

# Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

NASHVILLE, TENN., OCTOBER 17, 1901.

New Series, Vol. XIV., No. 10.

## CURRENT TOPICS.

It is claimed that Prof. S. P. Langley, Secretary of the Smithsonian Institute at Washington, has invented a flying machine that flies. He has been working at the matter for several years. We await developments.

The American Yacht Columbia defeated the British Yacht Shamrock II, in three successive races recently, each of them very close, thus deciding the contest for the present year and leaving the cup on this side of the water, at least for a year longer.

It is said that Admiral Sampson refused to have anything more to do with Maclay's History of the Navy when he came to the criticism of Admiral Schley. This was out of the usual order, for human nature is glad to find the world saying something about an enemy.

It is stated upon reliable authority that the three men who murdered each of the three presidents of these United States were Roman Catholics. If this be true, it is really a most significant fact. We would not imply, nor do we believe our exchange meant to imply, that this had anything to do with the murder; but it is a strange coincident.

Lorenzo Snow, the fifth President of the Mormon hierarchy, called by them the Church of Jesus Christ of the Latter Day Saints, died last week. His funeral was largely attended. He was a kindly old gentleman, about eighty-seven years of age, and personally was liked by every one. But as head of the Mormon system he was necessarily more or less of a tyrant. Just who will succeed him we are not sure. It has been the custom for the head of the quorum of twelve apostles to succeed to the Presidency. We suppose this will be the case.

Judge Floyd Estill recently sentenced to jail, for a period of from thirty to sixty days, several saloon-keepers in Chattanooga who had been keeping their saloons open on Sunday. Good for Judge Estill. Every law-abiding citizen in the State will applaud him for this action. If only we had judges like him in other cities of the State, it would soon break up this Sunday opening business. We want to make the point, however, that if it is wrong to keep saloons open on Sunday, it is wrong to keep them open any other day in the week. We speak, of course, not in a legal but a moral sense. We believe that the people of this State are fast coming to the same conclusion.

It is announced that the abductors of Miss Ellen L. Stone, the missionary who was recently kidnapped by Bulgarian soldiers on the border of Turkey, have been located on the summit of a mountain at Gultepe, on the Turko-Bulgarian frontier, near Dubnitza. It is said that the kidnaping band numbers eighteen. Arrangements have been made to surround the mountain with Turkish and Bulgarian troops. The State Department of our government is doing everything in its power to rescue her. About \$60,000 of the \$100,000 demanded for her ransom has been contributed. It would be a very dangerous precedent, however, to pay the ransom for her recovery, as it would endanger the safety of every missionary.

## Let Us Pray.

BY REV. GILBERT DOBBS.

Let us pray,

As Moses prayed upon the Mount of Laws,  
With breaking heart, and plead the people's cause;  
As Jacob prayed that night by Jabbok ford,  
And wrestled with the angel of the Lord  
Till break of day.

As David prayed, guilt-stricken, in his psalm,  
Till heaven heard with grace and healing balm;  
As Daniel prayed thrice daily to his God,  
And then, prayer-kept, amongst the lions stood.

Ah! let us pray,

As Jesus prayed in deep Gethsemane—  
His brow bedewed with blood for you and me:  
"O Father, let this bitter cup be gone;  
Nevertheless thy will, not mine, be done."

For 'tis God's way

To hear us for the best; to crown our years  
With love, give golden gifts for tinsel prayers;

The Spirit's ray

To light our path through perils or through pain;  
To make our greatest losses dearest gain—

So let us pray.

New Orleans, Oct. 1901.

## Personal Experience Papers. — Acquaintance With the Bible.

BY REV. EDWARD JUDSON, D.D.

The great French satirist, Moliere, describes a wealthy tradesman who aspired to be a gentleman. He took lessons in dancing, fencing, music, and rhetoric—in fine, all the accomplishments that went to make up the culture of his time. "What is poetry?" he asked his master in rhetoric one day, and being told, he proceeded to inquire what was meant by prose. "Why," answered the professor, "prose is everything that is not poetry." "To think," replied the apt pupil, "that I should have been speaking prose all my life without knowing it!"

It is so with my study of the Bible. I have had no conscious method. From childhood I have read it daily. Besides this, we had family prayers. The Bible was read in course. And at church I listened to the scriptures. The Sunday school, too, did its share.

Adopted in childhood by a theological professor, graduated from a Christian college, trained in a divinity school where the Bible was the chief classic, I finally became a minister, and found that my work consisted mainly in teaching scriptures; and in my ministry of twenty-six years I have yearly read the Bible through once, and during the most of that time the New Testament through twice. So my own acquaintance with the Bible has been gained, not by any orderly process that can be analyzed and described; but through a kind of unconscious saturation.

My people have never had a definite system of Bible study. They come to church. My sermons are usually serial. I like to keep at least one series going all the time. With the text I usually take up a generous sod of context. I find that such lines of consecutive study tend to converge and touch each

other, as excavations, steadily pushed from opposite directions, meet in the heart of some extensive mine. The people also have the Sunday school, where they are supposed to go through the whole Bible in seven years. We have besides, a Bible class for men, in which the life of Christ is studied inductively. The prayer meetings, too, afford lessons in scriptures which are often arranged serially. Then we have one daily service at which, every day, Saturday included, summer and winter, we read three brief passages—an Old Testament lesson, a New Testament lesson, and a devotional portion. On this plan we traverse the whole Bible in three years, the New Testament twice, and the Gospels and Psalms three times. A schedule is printed monthly so that the passages may be read at home.

All these methods have limitations. To every wave its undertow. The church is far behind the school in its educational equipment and method. One would make little headway in any language or science if exposed to the educational system prevalent in church and Sunday school. The people often become tired and unresponsive. They attend the services irregularly—just when they feel like it. They do not study their lessons beforehand. They have no review or back-review. They neither recite nor are examined. The Bible being necessarily excluded from the public school, what a meagre opportunity American children have of knowing their sacred books! No wonder that a professor in Williams College who subjected the entering class to an examination which tested their knowledge of scriptural allusions gathered at haphazard from literature, made the painful discovery that young men coming from Christian families to a Christian college were wholly unfamiliar with their English Bible.

Acquaintance with the Bible is essential to liberal culture. Our best literature abounds in scriptural allusions, as when Tennyson speaks of "Joshua's moon in Ajalon." And the best way to know the Bible is to read it, as you would Shakespeare or Browning. Read the Book itself, not merely books about the Book. Read a portion every day. Let the passage be brief. Do not aspire to read many chapters. One can finish the Bible in three years by reading it a few minutes every day. Let the daily reading embrace a lesson from the Old Testament, a lesson from the New, and a devotional passage, as, for instance, the first thirteen verses of Genesis, the first sixteen verses of Matthew, and the first Psalm. Use commentaries, but sparingly. Scripture is luminous in itself. An ignorant man who had been presented with a copy of Shakespeare, with explanatory notes, afterwards remarked that he had no trouble in understanding the Shakespeare, and hoped that by hard study he would be able to master the explanatory notes. "St. Paul was already difficult," said a Frenchman to a learned commentator, "and you have come after." Commentaries, however, have their uses. In reading the Bible, before beginning a book purchase a commentary on that particular book, say, the Cambridge Bible for Schools and Colleges, or the Expositor's Bible. Read the few pages of introductory notes that relate to the book as a whole. Then use the commentary only as you light upon passages that are unintelligible. And if you thus buy a commentary with each book of the Bible you will gradually build up a little library of commentaries covering the whole of the Scriptures. A few books in addition, like Moulton's Modern Bible Reader, Kent's History of the Jewish People, and Messages of the Bible, by Kent and Sanders, may prove useful.

But the Christian does not read the Bible merely for literary purposes. To him it is a devotional book. He descends mirrored in its limpid depths the very image of God. He listens to its words as to the voice

of the Heavenly Father. It is like a letter from home to a child away at school. In this world we are exiles. Beyond, we shall be at home with the Lord. The Bible is God's message to us in the land of our exile. We go to the Bible to find our Father.

The Old Testament yields us a pure and exalted conception of God. Just as in our individual lives things keep happening to us all the time, day after day, and through processes of reflection upon these happenings, we form little by little, a clearer conception of the God back of them, thinking of him either as a being vast and cruel or else infinitely tender and loving. Like a mother bending over the child who is uneasy and in pain—so the Hebrew race, in its upward struggle, kept all the time, as I believe, under the brooding influence of the Holy Spirit, drawing inferences from the things that happened to them—a defeat here, a victory there—and thus gradually came into the full consciousness of Jehovah, a being of blended majesty and pity, infinitely transcending any thought of God held by contemporaneous races. This idea first took shape in the minds of sages, saints, and prophets, in whose writings glimmer this image of the Eternal; as in the nineteenth Psalm and in the fortieth chapter of Isaiah.

It seems, then, that this august reflection of God that glimmers here and there on the broken surface of Old Testament history and literature is, after all, only dim and shadowy, partial and progressive. Only in the Christ of the New Testament does it finally achieve its full-orbed splendor. The twilight of Old Testament conjecture brightens into the dawn of the New Testament revelation. Here we find the divine personality of Jesus portrayed in exquisite outlines, and in him we have the Heavenly Father unveiled. Christ not only teaches us to pray, "Our Father which art in Heaven," but also says: "He that hath seen me hath seen the Father." He is the express image of the divine person. The infinite contracts itself so as to come within the embrace of man's thought and affection. The divine, in simple and pathetic guise, reveals itself as a human life.

So, the All-Great were the All-Loving too—  
So, through the thunder comes a human voice  
Saying, On heart I made, a heart beats here!  
Face, my hands fashioned, see it in myself!

