fire, but the insurance money was nearly sufficient to replace it. At present, there are several other buildings on the grounds used as homes for the teachers and as dormitories for the boys. Adjoining this property is a beautiful grove with a fine spring and an elegant hotel, which is rented as a dormitory for the girls. The present enrollment of the school is 141. The pupils come from ten different States. Prof. W. C. Blasingame is the President and Prof. W. S. Bryan is the Vice President. Both of them are able and experienced teachers, as are the other members of the faculty.

Rev. H. B. McLain is pastor of the Smithwood Church near Fountain City and ex-officio pastor of the College. He is an excellent young minister and is held in high esteem by every one. The hospitality of the community was cordial and abundant. We had a delightful home with Mr. M. S. McClellan, a good Methodist brother.

THE NEW SALEM ASSOCIATION.

This is one of the best Associations in the State. It is composed almost entirely of country churches, many of them quite strong. It has also an unusually strong ministry. It met this year at Hickman. When we arrived on the morning of the second day the Association had been organized by the election of the following officers: Moderator, T. J. Eastes; Assistant Moderator, J. H. Grime; Clerk, J. W. Bailey; Assistant Clerk, John Bryan; and Treasurer, L. C. Smith. The introductory sermon was preached by Rev. J. J. Carr—an earnest, thoughtful, gospel sermon. On Friday Brother J. H. Grime preached the doctrinal sermon. It was a strong discussion of the subject, "The Church of Christ," which was greatly enjoyed by the large audience. As Brother Grime leaves the Association soon for his new home in Kentucky, the brethren at the close of the sermon gave him the right hand of parting, with their benedictions on him.

The following ministers in the Association were present: J. H. Anderson, J. W. Bailey, J. J. Carr, W. P. D. Clark, T. J. Eastes, S. N. Fitzpatrick, J. H. Grime, J. F. McNabb, M. J. Osborn, M. W. Russell, W. E. Raikes, L. D. Smith. Among the visitors were Brethren W. O. Bailey, E. E. Folk, Frank Nevel, J. M. Phillips, W. H. Smith, W. E. Warford.

The discussions of the various subjects were generally quite lively. Some of the best speeches we heard were by Brethren J. H. Anderson, T. J. Eastes, and W. H. Smith, on Missions; W. O. Bailey and J. M. Phillips, on Education. It is said that the discussion on Temperance was very interesting. We were sorry to miss it. Sermons were preached in the Primitive Baptist Church, near by, by Brethren W. O. Bailey, W. H. Smith, and J. M. Phillips. The next meeting of the Association will be held at Alexandria.

Brother W. J. Watson is the popular pastor of the church at Hickman. It was a matter of regret that he was prevented by sickness from attending the Association. The hospitality of the church and community was generous. We had a very pleasant home with Brother S. J. Thomas. We enjoyed also spending a while in the home of Brother L. C. Smith.

THE TITLE "REV."

One of our subscribers asks about the scripturalness of the term "Rev." We confess that we sympathize very much with those who object to the use of the term. We do not regard it, however, as unscriptural; but rather nonscriptural. While there is no scripture for the term, there is none especially against it. The word is of Roman Catholic origin, and for that reason is to be regarded with suspicion like nearly everything else emanating from that source. But it has come to be imbedded in our language as the official designation of a minister of the gospel, just as the title "Hon." has come to be the official designation of a member of Congress or of the Legislature. As a matter of fact, many Congressmen and Legislators are anything else but honorable (though we would not say that all are so), but every one in addressing them prefixes the title "Hon."

Not all ministers are reverend, or to be revered, though they all ought to be. But people have come to adopt that title as their official designation.

There are a good many expressions which we use in our everyday intercourse with our fellow-men which are intended only for the sake of politeness, but which we do not mean literally. For instance, in writing to a person, we address him as "My Dear Sir." He may be a total stranger to us. We may not care the snap of our finger for him. But courtesy requires that we call him "dear." We also sign our letter, "Very truly yours," or "Your obedient servant," etc., while, if taken in the literal sense, we do not mean what we say. Or take the word "Mr." It means "My sir." In using the term, we do not perhaps intend to imply that the person belongs to us, or that we have any great regard for him. But literally that is what we say. It is just an official designation. The Frenchman says "Monsieur," and the German, "Mein Herr," all meaning about the same thing. So with the term "Madam," which means "My lady." We give these examples simply to show that there are a number of words which have come into use in common speech which are used in a perfunctory sense for the sake of politeness, but which we do not intend literally. "Rev." is one of them.

The term "Elder" is scriptural. But it is not in common use. Besides, many persons, including some Baptists, think that it was intended to be applied to deacons as well as preachers. So that it does not necessarily designate a minister. For our part, however, we very much prefer the term "Brother," which is scriptural and which means what it says.

A NEW TEMPERANCE CRUSADE.

The *Central Baptist* thinks that there is a new temperance crusade on hand. Its remarks on the subject are so pertinent that we quote them in full:

"There are coming to be new forces in the temperance question. In the memory of the oldest inhabitant moral suasion, embodied in a few temperance societies, was about all there was of temperance. A little later propagandism in favor of legal prohibition was begun, and though it succeeded in only a few States in enacting prohibitory laws, with only poor enforcement, even when adopted, there has been marked progress in liquor legislation. License fees have been raised, restrictions thrown around the business and an attempt by force either to redress the evil results or to pacify temperance sentiment. Perhaps a new arrival in our country, adding a saloon on every best corner and a city government under the control of saloon keepers, would conclude that the former condition must have been desperate if the present is an improvement. But there are favorable conditions. Moral suasion will not reclaim all the drunkards or preserve all the boys. Prohibition and restriction and high license leave a saloon in reach of every man and more of the vile stuff than he can use. The most effective temperance force of to-day comes from the business and industrial world. Time was when a man engaged in ordinary work could take a week off for his spree and then come back and begin where he left off. If he chose to make himself half drunk and go on with his work, he was at liberty to do so. All that has changed. In nearly all modern industry the working force is part of the machinery. If one man drops out, all the work stops. To be drunk is to be discharged. Even when this is not the case, most labor is classed as skilled and difficult and responsible. A resident of the country is familiar with the sight of a teamster stretched out in his wagon while his patient team goes straight ahead. But the man who runs a locomotive must not be drunk. His machine will not allow it, passengers will not allow it, the company will not allow it. In banks, in stores, in shops and factories there is left very little and very low place for the drinking man. By the rigid laws of business and industry he is ruled out. Nobody wants him. He costs too much, for he wastes too much. Possibly sobriety, when enforced in that way, is not as creditable as when it results from manly self control, but it is effective in case of many a man who is perfectly willing to have his will strengthened by fear of losing his job. And thus by still another road, society is approaching

total abstinence, and in a way, too, about which no complaint can be made. Many a man at the head of a large business is co-operating most effectively with John B. Gough and with Neal Dow, though he may profess to despise their blue ribbon badge and their Maine laws. This whole circumstance illustrates once more that the laws of health, the laws of social morality and the laws of business are in a harmonious confederacy. What is condemned by one is condemned by others. And now that commercial and industrial authorities have enacted prohibition in their realm, temperance people will take courage. In politics is now about the only place where a drunkard can get a job."