In reading the Bible, then, we come face to face with God. We are not guilty of bibliolatry. We worship not the Book, but the Being. When we read the Bible it is as if God spoke to us. This is why we call it his Word. In prayer we speak to him. Worship is thus a sort of august dialogue between the soul and God. Bible reading is even a purer and more sacred part of worship than prayer itself. In the former God speaks; in the latter man answers. He should not monopolize the conversation, or listen with a far-away look in his eyes, as if only waiting to put in his word.

Religion consists more in receiving than in doing. The divinest of arts is to sit at Jesus' feet and hear his Word.

Borough of Manhattan, New York.

### The Christian Manliness of Roosevelt.

The Sunday School Times prints the following copyrighted article on [or incidents of] Theodore Roosevelt, by Jacob A. Riis.

Five days since a straggling canoeist brought word from the settlements of the dreadful trouble in Buffalo, that stirred bitter, vengeful feelings in our hearts against those enemies of mankind whose madness is ever murder and more murder. Just now the mail brought me a belated letter from Theodore Roosevelt, written at Buffalo, that ends with the hopeful words: "I now believe that the President will surely recover," and the news of how grievously that hope was disappointed. Theodore Roosevelt is to-day the President of the United States. Alas for our human hopes! If it was his honorable ambition to so serve his day and his country as to earn its highest trust, I know that there is no sadder heart to-day in all our land than his; for above all the traits that endear Theodore Roosevelt to his friends is that of loyalty—loyalty to chief and to friend. President McKinley was both.

In the newspapers that told of the President's death, I caught among the messages of faith and confidence in the new executive, once or twice, a note of timid inquiry, an echo, as it seemed, of the old days in Mulberry street: "Yes, we know he is courageous and

strong; we know his high ideals, his fearless purpose, his spotless honor—we know it all, and we are proud of it; but is he—quite—safe?" The answer was there in the new President's public declaration that he would make no change, that things should remain as if the old chief had not died. There was no occasion for the inquiry. In fact, there never had been. The bitterest critics of his administration of the police in New York know now, if they were capable of learning, that his practical wisdom in dealing with that task was as great as his unhesitating courage. That task was to rescue the police from its partnership with corruption, and with unerring instinct he struck at the slough in which the corruption grew—the saloon. In no man's hands that lives and owns American citizenship to-day are the country's honor and welfare safer than in Theodore Roosevelt's. And the country knows it well.

Men who called him hasty in the old days have lived to heartily wish that they had spent their energies pushing on the load he dragged almost alone, instead of trying to persuade him from doing his duty in the interest of expediency, or denouncing him for not heeding them. Not that the one thing or the other made any difference to him. That the load was there to be dragged up the hill was enough for him. He stopped neither to consider the size of it, nor how steep was the hill. Above all, he did nothing hastily, but of deliberate purpose, most carefully weighed and thought out. In those days I was with him every day, almost every hour, and I knew not only what he did, but how he did it. One difference between him and his critics was that he had given his life to the patient study of the problems upon which they jumped with such headlong haste, anxious only to prevent "trouble," and hence that he was able to see clearly where their fears made them blind; another was that, foreseeing clearly, among other things, the consequences to himself, he was not afraid, for beyond and behind them he saw ever the duty he had sworn to do faithfully.

So it came about that during those turbulent times Mr. Roosevelt's appeal was ever to the moral forces of the community, to the forces making for decency and order, and it was their support that was his backing. The direct way to a thing was always his. When there was trouble with labor he sent for its leaders, and put the question straight—what they wanted; and when, not knowing the manner of man they had to do with, they tried blustering, he put them right in ten words, showing them clearly that they were their own worst enemies in fomenting trouble, and that, meeting him on that ground, they would lose the fight—then turned back to the subject under advisement as if nothing had happened. And they applauded the man, and showed that they themselves were men in doing it. When he was Governor, and wanted to see how the laws regarding sweating were carried out, he sent first for the labor men, told them what he wanted, and asked them to help him. Afterward he went himself, and saw what was done and what was not done. It was so always. It was thus that he, as a very young man serving in the Legislature, went to the bottom of the tenement-house cigar-makers' grievous troubles, and, having made out their side very clearly, took it without hesitation, to the amazement of the cynics, who, speechless, beheld a "silk stocking" take up the cause of the poor because it was the cause of right. And it was so that as police commissioner and Governor, he gave his nights, as his days, to personal inspection of the wrongs he was asked to right. Having ascertained the facts, he went to the men who ought to help, and told them so. During the deadlock in the police board his appeal was constantly to the churches and the clergy, that of his opponents as constantly to politics and the politicians. The result we see in New York to-day: the police force, since his grip upon it was loosened, is deeper in the rut of politics and corruption than ever, but in the battle against the conspiracy, which is bound to win, the clergy and the churches lead. They are fighting Roosevelt's fight to-day, with the Bishop of New York at the forefront of the battle.

That is the alliance which he brings with him to the White House. If there be any yet who believe him "hasty," they will find themselves disappointed in that, as always before, Roosevelt has persistently disappointed his enemies from the very beginning. Seeing his rapid rise, they compared him to a rocket, and said that he would come down a stick presently. And so he would have done had he been, as they thought, a politician. But he was a statesman—a man of destiny because a man of duty.

That is the keynote of his life. It was his father's—one of the most useful and public-spirited men who

ever lived in New York—a man whose life was, and is, a lesson to us all, and whose death moved the metropolis to such sorrow as it has seldom felt for any citizen. His high ideals of citizenship he got from him; his sanity, too, I fancy, for it was a distinguishing mark of one, and is of the other. So was his fairness, his sober sense of justice, for which the policemen in Mulberry street love him yet in secret. They dare not mention his name openly in these days of Tammany rule. For once, and once only, the honest policeman who did his duty, but had no pull, had an equal chance with the schemer. Neither kind will soon forget the two years of Roosevelt. I well remember the time I clashed with all three of the qualities in him which I have mentioned. It was when a woman was condemned to death for the foul and wicked murder of her stepdaughter, and he, as Governor, was beset by an endless array of more or less maudlin petitions praying for pardon. I too, labored with him. I did not like the execution, but more—I never owned it before, he would have been the last man to bring that argument to—I feared the effect of it on his career. I was weak and foolish, I know it now. I went to Albany, and all that evening and night, till the 1 a. m. train went back to the city, I argued it with him in his study. I pleaded on every ground I knew how, and I saw in his face the yearning to see it as his friend did. But he could not. He had pardoned others before, and I knew it was his dear delight to temper justice with mercy where it could rightly be done. Roosevelt is farthest from being a hard man; his heart is as tender as a woman's where it may be, and as hard as steel where it must be. In this case he was absolutely right. Every consideration of the fairness and justice demanded that the law take its course if the prisoner was responsible. That fact he ascertained by the strictest scrutiny, and then stood aside, heedless of the clamor. It was with something almost of awe that I saw him do it, for I knew what it cost him.

Theodore Roosevelt loves children as William McKinley did. When he was a police commissioner, we would sometimes go together to the Italian school of the Children's Aid Society, or some kindred place, and I loved of all things to hear him talk to the little ones. They did, too. I fancy he left behind him on every one of those trips a streak of little patriots to whom, as they grow up, the memory of their hour with "Teddy" will be a whole manual of good citizenship. I know one little girl out on Long Island who is to-day hugging the thought of the handshake he gave her as the most precious of her memories. And so do I, for I saw him spy her—poor, pale little thing, in her threadbare jacket—way back in the crowd of school children that swarmed about his train, and I saw him dash into the surging tide like a strong swimmer striking from the shore, make a way through the shouting mob of youngsters clear to where she was on the outskirts looking on hopelessly, catch and shake her hand as if his very heart were in his, and then catch the moving train on the run, while she looked after it, her face one big, happy smile. That was Roosevelt, every inch of him.

Is such a man safe as the Executive of this country of blessed homes? His own is one of the happiest I know of, for love is at the helm. It is the harbor of refuge, which he insists on preserving sacred to him and his, whatever storms rage without. And in this also he is faithful to the highest of American ideals, to his country's best traditions. The only time I saw him so angry as to nearly lose his temper was when he was told that his enemies in the police department, who never grasped the kind of man they had to do with, or were able to do it, were shadowing him nightly from his office to his home, thinking to catch him in some wrong. He flushed hotly.

"What!" he said, "going home to my babies?" But his anger died in a sad little laugh of contempt. That was their way, not his. When, soon after, the opportunity came to him to pay them back in their own coin, he spurned it with loathing. He fought fair even with scoundrels.

That kind of a man is he who has now, by the death of our beloved President, become the chief of our great nation. A just man and a fair; a man of duty and principle, never, by any chance, of expediency, political or personal; a reverent man of few public professions, but of practice, private and public, ever in accord with the highest ideals of Christian manliness. In fact, I know of no one who typifies better the Christian gentleman. In the hands of such a man, no one but a frightened newspaper editor, whose secret wish is rather to his fears, need be afraid to leave the destinies of our country.

Lake Wahwash, Ontario, Can.

## Fragments.

The Mulberry Gap Association met with the Sneedville church and reelected Brother Monroe Trent, Moderator, and Brother Smith, Clerk. The Association undertook to hold only a two-days' meeting this year, and was almost knocked out by the meeting of Circuit Court and the rains. The writer was present the second day and heard some spirited discussions on education and pastoral support; but the leading members—the pillars of the church—were conspicuously absent. If the Baptists of Sneedville and vicinity would take hold and build them a new church, they might bring great things to pass in that part of the world. The ministerial brethren for the most part, are pulling in the right direction.

From the Mulberry Gap we went to the Holston Valley Association, which met with Shady Grove church, four miles east of Rogersville, Brother E. G. Pressley, pastor. Rev. J. K. Haynes, the youthful Moderator of this body, makes an excellent presiding officer. Brother J. P. Klepper is the Clerk and Brother T. J. Shanks is Treasurer.

This Association is in the eighteenth year of its existence and is a progressive body, though some of the brethren object to our boards and denominational machinery. We explained and defended them the best we could.

J. P. McLain and the writer spoke on "Missions;" W. L. Palmer made a red-hot speech on "Pastoral Support;" Prof. Joe Sanders made a good report and a fine speech on "Education," representing the Associational high school at Persia; W. L. Winfrey helped the writer to urge the Baptist and Reflector, and other denominational claims, and preached one of the finest sermons on "Eternal Life" we have heard in many a day.

This is the first time we had ever met with the Holston Valley Association, and we enjoyed ourselves and the brethren most heartily.

We attended the Eastanallee Association, but were there only a short time. We expect a report from Dr. Holt, who was present and did good work, or from Brother Cate, who was Clerk. J. J. BURNETT.  
Jefferson City, Tenn.

## Resurrection of Both.

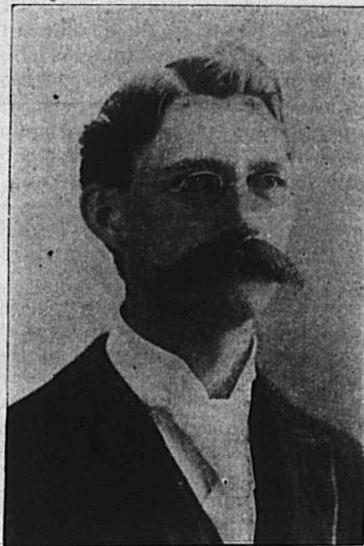
In his speech before Governor Felix, Paul said: "There shall be resurrection of both the just and unjust." And Christ said: "The hour is coming, in which all that are in the tombs shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done ill, unto the resurrection of judgment." If there were no other authority for the truth of the resurrection of both the righteous and the wicked, that which I have quoted would be altogether sufficient; and yet there are thousands of people professing to be genuine Christians and avowing strong fidelity to the Word of God, who most positively deny that the Bible actually teaches the resurrection of the wicked. This is astounding. It seems scarcely possible that any sane person, really desirous of knowing the truth as given in the Bible, will attempt to deny the plainest declarations of the Bible concerning the resurrection of the ungodly. It is a perversity of mind which must be attributed to such a tenacious holding of a theory, opposed to this truth, that the person will not accept the most evidential proof against his position. I regard the denial of the resurrection of the wicked as being a species of rank infidelity. If it were one of those obscure questions concerning some minor matter, in reference to which there may be honest differences of opinion, no particular blame would attach to one for holding an unsound view upon it; but this is not a question of that kind; it is the positive, clear, and most direct declaration of Christ himself, confirmed by the teaching and testimony of Paul, who was authorized by God to assert it. One might as well deny any other fundamental doctrine which the Bible sets forth as to deny this one. To deny the necessity of the new birth is no greater infidelity than to deny the resurrection of the ungodly dead. The fact is, those who disown the doctrine of such resurrection are they who totally repudiate the truth that the unsaved wicked will forever remain in hell; and it is because of this repudiation that they reject the truth of the resurrection of the ungodly. The infidelity which strikes at the truth of one of these things, strikes at the other at the same time. I need not say that such people are actually disloyal to God's word. They are unwilling to abide by a Bible as God has given it to men, but they make a Bible after their own heart, which virtually declares that God is a liar.

C. H. WETHERBE.

Holland Patent, N. Y.

## Rev. A. L. Davis.

Rev. A. L. Davis was born in Madison County Tenn., August 20, 1863. He grew up on the farm and attended the district schools until the age of nineteen. The beneficent influences of godly parents and a Christian home, of the Sunday school and monthly meeting were among the happy privileges of these years. At the age of fourteen he made a profession of faith in Christ during a meeting held in the Ararat Baptist church by Rev. George W. Day, by whom also he was baptized into the fellowship of this church. In September, 1882, he entered the Southern Baptist University at Jackson, as a ministerial student. He practiced close economy and did his own cooking during a large part of his college life, in order to continue in school. The minutes of



the Big Hatchie Association, held with the Germantown church, in July, 1887, record this interesting event. "Dr. Jarmon informed the Association that Brother Davis boarded himself on about \$50 last session in the University. Mrs. Brooks privately handed her pastor \$5 to be given him, and when the gift was mentioned to the Association, Brother Wise and others asked the privilege of contributing. G. W. Thomas, of Germantown church, gave \$5, and a large number gave \$1. Last of all, but not least, Sister W. H. Barksdale took off her earrings and gave them. The full amount of the collection was about \$50." From this time on he had the warm personal friendship of Dr. J. R. Graves, who gave him material support while he remained in school. He graduated from the University in June, 1890, taking the degree of M. A.

He was called to the pastorate of the church at Medina in April, 1889, the State Mission Board paying a part of his salary until the church completed their new building, which was done during the first year, and the church became self-sustaining.

On April 9, 1896, he married Miss Mary Florence Milhous, of Pulaski, Tenn., the ceremony being performed by his college and classmate, Rev. R. P. Mahon.

He has served as pastor the following churches: Medina, Johnson's Grove, Newbern, Harmony, Trimble, South Fork Union, Columbia, Philadelphia, and Jonesboro. He was Moderator of the Ebenezer Association for four successive sessions and was also Moderator of the Holston Association one session.

He began his present pastorate at Rockwood the first Sunday of last April. The church numbers about one hundred members. Here he has a large and promising field. Brother Davis is quiet and unassuming, but is a clear thinker, a strong preacher, and a noble Christian man.

## President McKinley Immersed.

[The following letters are self-explanatory.—Ed.]

Dear Brother Folk: I enclose copy of a letter received this morning. Several times recently I have seen the statement that our late President was immersed; then I have seen it denied. This letter from the man who immersed him will settle the matter finally.

W. H. BAYLOR.

Rev. W. H. Baylor, Baltimore, Md.:

Dear Brother in Christ: Several days since I received your communication in regard to the baptism

of President William McKinley. I was pastor of the M. E. church there in 1854 and 1855. His parents lived in Poland, O. There was a very remarkable revival all over the charge. William was a very fine young man, about twelve years of age.

In the spring of 1856 he expressed his desire to become a Christian. He joined our church on probation. When the time for reception in full connection came, he desired to be baptized by immersion. When the time appointed arrived he signified his desire to be immersed. After the candidates for sprinkling were baptized, then the pastor and those who wished to be immersed went to a very nice place in the stream which ran on the west side of the town. After the due ceremonies were performed, he and several others were duly immersed in the name of the Father, Son and Holy Ghost. I have known him ever since, and his Christian life had been spotless unto the day of his death, and the hour arrived when that crazy and beastly man shot him to death in Buffalo, N. Y. I have desired to write his life and wish to have the friends of righteousness take interest and send favorable notices to me in Canton, O., 421 Newton street.

Am not in charge now; am in poor health.

AARON D. MORTON.

Canton, Ohio, October 4, 1901.

## Jackson Items.

The pastors of the three churches filled their pulpits yesterday and had good houses. The Second church had two accessions by letter.

Brother Ross Moore came home on the second of the month from Dyer where he held a very successful meeting—one of the best in the history of the town.

Dr. W. D. Powell was at the University one day last week, on his return from Baldwin, Miss., where he conducted a very spiritual meeting of ten days for Prof. Savage. During the meeting Dr. Powell baptized three converts.

The University force reported as follows:

Professor Savage preached yesterday at Osburn Creek and Wheeler churches; had large crowds at both places. These churches are in Mississippi.

W. E. Hunter filled his monthly appointment at Cane Creek; collected \$2.13 for State Missions.

The Central Association's fifth Sunday meeting was held with this church one week previous. It was called one of the best meetings the Association ever held. A Woman's Missionary Society was organized with a large and enthusiastic membership, and much good otherwise was accomplished. This is a splendid church and is well developed. This new society paid one dollar for the Orphans' Home. The collection for this purpose at the fifth Sunday meeting amounted to \$9.00.

W. C. Sale preached at Hatchie, on the N. C. & St. L. Railway. This is a mission station. Brother Sale will preach at this point every fourth Sunday at 3 o'clock p. m. He also reported a very successful fifth Sunday meeting of the Memphis Association, held with the Mt. Olive church near Somerville. A collection for the Board of Ministerial Education of \$2.00 was taken. He brought from Hatchie a contribution of \$1.00 for the same board.

W. R. Hill preached to his Oakwood church; had a large attendance; baptized one. He does a work of this kind at every appointment. This church was organized by Brother W. H. Sledge while he served Milan church.

E. B. McNeill preached for the saints at Whiteville yesterday, and went out to Mt. Moriah in the afternoon and baptized three into the fellowship of that church, which is without a pastor, owing to Brother Shuck's resignation, to go to Water Valley, Miss.

J. F. Ray reports a good day's work at Bolivar, with a large crowd.

J. W. Dickens preached to the good people of Middleburg, who gave him a very attentive congregation.

S. E. Tull reports a large concourse of people at Selma. This church is pastorless.

D. A. Ellis met the First Baptist church of Dyersburg, with good results. Brother Ross Moore will conduct a series of meetings with this church, beginning on the third Sunday in this month.

The work of the University goes bravely on. New pupils come in almost every day. The attendance of young ladies in the University is larger this year than ever; a very marked difference. While that of young men is also larger; yet the per cent. increase is not so large as that of the young ladies.  
October 7, 1901. MADISON.

### Beulah Association.

I am just home from Beulah Association which met in Lake County, Tenn. The Association was called to order by I. N. Penick, and after devotional exercises, led by Rev. W. J. Couch, the introductory sermon was preached by Elder I. N. Penick, from the seventh chapter of first kings and ninth verse: "Then they said one to the other, we do not well: this day is a day of good tidings and we hold our peace, etc." The sermon was full of practical thoughts and produced a fine effect—in fact, it was the leading note of spiritual power to the entire sitting of the body.