All this is certainly true, and none the less so because we have said the same things in substance a number of times. The man who drinks is not wanted anywhere. He is not wanted as a lawyer, as a doctor, as a merchant, as a clerk, as a teacher, as a preacher; in fact, there are only two places where he is wanted: in the legislature and in hell. And we believe the time is rapidly coming when he will not even be wanted in the legislature. The exigencies of business are slowly but surely driving the saloon out of existence. The American people are coming to see more and more that it is an unmitigated curse.

IS THIS TRUE?

We clip the following from the *Nashville American*:

"Inez, Ky., October 2.—Rev. Ira Estepp, who for fifteen years has been a minister in the Baptist Church in this city, has been expelled from the ministry of the church on the charge of violating the rules of the church on the question of baptism. A short time ago his daughter, Mrs. Fannie Meeks, died, and just before she expired she asked her father to baptize her. She was too ill to be immersed, as the church requires, and Mr. Estepp performed the service by pouring water on her head. For this act he was brought before the Baptist congregation in this city for trial, but each time he was vindicated. Then the church obtained a change of venue and the case was transferred to Ward's Chapel, three miles north of Inez, where Mr. Estepp was found guilty of violating the laws of the church. His license was at once revoked. Mr. Estepp will appeal to the courts for redress."

We doubt very much the truth of this story. In the first place, no Baptist would have done such a thing. In the second place, there is no such a thing as "a change of venue" in Baptist polity. In the third place, we do not find the name of Rev. Ira Estepp, or anything like it, in the *Baptist Year Book*. Can some of our Kentucky readers throw light on the situation? We should like to publish the facts in the *American*, so as to correct the false impressions made by the publication of this story.

ROUTE TO HARRIMAN.

We have been asked what is the best route from here to Harriman. There are two routes. First, by way of the N. C. & St. L. Ry. to Chattanooga and the Cincinnati Southern from Chattanooga to Harriman. The schedule on this route are as follows: Leave Nashville at 9:30 A.M., arrive at Chattanooga at 2:40 P.M.; leave Chattanooga at 4:45 P.M., arrive at Harriman at 7:35 P.M.; leave Nashville at 9:30 P.M., arrive at Chattanooga at 2:50 A.M., remain in sleeper until 5 A.M.; leave Chattanooga at 5:50 A.M., arrive at Harriman at 8:15 A.M. Or, leave Nashville at 3:30 P.M., arrive at Chattanooga at 9:30 P.M.; spend the night in Chattanooga; leave at 5:30 A.M., arrive at Harriman at 8:15 A.M.

The second route is by way of the N. C. & St. L. Ry. to Lebanon, N. & K. from Lebanon to Monterey, and Tenn. Cen. from Monterey to Harriman. The schedule is as follows: Leave Nashville at 9:30 A.M., arrive at Harriman about 5 P.M. Either of these routes is an interesting one. They will both give the same rate, one and one-third fare on the certificate plan. We suppose that some will go one way and some another.

PERSONAL AND PRACTICAL.

We sympathize with our friend, John T. Oakley upon the recent death of his mother. A man never has but one mother. We hope that the consolations of the gospel which he has so often preached to others may now come to his own heart.

Rev. Joe P. Jacobs spent several days in this city visiting friends, leaving on Monday night for St. Louis, where he and Mrs. Jacobs take charge of the Chapel Car, "Messenger of Peace." They will operate mostly in Kansas and Nebraska. We wish them much success in their labors for the Master.

We may have published better articles than the one on page 1 this week by Rev. T. W. Young, but we do not recall now just when it was. That article, though a little long, will repay a careful reading. Dr. Young is doing fine work at Ann Arbor, where he is held in high esteem. We are proud that he is a Tennessean.

The church at McKenzie, on last Sunday, unanimously elected their present pastor, Rev. S. C. Hearne, for the twelfth time for the ensuing year to serve half of his time. This is a worthy tribute to a noble man of God. The church at the same time elected Brethren D. A. Mays, C. M. Wrinkle, and E. E. Hillsman as deacons.

Louis C. Elson, in the *International Monthly* for August, says the opposition to church organs died hard in New England. The first organ put in a church in Boston was attended by as much confusion as if one should drive a two-horse wagon into a church now. As late as 1790 one member begged to be allowed the privilege of throwing the church organ into Boston Harbor, offering to give all its cost.

The Alabama Baptist gives a touching incident of a little band of Baptists at Greensboro, of that State, who were trying to build and were about to give up. They had no pastor and in a meeting were talking of disbanding, when a brother said he had a letter for the church. They thought it was a letter of help, but it was a letter from Newport, Ky., asking for help to build. Some one proposed a collection, and they took it and began rising at once and now have a nice church paid for and a parsonage with a debt of \$800 on it.

The New Salem Association, in session at Hickman last week, unanimously adopted the following resolution: "Resolved, That in the election of the next Legislature, we will support no candidate of any party who is in any way opposed to temperance legislation." If every Association would adopt a similar resolution and every Baptist would act upon it and the Methodists and Presbyterians and others would join us in that position, it would not be long before we could have anything we want in the way of temperance legislation.

Now is the time to secure subscribers to the *Baptist and Reflector*. We have been receiving a good many new subscribers recently, but we are not satisfied. We want several thousand more. Can you not send us at least one? We call upon all of our subscribers to help us, and especially do we call upon the pastors of Tennessee. Remember that as you get a subscriber, you not only help us, but you help the subscriber and help your church and help the Baptist cause in the State and the cause of Christ over the world. We will send you sample copies of the paper whenever you wish them. What say you? Shall we not have a forward movement all along the line? Let us hear from you.

THE HOME.

A RHYME ABOUT BABIES.

MRS. M. F. BUTTS.

Here and there, here and there,
Babies, babies everywhere—
Copper-colored, white and brown,
In the woods and in the town.

Far toward the Northern pole,
Little babies romp and roll—
Little baby Esquimaux,
In a world of ice and snow.

In a sunny island home,
Where the great ships go and come,
Babies frolic in the breeze,
Underneath the orange trees.

Where the starry heavens span
Waving palms of Hindostan—
In the land of gems and silk,
Babies sip the cocoa-milk;

Play with ivory rings and balls,
By the fearful mountain walls;
Ride with baby merriment
On a tall, tame elephant.

Little Chinese babies too,
Wang Che Chang and Chi Lung Loo,
Look in babyish surprise
From their narrow almond-eyes;

Learn as little babies can,
To hold their chop-sticks, wave their fan,
To eat their plate of snowy rice,
And now and then a roast of mice.

English babies sweet and fair;
Germans with soft, flaxen hair;
Dark Italians with mamma
Floating in a gondola.

Babies—diamond, pearl and opal,
From Norway down to Constantinople;
Precious jewels every one,
The dearest things beneath the sun.

But which of all that I have told
Is sweetest, dearest, just pure gold—
Made of many mingled charms?
Why, of course the baby in my arms.

COSTLY ROYAL KITCHENS.

Royal kitchens invariably are extensive. The present Czar of Russia soon after his accession spent £80,000 in remodeling and refurnishing the royal kitchens at the Winter Palace, St. Petersburg. All the cooking utensils are of solid silver, and include forty stewing pans, none of which could be purchased under as many pounds. The spice boxes are of solid gold, engraved with the royal arms, and the ranges and ovens are edged with silver. The actual cost of rebuilding the kitchen was £30,000, the purest black marble being used throughout, and the decorations were responsible for an outlay of £5,000. Among the cooking utensils should be mentioned three thousand silver spoons and a gold gridiron that belonged to the great Catherine. The chief cook draws a salary of £8,000 a year, and he has six subordinates in receipt of salaries ranging between £1,000 and £1,500, to say nothing of hundreds of supernumeraries. Altogether the Czar's

kitchen expenses amount to £120,000 per annum.

The next most costly royal kitchen belongs to the Spanish court, the cooking utensils alone having a face value of nearly £15,000. They are of a great age.

The Shah of Persia's kitchen at Teheran is, however, the most valuable kitchen in the world. Even the cooking pots are lined with gold, and the plates and dishes used at the royal table are of solid gold, incrustated with precious stones. If it were possible for the contents of the Shah's kitchen to be put up for auction, they would realize more than £1,000,000.

King Edward VII's kitchen at Windsor contains nearly £2,000 worth of copper and £7,000 worth of silver and silver-plated utensils. George II. expended £10,000 upon the fittings, which are mostly of black oak, and, apart from their historical interest, have greatly increased in value.

There are many costly kitchens in London's West End, notably that at Apsley House, over which the first Duke of Wellington is said to have expended £7,000. The copper utensils alone are valued at £1,000, while silver-plated stew pans are valued at £20 each. Spice boxes and other culinary implements account for £3,000.

Lord Shrewsbury's kitchen cost £3,000 in fittings alone, everything, even the ranges, being covered with silver plate.

Another expensive kitchen is to be found in the Earl of Derby's town house. In appearance it resembles a lavishly built dining hall, the mountings and pillars being everywhere of the finest marble, which ran up a bill of £3,500, while the copper and plate utensils could not be purchased for £2,000.—London Express.

TRAINING OF CHILDREN.

We must be very patient with the futile efforts of little children. They have everything to learn; their brains, as well as the other parts of their bodies, are developing day by day. They have no manual dexterity—all that has to be acquired—and it is our duty to direct their blundering attempts and encourage them to persevere. We cannot do this by fretful complaints when their demands upon us are inconvenient, nor by careless answers to their countless questions when our attention is occupied with other subjects. Love and patience are the mother's watchwords. She must bring both in double measure to the early education of her children. It must be borne in mind that congenial occupation furnishes them with amusement. The usual form of their demand is for something to do, not something to play with. It is this that makes it easy to educate children. They are led on, insensibly to themselves, and learn what we wish them to know without suspecting that the seeming play has an ulterior purpose. We should remember that everything must be presented to them in the concrete; first things, then words, is the rule. A

mother cannot give a more valuable gift to her child than to teach him to observe closely and accurately. When he has a new toy help him to find out its special qualities, and give him the words which express them. The woolly lamb, for instance, is white, and its fleece is soft; its eyes are pink, and its legs are four in number. Help him to compare it with some other toy of a similar kind and yet unlike, and show him the points of difference. Let him find the same qualities in other objects. By and by he will begin to examine and compare of his own accord, and the habit you are trying to cultivate will gradually be established. When we consider how imperfectly most persons use their eyes and ears, what untrustworthy witnesses they make simply because they do not fully see and hear what is going on about them, we perceive what an enormous assistance the power of accurate observation will be to a child in his future life. In most cases it is not the normal vision nor hearing that is defective, but the ability to concentrate the attention upon the subject in hand, that is lacking. If the optic nerve is paralyzed, the image may be reflected on the retina; but the impression does not reach the brain, and there is no sight. So when the eye is not trained to observe, an indefinite impression is made upon the mind; there is no clearness of outline, and when we try to recall the salient points everything is shadowy and vague. We cannot speak positively of what we do not recall distinctly. All this is obviated if from his babyhood a child is taught to see what he looks at.—Midland Methodist.

"WINTER IS ON MY HEAD, ETERNAL SPRING IN MY HEART."

The greatest French author of the century, one of the greatest minds of the world's history, Victor Hugo, near the close of his life, wrote the following beautiful thoughts:

"I feel in myself the future life. I am rising, I know, toward the sky. The sunshine is over my head. Heaven lights me with the reflections of unknown worlds. You say the soul is nothing but the result of bodily powers. Why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is on my head, and eternal spring is in my heart."

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave, I can say, like so many others, 'I have finished my day's work;' but I cannot say, 'I have finished my life.' My day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. I improve every hour because I love this world as my fatherland. My work is only a beginning. My work is hardly above its foundation. I would be glad to see it mounting and mounting forever. The thirst for the infinite proves infinity."

"Let the GOLD DUST twins do your work!"

Send for our FREE booklet, "Golden Rules for Housework."

Three times a day, 1095 times a year, the GOLD DUST

GOLD DUST will not do better, easier and cheaper than soap or any other cleanser. The dishes will shine brighter and be cleaner than soap or anything else could make them. There is no cleaning that makes them. There is no cleaning that makes them. There is no cleaning that makes them.

THE N. K. FAIRBANK COMPANY, Chicago, St. Louis, New York, Boston.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor,

804 East Second Street, Chattanooga, Tenn.,
to whom communications for this department
should be addressed—Young South
Motto: Nulla Vestigia Retrorsum.

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

MISSION TOPIC FOR OCTOBER— JAPAN, AFRICA.

Read the letter in this number from
Mrs. Maynard's native helper to join
bands or societies.

BIBLE LEARNERS.

Will you learn the whole of Ps. 43?
Then apply it to the story of Joseph
and his brethren as you study it in
the Sunday school. You will need it
for your own comfort many times.

STUDENT BAND.

We will study "Brazil" now. Do
your very best on the questions below:

1. What is the size of Brazil?
2. Mention its capital city.
3. What is its size?
4. What is raised in the State of Rio Janeiro?
5. Describe Sao Paulo?
6. Describe Bahia.
7. Who are our missionaries at Bahia?
8. Where are the Nelsons?
9. Where were the Protestants persecuted in 1900?
10. How many missionaries has the Southern Baptist Convention in Brazil?
11. How many lady missionaries?
12. How many missionaries have all Protestant denominations?
13. What is the population of Brazil?