Elder I. N. Penick was elected Moderator; G. L. Ellis, Clerk; and T. H. Farmer, Treasurer.

The delegation was not large, but we had a fine crowd every day. The good people there know how to feed. There was not a discordant note during the whole time, and I believe I can truthfully say it was the best Association that I ever attended. There was perfect harmony and peace. Every subject was freely discussed with no limitations on anything, and yet we got through in two days and a half. It seemed that there was no contentions to throw a stumbling block in the way of our work—not even a watch dog of orthodoxy, or regulator of affairs present; if so he did not show himself.

At times while the questions were being discussed the spirit's presence was so manifest that there would be an outburst of praise to God for his goodness. In discussing the Sunday school question the feeling ran so high that it closed in prayer, a general handshake, and shouts of praise to God for his goodness. Home, State, Associational and Foreign missions were well presented. The Association took high ground on the liquor question.

We missed you and Brother A. J. Holt and wish you could have been present to have enjoyed the meeting. We closed with a general handshake and calling of mourners. Sermons were preached by W. J. Couch, G. L. Ellis, I. N. Penick, and the writer. At the close of these quite a number came forward for prayers.

We will meet next year at Murradonia, near Kenton, Tenn.

On my way home I stopped over and spent the night with our good Brother Marshall. One Brother said if you go, you will want to go again, and I found it to be that way, for they were so kind and hospitable. I was charmed with their singing. After worship he and his good wife sang me some of the old-time hymns. It carried me back to my boyhood days. What a blessing that there are so many Christian homes scattered all through our land. I was accompanied by my boy. By the way he was the youngest messenger to the body.

Long live the editor of the Baptist and Reflector, and may his messages spread far and near in my prayer.

J. H. WRIGHT.

### Belton College Notes.

In spite of the severe, protracted drouth and "hard times," that ever-present monster of frightful mien, Baylor College, in the fifty-five years of its existence, never had so many pupils as now. More than the total number of girls in all the Baptist coeducational schools in the State have been enrolled here this term. About three hundred and twenty-five are in attendance now, and still they come! Next week one man will send four daughters. The seating capacity of the chapel has been exhausted; so, from their station in the gallery, about eighty-five girls look down on the crowded beehive below. There is need for another building, and it is expected that the trustees will soon make arrangements for its erection.

A Scotch peer, John, Duke of Argyll, whose wife was loud-voiced and voluble, positively refused to let his four loud-voiced, loquacious daughters study French, giving as a reason for that decision: "One language is enough for any woman to talk in." The Texas fathers, more enlightened and, perhaps, more capable of endurance, certainly do not share his opinion. There are more than one hundred and fifty in the French, German, and Spanish classes, and many of these same girls are studying Latin and Greek in addition to the regular English branches. The confusion of tongues at the tower of Babel was not, I fancy, much greater than that which could prevail here.

The missionary spirit is fostered by the society which is one of the regularly established organizations. Mrs. John Lowe, who with her husband has done effective missionary work in China, was graduated from this school four years ago. One of the present students, Miss Ermine Bagby, who already speaks Portuguese fluently, is expecting to go as a worker to Brazil, that field where for twenty-one

years her father, Rev. W. B. Bagby, has so faithfully labored. Rev. C. D. Daniel, now at Havana, has his two little daughters here at school. Miss Mildred Gates, oldest daughter of Rev. E. C. Gates, who is so lovingly remembered by the Baptists of Tennessee, has been for two years one of our best pupils.

We are hoping and praying that the work done this year will be the best that has ever yet been accomplished. You have my best wishes for the success of your paper.

MARY PETTUS THOMAS.

Belton, Texas, October 5, 1901.

### Mixed.

I want to make my earnest bow to the Baptist and Reflector, and extend my congratulations upon the uniting of such a team as Drs. Folk and Holt make in charge of that paper. This is by all fair comparison the religious newspaper of the South. We have good papers in every State, but when I want to know the news in our Baptist Commonwealth, I pick up the Baptist and Reflector. I do not mean by this that there is nothing but news in this paper. Its editor has always been frank and outspoken on all current questions, but I hasten to compliment my old-time friend, Dr. A. J. Holt on his "Salutatory." That paper would have done credit to any editor in our denomination, North or South. Now with missions a specialty, and the "black flag" raised against the liquor traffic, the paper is an untold power for good.

Well, things are still moving on the coast. The channel is within about a mile of being completed to Gulfport, and they are dredging at the rate of 300 feet per day. They expect a large ocean steamer to be at the wharf at Gulfport by Thanksgiving Day and a grand dinner to be served on board the vessel for all who will go. Real estate has jumped to fabulous prices in Gulfport. The Gulf and Ship Island Railroad is said to be doing the largest business in its mileage of any road in the State. It has a number of important branches as feeders and is developing untold wealth in the rich yellow pine forests.

Rev. L. C. Head has sold his nice home at Gulfport and bought a beautiful home at Scranton, twenty miles east of Biloxi, and will move in a few days.

The work of the Master is moving on hopefully at Biloxi. We have accessions almost every week of late, though we have had no special meeting. We hope for a gracious revival soon.

The storm a few weeks ago did great damage to our beach front, destroying nearly all the piers and boat houses, but these are being rapidly replaced, and the front street will, ere long, be repaired and breakwaters fixed at a cost of nearly ten thousand dollars, and our town will be prettier than before. We had a very large attendance of summer visitors here this season, and we look for a great many Northern visitors here this winter. Surely this is a delightful retreat for them from the storms and tempests of the frozen zone.

Rev. J. N. McMillan has resigned at Hattiesburg and may take charge of the church at Blue Mountain, Miss.

J. B. SEARCY.

### Washington, D. C.

Dr. Green, the beloved pastor of Calvary church, returned from his vacation last week and was greeted by large gatherings at covenant meeting Thursday evening, and at the morning service to-day.

Calvary takes great pride in her pastor, and the pastor is equally interested in the church, and both are quite in place, for both pastor and church are great powers for good in Washington.

The treasurer's quarterly report was read this morning and showed over four thousand dollars contributed at Calvary during the past three months. Over one thousand dollars was contributed to missions and a balance of some three hundred dollars remain over after all expenses were met. It seems to me this is a great showing for the vacation period, and yet it is no more than should always be done for the Lord's cause.

Much drapery may still be seen about Washington in memory of the late President; all flags are still at halfmast on the public buildings, and the White House is still closed to visitors. Washington is slow to recover from the shock caused by the tragic death of so great and good a man as President McKinley.

President Roosevelt and family now occupy the White House. He attends worship at a small Dutch Reformed church situated a few squares from the Executive Mansion. Last Sunday he walked to and from church, accompanied by no one except two of his children. In view of all that has occurred this hardly seems wise and safe, but he prefers it.

After having tried for about twelve years to be a teacher, and having worked and worried till my head is quite gray, I have decided to try to be a student again. I was admitted last week to the School of Graduate Studies in Columbia University. It seems rather strange to be a school boy again, but perhaps one had better learn something late than not to learn at all.

J. C. WELSH.

### Athens College.

It was my good fortune to attend the Ocoee Association at Cookston Creek church, and to find a home with the versatile and genial Dr. Copeland, where I also found Dr. Brougher and Brother Loferry, Brother Moderator and wife, and other genial brethren. The Ocoee was at her best and the neighborhood at its best. Chattanooga was well represented both as to quality and quantity. The Davis brothers, John and Tom, born preachers, both added no little to the success of the meeting and to this scribe's great pleasure.

"T. G." made a most excellent speech on "State Missions," and Dr. Brougher preached an exceedingly entertaining sermon on "The Lost Grace." In the preacher's own language, it was a "hilarious" effort, and held the audience in wrapt attention for a solid hour.

Brother Shepherd, of Cleveland, preached a thoroughly scriptural and helpful sermon on the "Great Commission." I did not hear the introductory.

I had the pleasure of speaking on "Education," and representing Athens Female College. I received much encouragement. Broth Tozer is an ideal Moderator. Without show or pretense he sits at the wheel and most quietly and perfectly steers the old ship. Much is due him for the great success of the body.

Brother Martin was to preach on Friday evening, but I could not remain to hear him.

The body presented a fine financial showing. Dr. Brougher's church is making a wonderful record.

Our college is enrolling new students almost every day, and the outlook is most promising. We expect Dr. Lofton to preach for us Sunday, September 20. Let the brethren in the vicinity of Athens hear him.

TINDELL.

### Brownsville Notes.

This month closes my fourth year's work as pastor of the Brownsville Baptist church, and it has been four years of pleasant and harmonious service. Since our Association I have had the privilege of receiving some one into the church every Sunday I have held service except one. Our church is in splendid condition and sincerely hopes that the Convention will accept our invitation to hold its session of 1902 with us.

The Brownsville Female College has a good attendance and is doing fine work. Dr. Hatton has secured Rev. J. H. Richardson to assist him. Under the management of these two able and tireless workers we hope to see a flourishing school maintained here for the best educational equipment of the girls of West Tennessee.

Rev. S. E. Tull is doing a good work at Zion and Woodlawn, two large country churches near here. Dr. Holt will talk to the Zion people on the fourth Sunday in this month. They are expecting a great day for the Lord's work.

The writer has recently held a good meeting with the church at Bartlett. The church had been without a pastor all of this year and had gotten into a cold and inactive condition. The church was greatly revived, and I made arrangements for a pastor. There were several conversions and three additions by baptism.

Dear brother pastor, do not forget ministerial relief work.

CHARLES L. ANDERSON.

### To Colporters.

Owing to the close proximity of our State Convention, the Corresponding Secretary has had to turn all his attention to getting things in shape for that meeting. Hence many orders for books have had to go over until after that meeting. The Secretary has no one to assist him, and cannot visit Associations, write out reports, answer letters, and pack books all at the same time. In due time all will be supplied. Meanwhile, sell out completely, so as to have an entirely new stock.