Let me have your answers by October 30, written with ink on one side of the page only, not repeating the questions, but using the numbers. Each one must find the answers for himself or herself, and write them unassisted. Make them as brief as possible. The October Journal is the referee.
L. D. E.

YOUNG SOUTH CORRESPONDENCE.

I am charmed to tell you that our dear missionary is found. She writes us good news from Salem, Va., her own old home: "What is the matter with the mails? I received your postal to-day, and was surprised to know that you had not yet gotten a letter sent you some two weeks ago. We are both improving every day and are having some glorious meetings. I send a letter from my helper in Kokura. I knew the report from the Young South to the Tennessee W. M. U. would be all right.—Bessie Maynard."

I know you will be charmed to know of Mrs. Maynard's steady improvement. Mr. Maynard will accompany her to Chattanooga after the Convention at Harriman closes, and we are anticipating having them with great pleasure. If any other churches

in East Tennessee wish a visit from them, they must write Mr. Maynard at Salem, Va., before October 13. It will be an inspiration to any church to see them face to face, and listen to the story of their work in Japan from their own lips.

Now, I will give you Fuku Mashimo's letter in its own quaint English. It will make you smile, and I hope it will make you pray and work more earnestly for her country:
141 Koya Machi, Kokura, B. zen, June 17, 1901:

My Dear Mrs. Maynard:

I am very glad that I received your kind letter and I knew Mr. Maynard and you are not too sick in the ship. I suppose how you are happy to look your father. I want you have a nice time with your all family. It is more than a month since you left us and I suppose it seems like three or four month to you. After you left us, all Christians praying for you. Mr. and Mrs. Hambleton can speak a few Japanese words and they can read the Japanese Bible. I am trying to speak English. Now I will write you of our little works. Some new large children come to Sunday School they are Ichikawasan's Sister and Brother. Miki Sam's sister and brother, Leo, Morikawa, Aihara, Oguni, Yokota, & old childrens come too. 5th. day of May a pupils went to school for feast of Japanese Crown Prince was born, so only few large childrens did come, and 2nd. day of June was very stormy day therefore only a few large children did come. After you left us Nozaki Sam's wife was very sick while a long time. So we could not Sunday School at Nozaki Sam's house about a month we were very sorry for it but she become well by God's mercy. I am going to Moji every Wednesday. Many large girls come to Kogisho. We are having a nice meeting. Kirai Sam's wife not well, She often sick. I am teaching English class as you decided, many people often ask to enter in class. I did never excuse it, but I excuse 2 girls, they were Irie of second class and Sakurai of first class. She comes from Wakamastu. We are learned to Matt. 13, 23.

About 15 girls come to knitting class, we learned to Luke 5th. Chapter in this Class. I am going to visit on Thursday and Tuesday. I found new houses for visits and I trying to go these houses. I am very glad, because a woman came to meeting twice, I intend to lead to Jesus. Please pray for this woman daily. First Thursday of this month opened Woman's meeting in our house. I led this meeting by God's help. I want to do a good work in Kokura and when you will come back I will give you a great happy. Please you keep up good health and come back to Japan as soon as you can. We are waiting for you. Please give my love to all and especially to your father. Please excuse me many mistakes in every sentence.

With much love to you in which all joins me,

Your loving Friend,

FUKU MASHIMO.

P. S. 30th June.

I write you more a short letter. It became rain season. We could not saw the sun shine about a week. today is Sunday. (About 50 children have come to Sunday school by God's help.) The story of the picture is Jesus' Crucifixion to-day. I suppose the children have understood God's love toward sinners. I was very glad because all children's eyes gathered to the picture, we have a nice Sunday School this morning. I think you are praying for Sunday School. I will write you for Riki Sam, his baby growing very well and baby learned many kind of polite and he is skillful of a bow, we want to let you see baby's bow, we are think baby can walk to Station when you will come back to Japan. The 4 lilies in the garden have 8 flowers and the trees of Kiku did get many buds so we are suppose many beautiful flowers will bloom in next Autumn. Before week some lady come to me, her name is Sato Sam and her house is near town, she want to hear of Jesus Christ and to learn of the meeting. She came to meeting Sunday morning. Please pray for this lady. All Christians love you and praying for you. May God bless you. We are waiting for you.

With love,

MASHIMO.

Are you not glad you have helped to make this Japanese woman the sweet Christain she seems to be? Will you not "hold up her hands" another year? She and Mrs. Hambleton are our missionary's substitutes in Japan, while she works in America. Oh let us do all we can this October! Pass his sweet message from over the sea all around, and pray for the sender.

Such a tall pile of letters! More than twenty with these two already given. October does well. You will appreciate the necessity of shortening and condensing them. I am so delighted to have so many.

No. 1 is from Rich Creek:

"Please enroll Olivia Fitzgerald, Omaha, Ga., and J. H. Weatherby, Mount Calm, Texas, in the 'Babies' Branch.' They send 75 cents.

"MRS. A. J. LANE."

Many thanks! The money sent to the "Babies' Branch" must be divided equally between the Home and Foreign Boards. The certificates shall go at once.

In No. 2, from Union City, Miss Cora Sandling orders star-cards, which shall be sent at once, and she does not forget the postage. May the class be greatly blessed in using these good helps!

No. 3 comes from one of our best and truest friends, and is dated at Hopkinsville, Ky.:

"When I read the Young South page, last week, my heart was filled with joy. I felt that I must come again to your band of faithful workers. I send you \$1 for Mrs. Maynard's salary and the Orphans' Home. I am anxious to meet Tennessee's mission workers at Harriman. My health is good and I am very pleasantly situ-

ated in Bethel College, but my heart is still with our Orphans' Home in Nashville. The Young South has my earnest prayers. How glad I shall be to see the leader once more!

"MRS. EUGENIA C. SAUNDERS."

Of course you will all remember "Mamma Saunders" of the Home in years gone by. How very glad we are to know she is well and happy! We are so much obliged for the offering, and so happy to have her prayers. May we meet at Harriman!

He e's that blessed Second Church in South Chattanooga again! No. 4 brings \$1 for Japan from Class No. 11, Miss Hollie Clouse, teacher. It is the "Banner School" in Young South work. Mrs. Maynard and I are surely coming out to meet them face to face while she is in Chattanooga. The yellow and brown ribbons will be much in evidence. Many thanks for this new proof of their loving interest in our work!

No. 5 brings an order for one dozen certificates from Mrs. Jackson, who enrolls for our Baby Branch in West Nashville. She says they will have a "Baby Reception" soon, and she will enroll many new members. There's a new idea for you! Try it in your church. The cards have been sent. I feel sure Mrs. Jackson will bring a good report from them to Harriman.