Let all who wish and who are entitled to a fresh supply address his request to the Secretary immediately after the adjournment of the Convention.

Nashville, Tenn.

A. J. HOLT, Cor. Sec.

## News Notes.

### PASTORS' CONFERENCE.

#### Nashville.

Fillmore Mission.—Seventy in Sunday school.

First.—Pastor Burrows preached at both hours to good congregations.

Murfreesboro.—Brother Van Ness preached on "The Household of Faith."

North Edgefield.—Brother Pate preached at both hours to large congregations.

Green Lawn.—Pastor Lamar preached at both hours; two baptized and two by letter.

Edgefield.—Pastor Rust preached on "Miracles" and "The Reasonableness of Religion."

New Hope.—Pastor Trice preached on the "Struggle of Faith;" attended Smith Springs at night.

Mt. Herman.—Pastor Gregory preached in the morning; and preached at Seventh church at night.

Howell Memorial.—Brother Spillman preached at night from Romans 15: 30; spoke at the Immanuel in the morning.

Seventh.—Pastor Lannom preached in the morning on "Foreign Missions;" Brother Gregory preached at night; ten requests for prayer.

Centennial.—Pastor Stewart preached on the "Strength for Service" and "The Fear of the Lord is the Beginning of Wisdom;" a good day; preached at the County jail at 3 p. m.

Immanuel.—Sunday school rally in the morning; Brother Spillman spoke on the "Sunday School as an Evangelizing Agency;" pastor Ray preached at night on "Redemption;" five joined by letter.

Central.—Pastor Lofton preached to two large congregations; two hundred and sixty-five in Sunday school; six received by letter; sermons: "Essential Quality of Christian Love;" Chalk lecture on Bunyan's Pilgrim's Progress; "Christian from the City of Destruction to the Wicked Gate."

Rains Avenue.—Forty-two in Sunday school; Brother S. M. Gupton preached at night to a very good congregation. Brother Robinson was present and reported that he worshiped at the First church. L. A. Gupton, President of the B. Y. P. U., was present and spoke freely of the young peoples' work.

#### Knoxville.

Meridian.—Pastor Maples preached; fifty in Sunday school; one addition by letter.

Powell's Station.—Brother Jeffries preached the dedicatory sermon; a fine service; fifty in Sunday school.

Third.—Pastor Murrell preached at both hours; good Sunday school; one approved for baptism; two baptized.

Centennial.—Brother R. A. Kelly preached in the morning; Brother Hash at night; great interest in the Sunday school.

Smithwood.—Pastor McLain preached in the morning; Brother Parrott at night; one addition by letter; eighty-six in Sunday school.

Brother T. J. Davenport was present at the conference on his way to Harriman. Brother Davenport is connected with the Southern Baptist.

Bell Avenue.—Brother Hicks preached in the morning; Brother Jackson at night; one baptized; one hundred and twenty-two in Sunday school.

The report last week showed that the Centennial had contributed \$306.00 for benevolent purposes during the eight years of its history. The figures should have been \$3006.00.

First.—Brother J. J. Tigert preached in the morning; Brother R. G. Waterhouse preached at night; three hundred and forty-six in Sunday school; two approved for baptism.

Second.—Brother J. T. Eskridge preached in the morning; Brother J. B. Ward preached at night; four hundred and ninety-four in Sunday school; five baptized; Brother Murrell conducted decision day service in Sunday school; nineteen professions.

#### Memphis.

First.—Pastor Boone preached; two received by letter.

Trinity.—Pastor Lipsey preached; good audience; one baptized; good day.

Germantown.—Pastor Grammer preached morning and night; good day.

Central Avenue.—Pastor Pettigrew preached at both hours; prayer-meeting organized.

Bartlett.—Pastor Whitten preached at both hours; hand of fellowship given to three.

Central.—Pastor Potts preached; good congregation; fine Sunday school; pleasant day.

Johnson Avenue.—Pastor Thompson preached; fair audiences; morning subject, "God's Perfect Gifts;" at night, "The Shut Door."

Rowan.—Pastor Richardson preached; theme: "The Awful Result of Sin;" subject at night, "No;" fair congregations; one addition by letter.

#### Chattanooga.

Second.—Large crowds at both services; a parents' service was conducted at 11 a. m. and a young peoples' service at 7:30 p. m.; good Sunday school.

Central.—Pastor preached; two received by letter; the new building will be completed in about two weeks; a series of ten census district cottage prayer-meetings are being held each week at Hill City; pastor preached; good interest among the unconverted.

The pastor of the First Baptist church preached two powerful sermons on "Leviticus" and "The Battle for Bread," the latter the last of the series on "The Church and the Laboring Classes." The seating capacity of the auditorium was taxed at both services. The music was excellent and most inspiring. The annual meeting on October 9 showed progress in all lines. Over \$10,000 has been expended during the past year. There are now six hundred and eighty-nine members on the roll.

Dr. A. W. McGaha has been here for a month, and continues to decline. The doctors give no encouragement whatever. His right side is still paralyzed and he grows weaker all the time.

RUTHERFORD BRETT.

Our work moves forward with much interest and spiritual fervor. It is pleasant to labor with a people who stand for something as do the Baptists here. The church is united in word and in deed and are praying for a great revival of spiritual power. The pastor preached at both services. Morning subject: "Strength of the Church;" evening subject: "A Crippled Life." Large crowds and much interest.

S. H. JOHNSON.

Johnson City, Tenn., October 14, 1901.

At the morning services of the first Sunday in October I assumed the care of the First Church of Cleveland, Tenn., and made arrangements to begin a protracted service with this church on the third Sunday in this month. We ask the prayers of all for the success of this meeting. I have just returned from Georgia, where we had some very good meetings—forty-six professions and thirty-nine baptisms in the month of September.

Yours truly,

REV. G. W. LA FERRY.

Some weeks ago my husband, Rev. E. H. Hicks, was called to the care of Bethel church at this place for half of his time. He is serving two other churches in reach of the place, so we decided to move here. On Thursday, October 3, about sunset we arrived in this vicinity and found a great many of our members at the residence into which we were to move, when we went in there was an elegant supper awaiting us. We had been traveling all day, and it goes without saying that we appreciated the kindness of the good people. We have quite a field of work here and hope to do much for the Master. The church is very much interested in the work of our Lord and seems to be progressing nicely. As you read these lines, please breathe a prayer for us at this place, that God will use us for his glory. Much success to the Baptist and Reflector.

MRS. E. H. HICKS.

Pandora, Tenn., October 10, 1901.

On Saturday before the second Sunday in August I began a meeting at Prairie Plains, Coffee County. I preached the funeral of Brother A. J. Roddy on Sunday. The congregation was immensely large. The meeting seemed to increase in interest from the first service to the closing one of the series of twenty-four. Brother J. B. Alexander came on Wednesday of the first week and did the preaching to the close of the meeting. The sermons were powerful in reviving the church, convicting sinners, and leading penitents to Christ. It was the pure, unadulterated gospel of Christ, preached in a plain, powerful, uncompromising manner; false theories were shaken up,

hidden errors revealed, and confused minds convinced. It was indeed, "the power of God unto salvation to everyone that believed." Eighteen persons professed faith in Christ and the same number confessed the object of their faith in baptism. That is according to the apostolic theory and practice: "If ye love me ye will keep my commandments." This church has gained much strength for the past two years, numerical and spiritual. Two years ago there were just thirty-six struggling Baptists who bore their burden in the heat of criticism and scorn. Now there are ninety-nine who stand out bravely and contend for the truth as believed, taught, and practiced by Baptists. Press on, brethren, ever wielding the "sword of truth," never "shunning to declare the whole truth." C. V. HALL. Shelbyville, Tenn.

I am still in revival work. My tent meeting on Homes Creek, four miles northeast of Smithville, Tenn., was a glorious one from start to finish. Everybody says that it was the best meeting ever in this country. The old Baptists said that the Lord sent me there, and I said so, too. Fifty-one professed faith in Christ. The ages of the new converts range from thirteen years to sixty-five years. There were shouts going up nearly all the time on Friday last. I could not preach for shouts. I have prayed for this power for eight years, and my eyes have seen it and my heart has felt it. Blessed be His holy name forever! I preached eight days and nights and Brother Dee Atnip, from Snow Hill, conducted the song service, and men, women, and children sang praises to God. There were one thousand people at my last service, when my text was "Jesus, Blessed Jesus." The seating capacity of the tent is seven hundred, and it was almost full all the time after the first three or four services. I believe if I had a tent, I could turn this beautiful mountain country to God. The people opened their doors and hearts and some of them opened their pocketbooks, and God will bless every one who did. I will organize a church in a few days. The new converts subscribed \$50 for the new house of worship that we are going to build. Say, Brother Folk, would you not like to help me pull the rope and ring the bell on Homes Creek for God? If you would, come on and let us ring it for the glory of God. May God bless the editor and all concerned in the Baptist and Reflector. STEPHEN ROBINSON.

Round Top, Tenn.

#### Carson and Newman College.

Dr. J. M. Phillips, our pastor, has been in Middle Tennessee for two Sundays visiting relatives and friends.

Last Sunday Prof. J. M. Burnett in the morning and Dr. S. E. Jones in the evening preached able sermons to large audiences.

To-day at 11 a. m. we had an excellent sermon by Rev. E. L. Andrews, a student from Florida. The congregation was large and the services made a profound impression. Prof. Burnett, who supplied at Talbott to-day, will preach to-night.

This last week we had the honor of a visit from Gen. Joseph A. Cooper, of St. John, Kansas. He is an honorary member of the Columbian Society, and was given a reception in their elegant hall Friday night. He has been a friend and liberal supporter of the college for forty years. Five of his own children and several of his grand children have been educated here. He was accompanied on his visit by his wife and daughter. He left his daughter to attend school. He was much pleased with our Girls' Home and requested the privilege of furnishing a room; this was granted.

John W. Reams, of Lowland, and W. V. Beene, of Dayton, have both located in our town and are generous patrons of the college.

The young men of the college have a large and enthusiastic Baptist Young Peoples' Union and will be represented at Harriman. The girls' department is not so large but is growing.

Rev. Jesse Baker, D. D., is in poor health, unable to attend his churches. We have this year missed the delightful visits he formerly made to the college and hope he may be better soon.

I am glad to report that Rev. S. S. Hale is very much improved.

Prof. W. T. Russell, who was seriously ill early in the summer, is now in vigorous health and is found every Sunday at his post as superintendent of one of the best Sunday schools I ever saw.

Our excellent matron, Mrs. M. E. Dickinson, volunteers to contribute her first month's salary to the furnishing of our Girls' Home.

J. T. HENDERSON.

## 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.

### TWO IMPORTANT MATTERS.

BY REV. A. J. HOLT, COR. SEC.

There are very many matters of great importance to the Baptists of Tennessee which might engage our attention with profit. But I will speak of just two of these at present.

#### LARGE AND LIBERAL GIFTS.

Has it not occurred to others as well as the Secretary that in this matter Tennessee Baptists are not in the front rank. Of course Tennessee Baptists are the very best of all Baptists in many important features; but where are our large and liberal givers? Occasionally we see the generosity of a large-hearted Baptist in some sister State who gives money by the thousand to the cause of our Lord. Then we think: Would God that some of our noble Baptists of Tennessee would step forward and startle us with a

really munificent gift. We hear of a Texas Slaughter and Carroll who have given about \$50,000 each, and are yet on the giving hand. It is no unusual thing for some Kentucky Baptist to give \$1,000 to Christ's cause. It just occurs to one Tennessee Baptist that we have fifty Baptists in this State who are abundantly able to give to missions or the Orphans' Home \$1,000 all at one time. That would take away the breath of some folks, but it would be a most blessed thing to do. Then if some bighearted brother or sister were to step up and deliberately lay down \$25,000 for State, Home, or Foreign Missions, or the Orphans' Home, how it would stir the pulses of all our people and how many others, who lack only the stimulus of such an example, could lift us clear out of the ruts. Think of this.

#### MORE SMALL CONTRIBUTIONS.

Let no one dare to suppose from the foregoing that the Secretary would intimate that a small gift is to be despised. One cent, if it be a real sacrifice to give it, and if it come out of a heart in love with Christ and his cause, is sacred in the sight of God. There are 100,000 Baptists in Tennessee that give nothing the year around to missions, who would be blessed and made glad and happy if they were to give 10 cents a month to missions and orphanage; 100,000 Baptists in Tennessee, who now give nothing, can give 10 cents a month. That would make \$120,000 a year—four times more than is now given by the whole State. There are 10,000 Baptists who are poor and needy, who feel they cannot spare anything, who need more to wear and more to eat, who would be happier and better and more prosperous were they to sacrifice and give 1 cent a month to missions. That would be twelve cents a year, each, and that would make \$1,200, enough to support one foreign missionary, one home missionary, one State missionary, and one orphan in our Home.

If this statement and appeal could come before every poor Baptist in this State, it would doubtless be productive of great good. Our Lord encouraged large gifts and did not despise small ones. When Mary of Bethany gave a pound of spikenard, worth \$500, Judas found fault; but Jesus said: "Let her alone; she hath done what she could." When the poor widow cast in her two mites, about one-half of a cent, Jesus said: "She hath done more than they all." When Joseph of Aramathea gave up his own magnificent new tomb, he did not more than the widow of Sarepta, who gave only a handful of meal; yet both were unspeakably blessed in the giving, but the poorer received the greatest blessing. Nashville, Tenn.

#### WOMAN'S MISSIONARY UNION.

The methodical and persevering efforts of our Vice President for Sweetwater Association are bearing fruit, as will be seen by the account of the Associational W. M. U. meeting. We take the liberty of quoting also some details from a private letter:

"The third annual meeting of the W. M. U. of the Sweetwater Association met at Christianburg Church, Monroe County, Friday afternoon, September 20, during the time of the meeting of the Association which convened with that church.

"The local Missionary Union had secured the schoolhouse for the meeting, and at the hour announced quite a good audience filled the room.

The Vice President of the Association, Mrs. M. C. Lowry, had arranged for the following program, which, in-

terspersed with songs, was well carried out:

"Devotional Exercises.

"Reports from the societies and Sunbeam Bands.

"The W. M. U. and the Children,' paper by Mrs. W. A. Moffitt, read by Miss Lizzie Smith.

"Boxes for Frontier Missionaries,' Mrs. P. F. Kefauver.

"Foreign Missions,' Miss Sarah Hale.

"How to Help,' Mrs. E. R. Scruggs.

"Prayer in Mission Work, and Our Responsibility,' Mrs. J. H. Bailey.

"The Work in My Church,' an open conference.

"At the conclusion of the program the roll of churches of the Association was called, Mrs. H. E. Parsons acting as Secretary, and it was found that representatives were present from eleven churches.

"Miss Sarah Hale asked for contributions of canned and dried fruits and jellies for the Orphanage, and as a result a nice box of fruit has been sent.

"Reports were received from five adult societies, and one Sunbeam Band. These reports show that \$140 was contributed during the past year to the various mission works of the Boards, including \$18 to the Orphanage. The gain in mission contributions during this year over the last was \$15. The total amount, including contributions to Young South, and amounts expended on our churches and parsonages, during the year were \$206.21. Two boxes to frontier missionaries were reported.

"Much interest was manifested not only in the meeting, but in the work, and the impetus will no doubt be felt all the year.

"It was announced that the next meeting would be held on Friday afternoon during the Association meeting of 1902.

"I ask our societies to report to me all their work, both that done for the Young South for their churches or other home work, and then I report all to the Association, while to the Central Committee we report only the actual mission work under the Boards.

"Friday forenoon the report was received and read before the Association, and the work received much favorable comment from the brethren. Their Committee on Woman's Work urged the need of women's missionary societies in all the churches. They recommend that the W. M. U. be considered an auxiliary of the Association, and as such the Vice President's report be regularly received by the body. Also, that the tabulated statement of work given by the Vice President in her report be made a part of the report of this committee, and so published in the minutes.

"Some of our pastors have rendered us such efficient help that we could not have done effectual work without them."

The W. M. U. of the Ebenezer Association also held a successful meeting, conducted by Mrs. M. C. Walker. These occasions mean much for the advance of the cause.

"Some servant of the Lord borne down with spiritual care comes to you, saying: 'The Master offers you a better part.' But you say, 'No; you are much too busy already, and turn back to your ruffling or visiting or cake-making, and the Master who would have walked and talked with you, turns away. By and by he comes back into your town, it may be he comes down your very street, but he knocks now at another door. 'Come, I need you,' he says to another woman as busy as yourself. She goes, and presently you say: 'How beautiful our neighbor has grown. What would

I not give to be like her. Why cannot I walk as close to Christ as she?

"Ah! sister, friend, dwarf not your soul with cumbering cares, earth-made. Lose not the blessings waiting only for those who bless. Have a care lest the thought of your child's body close your eyes to the care of his soul; see that some grain of service due, dull not your sight to the deathless service due your handmaid; watch lest your neighbor's good opinion is not more to you than his eternal weal; and—O!—be on the watch lest to sit at ease in dainty garments and stitch in needless stitches is not more than the need of a whole world lost in sin.

"In the church around you, you see some burdened past bearing; you see that church, which, for his sake, you have pledged to serve, falling far short of its duties and opportunities. Its needs are your Master's voice. You have been asked to take a part, perhaps to officer a little band of women striving together for the coming of the Lord. Can you refuse the service, or take it grudgingly or fulfill it negligently? Service is your birthright by fellow-heirship with your Lord. It may be sold for trifles now, to be mourned too late."—F. E. S. H., in The Master's Voice.

#### CONTRIBUTIONS TO THE ORPHAN'S HOME.

September 4, one barrel of apples, from B. F. Sayer, Springfield, Tenn.; three waists, from Mrs. Mason, Springfield, Tenn.

September 6, Mrs. G. S. Taylor and Gus Henry sent a lot of boys' clothes, Springfield.

September 7, three watermelons, by Mr. Hill, Nashville; one bushel of peaches, Mr. Matt Williams, Nashville.

September 9, turnip greens, by Mrs. Edith West, West Nashville; seven pairs of pants, from the Woman's Auxiliary, valued at \$3.50; one trunk of clothes, including two new slates, from a friend of North Edgefield.

September 19, one dozen of chickens, from Flintville Baptist Church, which were enjoyed very much by the children.

September 27, one gallon of butter beans, by Miss Lillie Aikin; Mrs. A. D. Leek, of New Hope Church, one dozen jars of fruit; Mrs. Shockey, of Scoville street, North Nashville, one dozen jars of marmalade.

For these contributions we are devoutly thankful. We are always needy. Thirty orphan children consume quite a lot of provisions, and wear out just lots of clothing, just like other children. Help us and pray for us.

MRS. A. J. HOLT, Matron.

#### OUTLOOK ON MISSIONS.

BY REV. O. C. PEYTON.

When Christ said "I am with you," he meant omnipotent power. He means guidance, guardianship, government. Jesus Christ is with us in every sense most precious, when we seek to proclaim the gospel to a lost world.

We must get a new standard of giving that will be thoroughly scriptural—individual, spiritual, systematic, proportionate, cheerful, and self-denying. Then the promise of the Lord's presence and blessing may be claimed.

How the devil smiles when he hears the Lord's people planning for a frolic in order to raise money for the cause they profess is dear to their hearts. Spiritual joys lie in the vast, unexplored "regions beyond," of actual self-denial for the glory of God. Have you ever denied yourself in the slightest degree for him who gave himself for you?