Those Rankin Sunbeams come up nobly in No. 6 with \$4, half of it collected with star-cards. Isn't that grand? We are most deeply grateful. There must be fine workers there.

No. 7 comes from Arizona, and sends \$1 with good wishes and prayers. We are so much indebted, and so glad our

Continued on page twelve.

MOTHERHOOD

Is a natural instinct which shows itself in the girl as soon as she is big enough to play the mother to her doll. Unfortunately the womanly health does not always keep pace with the motherly instinct, and when



real motherhood comes it often comes to mothers who suffer intolerably during maternity and who are unable to nurse the weakling child which frets and moans in their arms.

Motherhood is prepared for and provided for by the use of Dr. Pierce's Favorite Prescription. It cures nausea, tranquilizes the nerves, gives a healthy appetite and promotes restful sleep. It makes the baby's advent practically painless, and gives the mother abundant strength to nurse her child.

Accept no substitute for "Favorite Prescription." There is nothing "just as good" for weak and sickly women.

"Two years ago I was very sick and began taking your 'Favorite Prescription,'" writes Mrs. Ed. Hackett, of Chardon, Geauga Co., Ohio. "When my baby boy came he weighed twelve pounds and a half. Have had good health ever since, until about three weeks ago, when weaning my baby, I contracted a heavy cold. Am taking your 'Golden Medical Discovery.' I am thankful that poor sufferers have such a grand chance to regain their health by using Dr. Pierce's medicines. It would take pages to tell the good it has done in our family, and in a great many more families under my observation."

"I thank you for your kind medical advice." Dr. Pierce's Medical Adviser in paper covers is sent free on receipt of 21 cents in one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

RECENT EVENTS.

Dr. C. W. Gray, for thirty years editor of the Chicago Interior, died last week.

Rev. U. S. Thomas has closed a meeting at Simpsonville, Ky., with twenty-four additions.

Rev. Addison Parkes accepts the call to Richmond, Ind., one of the best churches in the State.

The Baptist Congress Meeting for November 12-14, is now surely settled to meet in New York City.

The Baptist Theological Seminary at Louisville, Kentucky, opened last week with 150 students, against 136 last year.

Kentucky Baptists have already paid into the Foreign Mission Treasury \$8,000.83 since the Convention in May.

The medical missionary is a strong factor in missions, as is seen from the fact that there are now seven hundred at work.

Prof. J. R. Sampey has just closed a meeting with his church with thirty-one additions. Rev. W. W. Hamilton assisted.

Rev. C. W. Daniels of Pine Bluff, Ark., has been called to the Third Avenue Church, of Louisville, Ky., to follow D. J. Boyett.

Rev. B. A. Copass of Kentucky, began his pastorate at Waxahachie, Texas, last Sunday, succeeding the beloved Robt. N. Barrett.

The three splendid bequests of \$5,000 each by Mrs. J. Lawrence Smith, to Foreign, Home and Kentucky State Missions have been paid.



CHURCH BELLS
Chimes and Pells,
Best Superior Copper and Tin. Get our price.
McSHANE BELL FOUNDRY
Baltimore, Md.

The next meeting of the Clinton Association will be held with the Clinton Baptist Church, when the fiftieth anniversary of the Association will be celebrated.

SEMINARY NOTES.

There were one hundred and fifty students present at the opening. Others have come in since. There are about fifty from Tennessee.

The opening address Tuesday night, October 1, was by Dr. Mullins on the subject: "The Task of the Theologian of To-day." A large audience was present.

Several receptions have been given by Mr. Hamilton, pastor of McFerrin Memorial; one Tuesday night by Broadway Church, and one Wednesday night by McFerrin Memorial.

The old Tennessee students who did not return are much missed.

W. W. Horner has charge of the bookstore this year.

U. S. Thomas spoke at a Sunday-school gathering last Sunday.

There were only four present at the Tennessee prayer meeting last Sunday, all of most of the rest being off preaching. H. B. FOLK.

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists and Page & Sims, Nashville, Tenn.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo.: Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney trouble. Yours truly, W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

Continued from page 11.

"Arizona Friend" will "come again." Erin sends No. 8 with \$1.50 from Miss Mary Sundry. We are most grateful.

In No. 9, from Dodoburgh, Mrs. R. A. Martin comes to our aid again with \$2. Many thanks!

No. 10 brings a request for a "Thanksgiving program" from Mrs. E. G. Gowen, Harrison Station, Miss. Will some one send it? The editor has nothing of the kind on hand, to her regret.

In No. 11, Miss Brown, of the "Little Givers," asks for more star-cards, and says it is possible that she may be at Harriman. They are sent, and the editor hopes she may tell of their successful use at the "Band Conference."

The ever-faithful Juniors of Harriman make out the dozen, and sent their usual \$2.00. The editor hopes to take them every one by the hand on the 15th of October. Mrs. Sublette will write to Mrs. Maynard at Salem, Va., I am sure everything can be arranged. Such systematic, prompt workers as these will revolutionize the church of the future. The Young South is proud of their Harriman band.

Miss M. A. Welch, of Whitesburg, calls attention to the fact that the Band there was organized in 1900, not in 1901.

Clinton sends No. 14 with \$1.52 for Japan by Miss Rossie Hollingsworth, long one of the Young South's best friends. Thanks!

Hartsville is back in No. 15, with \$1.00 from four little girls. Thank you very much, Mrs. Oglesby!

In No. 16, Albert Parnell, McKenzie, sends a star dollar. A glance at our receipts will show you how Japan stands. Many thanks!

In No. 17, Deanburg sends 50 cents for Powel Jordan. We are most grateful.

These are all very well. Just read No. 18 though, from a Tennessee boy in Texas: "Enclosed find five dollars for Japan. R. B. KILPATRICK, M. D."

This "one of the K's," of Memphis, has wandered far. The Young South is so pleased to be remembered so kindly, and wishes him great and abiding success. The editor remembers well meeting him when the B. Y. P. U. met in Chattanooga.

And there is no dealing with those little Parisian Sunbeams without capitals. Read No. 19: "The Sunbeams greet you with eight dollars and one cent. Give \$7.76 to Japan. William Lasater sends his 25 cents to the Babies' Branch. How we would all enjoy that Band meeting in Harriman! Nothing could give us greater pleasure, but we will be busy in school, and will remember the gathering of cheerful workers for the Master, and pray that God's blessings may be with each one, and great plans perfected for reaching the young people of our beloved State. We hope the contents of our mission boxes will cheer the heart of our missionary. MRS. BALL, Leader."

How splendidly that ends our week! God bless each little giver and give the leader grace and wisdom to guide them to even greater things this year. We are so delighted that we can hope to hear from Mrs. Ball in our "Band Workers' Conference." She is certainly one of the most successful leaders in Tennessee, and the Young South is proud of her Band, and most grateful to each one who has assisted her in gathering so many generous offerings. So you see that October progresses finely. Keep it up!