## THE CORN FAMINE IN MEXICO.

Two of the leading dailies of Mexico City came out to-day with editorials on the corn famine which is causing so much suffering among the poor people throughout the Republic, and if they reveal the real condition it is very serious and there is already great suffering. These papers are calling on the Federal Government to suspend the duty on corn so it can be brought from the United States. The condition is a very peculiar one and presents an interesting study. According to reports we have a famine with plenty of corn in the country to feed the people; the people want it and are willing to pay even a high price for it and yet cannot get it. In Mexico, as in no other country of which I know anything, the land owners are the "lords of creation," and they rule without mercy. All over the Republic these feudal lords have stored away their corn and now hold it at a fabulous price, while their own laborers are starving. When I came to Mexico three years ago corn was selling at three cents per litre; but since then it has steadily gone up in price until a short time ago it sold for six cents per litre (a litre is about one quart), and at present it is selling at four and a half cents on account of the pressure brought to bear by the Governors of the different States. I am writing from Morelia, the capital of the State of Michocau, and here only a few days ago the Governor had to send out the State police force to compel men to sell their corn to the starving poor. One rich man was loading his corn at the station to send it to other ports where he could get a higher price when the Governor heard of it and compelled him to sell it here in Morelia.

I write the above to set forth the conditions so that your readers may yet get a faint idea of one practical result of Romanism in a land where it has absolute sway and practically unlimited financial resources. These poor people belong to Rome, soul and body, and so do these inhuman wretches who own all the corn. The people are starving in a land of plenty, and relief is sought through the government. When the great storm swept over Galveston the secular papers lauded to the skies the work of the priests and sisters of charity, and over there a sister of charity (?) or a priest can't give a penny without the whole community going into ecstasy over the charity of the Catholics, "the people who care for the body as well as the souls of men, etc."

But it makes a great difference in Mexico where they have no reason to "play to the galleries." Right up in the next block from where I am stopping is one of the finest residences in this beautiful city of forty thousand inhabitants; that is the home of his excellency the Archbishop of Michocau, and scattered throughout the city are eight hundred priests. Here is one of the most beautiful cathedrals in all of Mexico, and there are many other churches here imposing and costly; and yet the faithful cry for bread, and their own brethren (?) refuse to sell them corn.

One of these days the Lord's chosen will appreciate the real condition of Mexico and will set to work in earnest to give this people the gospel of Christ. Some one has ventured the assertion that the original garden of Eden was in Mexico. I do not know about that, but I do know that if this people were as zealous, faithful Christians as they are Roman Catholics it would be an earthly paradise. R. P. MAHON.  
Morelia, Mexico, October 1, 1901.

## HOLSTON ASSOCIATION.

The fifth Sunday meeting of the first division of the Holston Association met with Lovelace Baptist church on Friday morning, September 27, 1901.

The Association was called to order by T. S. Rogers, Superintendent of the first division. In the election of officers, T. S. Rogers was elected Chairman, and R. B. Fincher, Secretary. Devotional exercises were conducted by S. M. Brandon. The time was taken up by songs, prayers, and good talks by the following: T. S. Rogers, J. K. P. Hall, E. K. Cox, G. W. Baskett, A. R. Whitlock, N. C. Moody, S. M. Brandon, and Col. Hall, on the subject: "Can Our Churches Have Preaching Every Sunday?" opened by G. W. Baskett, and followed by Whitlock, Hall, Cox, and others.

Afternoon, 1:30 o'clock.—Topic: "Should a Body Be Recognized as a Gospel Church which will not Endeavor to Secure a Regular Pastor?" Good talks were made by E. K. Cox and several others.

Next topic: "The Church—Peace-breaker and Peacemaker." Some good talks by T. S. Rogers, Brandon, Hall, Cox, and others. The brethren seemed to get more out of this subject than any that had been talked on.

Friday night—Subject: "And Old-fashioned Experience Meeting," conducted by S. M. Brandon. Several brethren related parts of their Christian experiences, which was an uplift to all.

Saturday morning, 9:30 o'clock.—The Association was called to order by the Superintendent. Devotional exercises were conducted by J. H. Armstrong. First topic: "Relation of Our Churches to the Executive Board of the Association." Good talks were made by B. D. White, E. K. Cox, T. S. Rogers, Hall, and others.

Subject: "Our Duty as Missionary Baptists." Talks by S. M. Brandon and E. K. Cox.

Dinner.

Afternoon, 1:30 o'clock.—Subject: "Religion in the Home." Some of the best talks of the meeting were made on this subject by several of the brethren.

Subject: "Do Our Churches of the Present Time Need Deacons?" Talks were made on both the affirmative and negative sides of this subject.

Saturday night.—Had a good prayer service; also a very interesting question box, which was a benefit to all.

Sunday morning.—Had a real good Sunday school. Some good talks were made by Brethren Rogers and Hall.

Taken "all in all," we had the best fifth Sunday meeting ever held with our church. We heard several say that it was the best meeting of the kind they had ever attended. There was collected for ministerial education, missions, etc., all told, about \$32.

Yours for the Master,

R. B. FINCHER, Sec'y.

Route No. 14.

## A NEW DENOMINATION OF BAPTISTS.

I could not see it at first. In fact I thought it would be the means of enlisting more of our churches in mission work, and of more closely deflating the relationship of our churches, associations, boards, etc. But I have long ago come to see things in a different light. The Gospel Mission movement is developing fast into a separate religious denomination. In the Southern Baptist Department of the American Baptist Flag of September 26, 1901, the editor, Elder W. P. Matheny, gives three reasons "Why Gospel Missionaries Should Leave the 'Missionary Baptist Church.'" It is

an interesting study to note how nearly his arguments follow in the wake of the Hardshell arguments of the nineteenth century. Here they are:

1 "Because it is no longer missionary." Under this head he hits boards, schools, hospitals, orphan asylums, and various and sundry other contrivances of men, upon which they depend largely for the world's evangelization. It will be remembered that the Hardshells did not oppose missions as such, but boards, schools, etc.

His second reason "Why Gospel Missionaries Should Leave the 'Missionary Baptist Church'" is:

2 "Because it is not Baptist." Under this caption he says the missionaries have denied the Gospel Missionaries the right of private judgment; have denied them "the privilege of speaking to the churches through the denominational press, through the associations and conventions," etc. He accuses them of persecuting the Gospel Missionaries by calling them bad names, and he winds up this division by saying some sweet (?) things about boards, etc.

The editor's third reason "Why Gospel Missionaries Should Leave the 'Missionary Baptist Church'" is:

3 "Because it is not a church." He says, "the Missionary (?) Baptist (?) Church (?) is composed of some converted and some unconverted, and a good many unconverted, if we are to judge them by their fruits." He attacks the loose discipline prevailing in many local churches, and fires a parting shot at the boards.

This utterance is significant. It comes from an authoritative source. It shows that we are to have a new Baptist denomination, and they will split off from us on the identical grounds where the Hardshells left us.

We had a good fifth Sunday meeting at Bethel church, Stewart County. J. W. Pruitt preached the introductory sermon Friday night and the writer was asked to preach the missionary sermon on Sunday. We had a fairly good attendance and a good meeting, considering that the three largest churches—namely, Crockett Creek, Pleasant Hill, and Rushing Creek—were not represented. These three churches have a large anti-missionary element and very little missionary sentiment in them, thus leaving the weak churches to take the lead in mission work. The Methodists had a church dedicated three miles away and an all-day meeting with dinner on the ground Sunday, and those who were for the loaves and fishes went there. Still we had a good congregation, a good meeting and a good collection. A. A. Lott, the Sunday school man, aroused an interest in his favorite theme Sunday morning, and two new Sunday schools are likely to be the result. B. F. STAMPS.

## THE MORMON MONSTER.

"The Mormon Monster, or, The Story of Mormonism," embracing the History of Mormonism as a Religious System, Mormonism as a Social System, Mormonism as a Political System; with a full discussion on the subject of Polygamy, by Edgar E. Folk, A.M., D.D., with an introduction by George A. Lofton, D.D. Illustrated. 372 pages. Price \$2.00. Fleming H. Revell Company, New York and Chicago.

Just the book for the times! Now, when that hideous polygamous, polytheistic mongrel, the so-called "Church of Jesus Christ of Latter Day Saints" is sending out from Utah to the East, to the West, and to the South, oily-tongued "missionaries" to convert us poor benighted "Gentiles" (brethren) from the pure gospel of Jesus Christ to

the defiling gospel of Joseph Smith, and when pastors feel it their duty to instruct their people in regard to the history and doctrines of Mormonism, now is the time for a good, thorough, masterly treatment of the whole subject, like the one that lies before us.

The author is the editor of the Baptist and Reflector, of Nashville, Tenn. This volume proves him to be a keen observer, a careful student and a discriminating writer. The arrangement of the matter is lucid and the treatment of the subject is interesting, not to say fascinating. Dr. Folk, in order to verify the facts found in the books on Mormonism, spent some weeks in Salt Lake City, studying, observing, and taking notes. The book bears the endorsement of five leading evangelical ministers in Utah, including Rev. H. B. Steelman, pastor of the First Baptist Church, Salt Lake City. It is well printed, and beautifully illustrated. It is well and appropriately bound—the huge octopus stamped on the side of the cover will serve to attract attention, hence we may say that the book is attractively bound.

Just now an effort is being made to secure an anti-polygamy amendment to the Constitution of the United States, for which this seems to be the most opportune time. Dr. Folk explains this movement and shows how necessary it is for every one who loves the home and the country to use his influence for the accomplishment of this desirable end.