Most gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

ANNUAL REPORT OF YOUNG SOUTH.

The following were the receipts from October 1, 1900, to October 1, 1901:

For foreign missions.....	\$689 98
For home missions.....	56 21
For State missions.....	28 24
For Orphans' Home.....	134 34
Expense fund.....	5 05

Total

\$913 82

L. D. EAKIN,

Treasurer.

Received since April 1, 1901.

For Japan	\$341 17
For Orphans' Home.....	46 00
For Babies' Branch.....	21 43
For State Board.....	9 34
For Home Board.....	31 13
For Foreign Board.....	19 63
For Foreign Journal.....	2 00
For sundries	4 52
For postage	2 30

Total

\$477 52

RECEIPTS.

First half year.....	\$427 16
First week in October, 1901....	19 96
Second week in October.....	

FOR JAPAN.

Mrs. M. E. Saunders, Kentucky Class No. 11, Second Church Sunday school, South Chattanooga, by Mollie Clouse....	1 00
Rankin Sunbeams, (\$2 star)...	4 00
Arizona friend	1 00
Mary Lundy, Erin (\$1 star)....	1 50
Mrs. R. A. Martin, Dodoburgh. Trenton Street Juniors, Harriman, by Mrs. M. Sublette....	2 00
B. Love, M. and W. Johnson and L. Oglesby, by Mrs. O., Hartsville	1 00
Albert Powell, McKenzie (star)	1 00
Dr. R. B. Kilpatrick, Texas....	5 00
Paris Sunbeams, by Mrs. Ball..	7 76
Clinton Sunbeams, by R. Hollingsworth	1 52

FOR ORPHANS' HOME.

Mrs. E. C. Saunders, Kentucky.	50
Mrs. R. A. Martin, Dodoburgh..	50
Powell Jordan, Deanburg.....	25

FOR BABIES' BRANCH.

Mr. Lasater, Paris, by Mrs. Ball	25
Olivia Fitzgerald, by Mrs. Lane	50
J. H. Weatherby, Texas, by Mrs. Lane	25
Mrs. R. A. Martin, Dodoburgh..	50

FOR CHINA.

Mrs. R. A. Martin, Dodoburgh...	50
For postage.....	12

Total

\$477 52

Symptoms of Catarrh.

A Cold in the Head, a Dull Headache and a Discharge from the Nose and Throat.

The general symptoms of catarrh are: A discharge of white, yellowish, or dark secretion, which is either blown from the nose or drops back into the throat; a dull headache, a stopped-up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma, and consumption.

Dr. Blosser's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis, and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only \$1 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blosser & Son, 68 Broad street, Atlanta, Ga. A trial sample will be mailed upon request.

Danger In Soda.

Serious Results Sometimes Follow Its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large, 20-grain lozenges very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co., of Marshall, Mich.

ONE MONTH'S WORK.

I began a meeting at Hurricane Grove the first Sunday in September. We had a glorious meeting; church very much revived; twelve conversions and eight additions. From here I went to North Fork, my home church, where we had a good old-time meeting; sinners convicted, souls converted, and we all rejoiced together. Then to New Bethel, where I preached ten days and nights. The results were wonderful; Christians very much revived; thirty-two professed faith in Christ; eight additions to the church, and others will join soon.

Back to Hurricane Grove, where I had the happy privilege of uniting in matrimony Miss Hattie Belle Parker and Mr. Travis Hazlett. Miss Hattie is a daughter of Brother Columbus Parker, a deacon of Hurricane Grove church, and Brother Hazlett is a good Baptist, of Richmond, Tenn. We predict for them a happy life.

The writer did all the preaching in the meetings, except at North Fork, where Brother Kimbrough preached two strong sermons. I will preach at Hurricane Grove next Sunday. On Sunday night I will go to Bellbuckle, where I will hold a meeting for a week or ten days. Brethren, pray for us, that the Lord's cause may be strengthened at Bellbuckle.

G. P. WILLIAMS.

Nance, Tenn.

AMONG THE BRETHREN.

Dr. J. W. Lipsey, of Trinity Church, Memphis, Tenn., has been holding a great meeting at Clarendon, Ark. Much good was done.

The doctrinal and practical columns of the Arkansas Baptist are exceedingly spicy. Good things appear in them each week.

Rev. Ben. Cox, of the First Church, Little Rock, Ark., who was born and reared at Lonoke, Ark., recently returned to that town and held a fifteen-days' meeting of great power.

Dr. M. L. Thomas has so far recovered from his recent indisposition as to be able to fill his pulpit at the Second Church, Little Rock, Ark. He has been absent from his pulpit two months.



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CHICAGO

Rev. W. W. Horner, of Louisville, Ky., formerly of Milan, Tenn., has been called to the care of the church at Monticello, Ark., to succeed Rev. E. C. Faulkner. We presume Brother Horner will accept.

Rev. J. S. Rogers, of Gainesville, Ark., gives up his missionary work in that section to attend the Seminary at Louisville this year. During the summer there have been one hundred and twenty additions to his churches.

Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

MINISTERIAL RELIEF FUND.

The providing of an adequate competency to support in comfort ministers who, by age or physical or mental incapacity, are unable to secure a support in ministerial work or in similar pursuits, is a duty laid on the churches so obvious that it needs not to be explained. It is not only a duty, but it should be the first claim paid by the churches taking priority over all other causes supported by them. The warrant for this is found in 1 Tim. 5: 8: "If any provide not for his own and especially for his own house, he hath denied the faith and is worse than an infidel."

This neglect appears all the more culpable when considered in contrast with the conduct of those not religious who nevertheless recognize such claims and provide liberally for them. Nearly every civilized nation pensions its soldiers, its diplomats, and its civil officers; many of our great railroad and industrial corporations, which are popularly represented as being soulless, provide pensions for employees who have long been in their service and have become incapacitated by disease or old age.

Nearly all the church organizations have such a fund out of which this

great need is supplied. With such examples before us then, is it possible that we Baptist churches of Tennessee will be indifferent to this most noble work? Shall they let the reproach remain on them by failing to provide for those of their own house? The blessings attending the proper provision for this need are obvious.

First, it will remove the anxiety for the future that hangs over so many ministers, like the sword of Damocles. Ministers do not know when a breakdown may come that will plunge them into helpless poverty and dependence, against which they have been able to make no provision. This anxiety prevents a pastor from doing his best work. He has to be so careful of himself, lest a breakdown of health occur, that he does not undertake even what he is able to accomplish. Remove the cause of that anxiety and I am persuaded that we will see better work done by the ministry than at present.

A second advantage that will accrue is that it will tend to make pastors remain in fields where they can secure a bare support. Many a pastor would be perfectly willing to remain in his present charge where he is doing a good work, if assured that when unable to work, he would have a modest competence on which to retire.

Another advantage will be the getting of better men in the university. A life of limited means and old age of pauperism is now what the university offers to him who gives himself away to the work. Is it any wonder then that many who feel impressed to enter the work choose other callings? If the old age of pauperism was removed many who turn aside would face the life of limited means for the joy of the work.

Would it not be well now that all other causes have had their turn, to let this cause have the right of way until the meeting of the Convention next month. Suppose we observe some Sunday in October as a day for collections for Ministerial Relief, and send the collections to the Convention. There need be no fear that the administration of this fund by the Board appointed for that purpose will not be properly safe-guarded, so that none save the worthy shall enjoy it. Every cent given for this purpose will be wisely and economically administered.

J. M. PHILLIPS.

MORE GOOD NEWS.

The Lord gave us a gracious meeting at Hickory Valley. It continued a week and was full of good results. Brother Moore preached the gospel with great power and with good effect. There were about twenty professions of faith and sixteen additions to the church. The entire membership of the church, and the Christian people throughout the community were much revived, and now we are ready for work.

The Baptists of Hickory Valley have never had a house of worship of their own, but they, with the Methodists, Old School and Cumberland Presbyterians have worshiped in the same house. We now intend to build us a new church house. At a meeting of the church members Monday night, September 23, after an able sermon by Brother Moore, from Psalms 87: 2, five hundred and forty dollars were subscribed for this purpose, and the subscriptions now amount to about seven hundred dollars. And now, while we praise the Lord for so richly blessing us, we gladly offer ourselves—mind, muscle, and means—to Him for service, and, by His grace and help, we expect to build this house, pay for it, and dedicate it, before January 1, 1902.

Reader, we would appreciate some assistance from you in this good work. You can help us in two ways—by praying and paying. Send the former to our Father in heaven, and the latter to Mrs. Mary R. Prewitt, Hickory Valley; or to me at Adams' Hall, Jackson, Tenn. Please remember to pray, and be sure to pay, and may the Lord richly bless you as you thus lend aid to His cause; and may we all love and serve Him, and live wholly for Him. With gratitude, confidence and hope, I am

Yours fraternally,

J. W. DICKENS.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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COLORADO MATTER.

Any man that is opposed to a Christian education is a nuisance to society. Men without Christian culture, in their primitive condition, are but little better than beasts. I was convinced of this fact last year when I was in Africa. Every impulse given to humanity came through Christianity, and but for it the most enlightened communities in the world would be cesspools of vice: breeding sin, ignorance, and crime. This world was wonderfully in the dark when Jesus came to save it. Let us give him credit for every ray of light, every item of intelligence, every good impulse, we possess. Let us praise God for them, and rejoice in the fact that we have been so well favored of the Father of Lights. They have all come from Him, through Christ to us. When light is so free, and in the reach of us all, it is actually sinful to remain ignorant. I would to God that every parent could see that ignorance is a sin, and that to rear children without an education is a crime. Money invested in a Christian education pays a better per cent. on the investment

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy, and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, and stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of soothing oils. Send for a book mailed free, giving particulars and price of oils. Address Dr. W. O. Bye, Kansas City, Mo. (Cut this out and send to some suffering one.)

than any bank stock or railroad bond. Twenty years ago I scarcely knew one part of speech from another. God saved my soul from hell, and my faculties from ignorance. Light and truth from God have been gradually coming into my mind and heart ever since, and last night three hundred people came and paid twenty-five cents each to hear me talk one hour about "Jerusalem Under the Turks." All I have I owe to Jesus and to Christian education.

I began school at our university at Jackson, Tenn., in September, 1883, and I now bless God every day for Christian institutions and Christians teachers. We ought and must give our institutions our heartiest support, and lend a helping hand to the teachers in every way we can. May I urge every father in the State to send his boy to the university. Brother, your boy is any account at all, send him to the university; you could not better use your money. I have found the investment to be a good one, and felt like offering this testimony in favor of Christian education.

FRANK M. WELLS.

La Veta, Colorado.

P. S.—I am in cool Colorado holding revivals and lecturing, and God is giving me more work than I can do.

F. M. W.

The First Baptist Church of Memphis invites the State Convention for 1902. The Convention has never been held in this city. All of the churches, with their pastors, most cordially join us in the invitation. Yours truly,
A. M. BOONE.

Arrangements have been perfected by the Central Railroad by which delegates going to Harriman will get dinner at Cookeville for 25 cents, and returning, will get dinner at Monterey at the same price. Time will be given to visit the Natural Park at Monterey.

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Lv. Louisville....."	1.00 am	3.15 am
Lv. Cincinnati.....Penn.	4.30 pm	8.30 am
Lv. Loveland....."	5.16 pm	9.08 am
Lv. Morrow....."	5.38 pm	9.30 am
Lv. Xenia....."	6.30 pm	10.17 am
Lv. London....."	7.20 pm	11.00 am
Lv. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C.A. & C.	8.30 pm	12.05 n'n
Lv. Akron....."	1.08 am	4.30 pm
Ar. Lakewood (Chautauq.)	5.45 am	10.18 pm
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Ar. Buffalo.....Erie	8.15 am	12.50 n'n

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Tennessee Associations, 1901.

Nashville—Mill Creek Church, Davidson County, Thursday, October 10.

Sevier—Bethel Church, Eldee, Sevier County, Thursday, October 10.

Harmony—Harmony Church, Friday, October 11.

Southwestern—Chalk Hill Church, Benton County, 3 miles east of Camden, Friday, October 11.

West Union—Paint Rock Church, near Almy, Scott County, Friday, October 11.

Midland—Mount Harmony Church, Knox County, Wednesday, October 16.

New River—Macedonia Church, Scott County, Thursday, October 17.

Dover Furnace—New Association will be organized at Model, Stewart County, Wednesday, October 30.

Baptist State Convention—Harri-man, Wednesday, October, 16.

The above list is made out from the minutes of the various Associations. Read it over and if there are any mistakes in it we shall be glad to correct them. If any Associations are omitted let us know.

New System of Bee-Keeping!
Honey Bees can be kept on any farm or garden. Women can keep them as well as men. One hundred dollars profit from one Controllable Hive of bees in one year. Feeding is the key to success. Twenty hives of bees, or more, can be cared for by one person. If one does not wish to keep a large number, keep one or two hives to furnish honey for the family. For further information of *The New System of Bee-Keeping*, write C. B. COTTON, West Gorham, Me.

OBITUARY.

Whereas, The angel of death has again visited us and taken from the home of our brother, W. D. Smith, his beloved wife and borne her to her home above; be it

Resolved, That we mingle our tears of grief and sorrow with those of her loved ones, but we do not grieve as those that have no hope, for Sister Smith was a devoted Christian; afflicted for many years, she was not able to attend services at the church. Although absent in the body, we feel that her heart was ever with us. She was a good wife, a kind worker, and an example of patience, love, and Christian fortitude.

Resolved, That we extend our sincerest sympathy to the husband and children. May they feel that God our Father doeth what is best, and when their life work is done, may each one of them be prepared to meet her beyond the skies.

Resolved, That a copy of these resolutions be sent to the American Baptist Flag and the Baptist and Reflector for publication.

MRS. R. M. HARRIS,

MRS. L. C. ARNOLD,

MRS. A. J. ARGO,

Committee.

Done by order of Trezevant Baptist Church in conference, first Sunday in September, 1901.

J. R. HILLSMAN, Moderator.

C. J. WINGO, Church Clerk.



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Rev. T. E. Pinegar of River Hill, Tenn., says: "I would not be without a copy for 25 times its cost."

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

Dr. G. A. Lofton, pastor Central Baptist Church, Nashville, Tenn., says: "Undoubtedly it is the most needed and timely work of the kind which has appeared in later times."

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W. G. ADAMS, T. P. A., Nashville, Tenn.
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OBITUARY.

CHICK.—The death angel came to the home of Mr. and Mrs. W. D. Chick on August 29, 1901, and bore away their youngest daughter, Katye Emes aged twenty-six years, two months, and eight days. Her health began to fail about four years ago. During the past year she has been a great sufferer. She was confined to her bed a month before she died. All during her illness she never murmured nor complained, but bore her suffering with great fortitude. All that medical skill, added to loving and tender nursing, could do was done for her, but in vain. She leaves a father, mother, a brother, and two sisters to mourn her loss. The funeral services were conducted at her home, by Rev. T. L. Boler, and Rev. B. McNatt. Her remains were interred at Tullahoma, Tenn. How hard to realize! While our hearts seem broken and home—O, so sad and lonely!—we hope she rests above with angels, where sorrow and separation are unknown and that this sad dispensation of Providence may draw all her loved ones to life eternal.

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Rev. E. E. Smith has moved from Arkadelphia, Ark., to Anguilla, Miss. His return to Mississippi greatly rejoices the Mississippians.

Dr. Z. T. Cody, of the First Church, Georgetown, Ky., has been called to succeed Dr. Charles S. Gardner as pastor of the First Church, Greenville, S. C.

Rev. W. S. Roney, the dauntless pastor at Hickman, Ky., reports the new house of worship about completed, and says it will be dedicated in about six weeks.

Rev. A. M. Bennett has closed a meeting at Moultrie, Ga., in which he was assisted by Mr. H. A. Wolfsohn. There were forty accessions, twenty-five by baptism.

Rev. Joe L. Hart, who is now in the Seminary at Louisville, Ky., lately held a meeting at Waverly, Va., which resulted in twenty-five professions and eight accessions.

Dr. A. P. Montague, President of Furman University, Greenville, S. C., has been compelled to go to Atlanta, Ga., to have his eyes treated. We hope he will speedily recover.

Dr. Charles S. Gardner has been duly and enthusiastically installed into the pastorate of Grace Street Church, Richmond, Va., and preached his first sermon from 1 Cor. 2: 1, 2.

Evangelist L. D. Lamkin has just closed a great meeting with Rev. T. C. Mahan and his people at Black Rock, Ark., with sixty-seven professions and forty-two additions, during the eleven days.

Rev. C. G. Jones, of Covington, Ky., will hold a meeting at College Hill Church, Lynchburg, Va., beginning the second Sunday in October. Brother Jones was formerly pastor of this church.

The revival at DeWitt, Ark., in which Rev. I. Z. Kimbrough was assisted by Rev. Fleetwood Ball, of Paris, Tenn., resulted in seventy conversions and forty-nine accessions, forty-seven by baptism.

We have just closed our annual effort at Bradley's Creek, with nine conversions and nine additions, two by letter and seven approved for baptism. On account of continued rain at the hour of baptism, it was deferred till next meeting. Bro. Wilks did the preaching, and greatly won the love and esteem of my people. The church was greatly revived, backsliders reclaimed and a great outpouring of the Holy Spirit experienced. I go this week to Whitsitt's Chapel, next week to Rover; and the next, to Eagleville; and then to the Convention. God is greatly blessing us in our country work. The old-time plan of conducting revivals has come into notice again. The school houses are being used, in which to hold meetings. Brethren Oakley and Raikes have held a great meeting at Cottage Home school house, and are now in another at Round Top. They are powers in school house meetings. The old-time religion is the best.

Milton, Tenn.

G. A. OGLE.

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The great proportion of women who suffer never make a serious effort to benefit themselves. The most of them go on paying no attention to their little menstrual disorders, believing they will eventually wear off. They grow worse and worse every day. At the period of menstruation a woman is peculiarly susceptible to cold and other external influences and it is also the most favorable time for the development of hidden disease germs which may be lurking in the system. Any physician knows that disordered menstruation, falling of the womb and leucorrhoea are blighting lives in almost every home. No woman should neglect herself a moment after she sees indications of female diseases. Almost instant relief can be secured by the use of

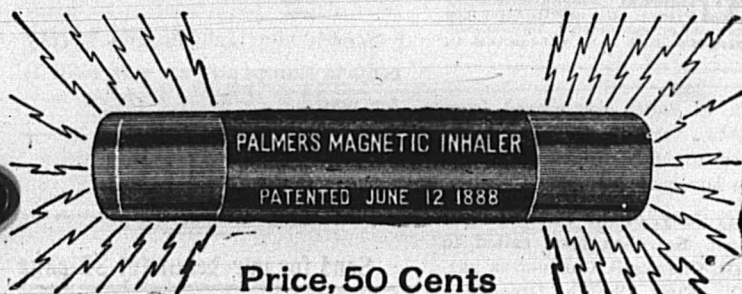
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Your Wine of Cardui has done a world of good for me. I have used five bottles of the Wine and one package of Theodor's Black-Draught. And since I have started to use it I will not be without it in the house. It helped my sister in Toledo, who did not menstruate as she ought. She was sixteen years of age and nothing else helped her. I was in a very bad state myself before I used your medicines, but I found relief in three days. And now I feel like a new woman and do all my housework and washing, which I could not do before I took Wine of Cardui. I would be very glad to write any poor woman and tell her how I suffered before I used Wine of Cardui.

Mrs. C. P. BIEGLER
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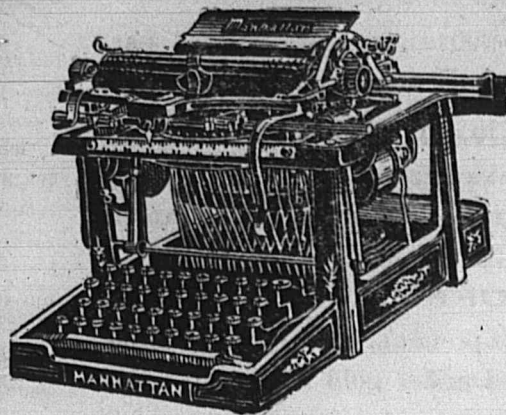
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