The Mormons are aspiring to take the whole country and ultimately the whole world and to set up their own theocracy to rule over the whole earth. In Utah they can make no converts among the "Gentiles," for these have had their eyes opened and they know both the fruits and the roots of this Upas tree. New recruits must either be born to Mormon parents or imported. Hence the Mormon agents (elders) going two and two throughout our land and going even to foreign lands. Their proselytes are mostly from the ranks of the dissatisfied members of evangelical churches, and these are induced to migrate to Utah in order to be completely under the control of the priests, soul and body and property. Many have been taken unawares. It is time to turn on the searchlight of truth and to put the unsuspecting on their guard. No other book, so far as we know, covers the whole subject from a to z so well as this fine volume by Dr. Folk, and we take pleasure in recommending it to all those who are interested in this important subject. — Baptist Record, Humeston, Iowa.

## SEND THOSE MINUTES RIGHT ALONG.

What minutes? Those of Baptist State Conventions and Associations for this year, particularly, and of all other Baptist meetings generally: Women's and Young People's Societies, Sunday School Conventions, etc. Who shall send them? The secretaries and clerks, especially, and others generally. Where shall they be sent? To the American Baptist Historical Society, where they will be preserved after others of their kind have disappeared elsewhere, and be of great value to the denomination. Yes, send them right along as soon as you have read this. No matter if some one else may send the same. Duplicates do not disturb us. We have a place for them, and some time they will be valuable. Now, all of you, secretaries and clerks especially, please send those minutes right along. And, if you please, a postal card in each case, stating what you have sent. Address

BAPTIST

HISTORICAL SOCIETY,

1420 Chestnut St., Philadelphia, Pa.

## BAPTIST AND REFLECTOR.

FOLK AND HOLT, PROPRIETORS.

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

NASHVILLE, TENN., OCTOBER 17, 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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## STATEMENTS.

We have recently sent out statements to those of our subscribers who are in arrears. Many of them have responded. We thank them for it. Others have not. We hope that they can do so soon. We shall be glad, also, if they could send us a new subscriber along with their renewal. What about it?

## THE DISCLOSURE.

Our lessons skip over some very interesting events in the life of Joseph which the teacher should, by all means, read about and tell to the class; how following the seven years of plenty, there came the seven years of famine; how the famine extended not only throughout Egypt but to all the regions around, including Palestine; how after it had prevailed two years, Jacob learned that there was corn for sale in Egypt and sent his ten sons there to buy some; how when they came to him, Joseph knew them, but they failed to recognize him; how he enquired after his father and his own brother Benjamin; how he demanded that if they came again to buy corn, they must bring him with them; how when they left, he kept Simeon as a hostage; how he had the servants to put the money of his brethren back in their sacks when they started away; how interested Jacob was when they told him on their return about all of these events; how he chided them for saying anything about Benjamin; how finally, when, driven by necessity, he was compelled to send them back into Egypt again to buy corn, he allowed Benjamin to go with them; how Joseph entertained them at a feast and

how he had every man's money put into his sack again and his own silver cup put into Benjamin's sack; how Joseph declared that the man in whose sack the cup was found should be his servant, and how Judah eloquently pleads for the return of Benjamin and unselfishly offers himself to remain as a slave in Benjamin's place.

This was too much for Joseph. He had been acting a part in order to secure the return of Benjamin for one thing; and also to impress upon them the enormity of their crime, the dignity of his new position, and the fact that God had overruled it all for good. But he was human. The pent-up fraternal emotions of his heart could no longer be repressed. His emotions were too sacred for public gaze, though. So he made his servants withdraw, and when he stood alone with his brethren, "he wept aloud"—tears of joy and gratitude they were. It shows the strength of his love for his father that the very first thing he said after telling them that he was Joseph, was, "Doth my father yet live?" No wonder his brethren were troubled. They had been sufficiently conscience-stricken before at the fact of their having sold their brother into slavery, but to find that brother now occupying the second place in the kingdom of Egypt and holding the power of life or death over them in his hands—it was enough to trouble them. Then to think of the change in his condition—from slavery to a throne!—it exceeded the wildest flights of their imagination and it was difficult for them to realize that it could be Joseph. They were not sure but that it was a dream, or that this man was playing a trick upon them. But how did he know about Joseph? Their guilty conscience caused them to be terror-stricken.

Seeing their situation, Joseph comforted them. He again assured them that he was Joseph, whom they had sold into Egypt. But he urged them not to be grieved over it; that while they had sold him, there was an overruling providence in it; that it was not they who had sent him there, but God, and that God had a great purpose in it all. We are reminded of the words of Peter some centuries later, when he told the Jews that although they had taken and by wicked hands had crucified and slain Jesus, yet he was "delivered by the determinate counsel and foreknowledge of God." God rules this world. He is back of the actions of men, directing the course of events. Out of seeming evil, he brings good at last, as the flower is plucked from amidst the thorns. And then Joseph showed the yearning of his heart for his father whom he had not had the privilege of seeing for twenty-three years by telling his brethren to go as quickly as possible and bring his father down to Egypt that he might live there where Joseph could see him and comfort him in his old age.

Heretofore he had been speaking to them through an interpreter in the Egyptian language, but in this heart to heart talk his old Hebrew vocabulary, which he had perhaps scarcely used since he was sold into Egypt, came back to him and he talked to them in his own tongue. He reminded them of that fact as an evidence of his truthfulness and sincerity. And then no longer restraining himself he fell first "upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck." Benjamin was his own brother. They were the only children of Rachel, who had died in giving birth to Benjamin, and Benjamin had long felt lonesome in the world without mother and without brother. What a glad reunion that must have been!

Joseph did not mean to be partial in his affections. He loved all of his brethren, despite their unbrotherly treatment of him. So he kissed them all and wept upon them, "and after that his brethren talked with him." Heretofore they had been too astonished, too dumbfounded to talk. But now being reassured by his words and his actions they found their tongues. Surprise and mortification gave way to affection, and the ruler was lost sight of in the brother. What a beautiful picture!

## THE GUMBERLAND ASSOCIATION.

This used to be the largest and strongest Association in the State, embracing fifty-two churches, and including most of those in Nashville, together with those in Gallatin, Springfield, and Clarksville, and a number of country churches. But since the withdrawal last year of ten churches to form the Nashville Association, it has been considerably weakened. It is still, however, one of our best Associations. It met this year with Little West Fork church, six miles from Clarksville. There was a good attendance. Rev. H. F. Burns was elected Moderator; Brother Dancy Fort, Clerk; and Brother R. B. Rossington, Treasurer. The introductory sermon was preached by Brother Burns Tuesday night, and the missionary sermon by Brother Giles C. Taylor on Wednesday night. We were sorry that we could not hear either of them. We are sure that both were good.

The following pastors in the Association were present: R. R. Acree, C. A. Barnes, H. F. Burns, B. R. Downer, Milton Hall, O. P. Maddux, W. M. Murray, W. F. Shannon, Giles C. Taylor. Among the visitors were: John Simon Cheek, E. E. Folk, L. B. Jarmon, J. W. Prewett, B. F. Stamps, J. W. Terrell. Among the best speeches we heard were those by Brethren W. M. Murray on "Literature;" R. R. Acree on "Woman's Work;" Dancy Fort and J. S. Cheek on "Missions." We regretted that we had to leave when the Association was only about half through. The next meeting of the Association will be at Springfield. The hospitality of the church and community was most generous. We had a very enjoyable home with our friend, Brother J. J. Garrett, of New Providence.

The Little West Fork church is quite an old one. It is situated in an excellent community, has recently been moved to the pike, and a new, neat building has been erected. Rev. Milton Hall is the beloved pastor. We thank him for much courtesy.

## THE NASHVILLE ASSOCIATION.

This Association met in its first annual session at Mill Creek church on Thursday and Friday of last week. It was a blending of the new and the old—the newest Association in the State meeting in the oldest church in Middle Tennessee, with the exception of Red River church at Adam's Station. There were thirteen churches in the organization of the Association last year and four others were received into its membership this year, making seventeen churches at present members of the Association.

It was called to order at 10 a. m. by G. C. Savage, Moderator of last year. The introductory sermon was preached by Dr. J. O. Rust upon the subject: "The Changed View of the Changed Man." It was a strong and practical and helpful gospel sermon. The Association was organized by the election of Dr. G. C. Savage as Moderator; G. A. Lofton, Assistant Moderator; Prof. F. M. Moore, Clerk; W. B. Paul, Assistant Clerk, and W. W. Pardue, Treasurer.

The following ministers in the Association were present: Lansing Burrows, J. J. Crundwell, E. E. Folk, J. M. Frost, W. C. Golden, C. W. Gregory, B. T. Lannon, G. A. Lofton, A. Owen, T. B. Ray, W. J. Robinson, J. O. Rust, W. J. Stewart, J. E. Trice, I. J. VanNess.

Among the visitors were L. B. Jarmon, J. S. Rice, and C. B. Harwood.

With so many ministers and with a large number of excellent laymen present, the various subjects which came before the body did not lack for discussion. The one which aroused the most interest, however, was the report of the Executive Committee, calling attention to the Baptist destitution in and around Nashville. Brother S. M. Gupton, the missionary of the Association, has been doing an excellent work during the past year in finding out, and as far as possible supplying, this destitution. It was decided to proceed at once to organize a church at Waverly, a prosperous suburb of Nashville, where there are a number of Baptist families, but no Baptist church.

Other stations also will be occupied as soon as practicable. It is a remarkable fact that the greatest Baptist destitution perhaps in the State of Tennessee is in and around Nashville. There are two whole counties adjoining Davidson County in each of which there is only one Baptist church, both of them being small. If it should be thought that the Baptists here have not been doing their duty, two things should be said in their behalf: (1) Wherever you find a Baptist church in Nashville you find a bigger Methodist church down by the side of it, and usually two or three smaller ones around it, to say nothing of the Catholic, Episcopalian, Presbyterian, Cumberland Presbyterian and Campbellite churches, leaving out of consideration also the several hundred saloons and other places of vice in the city. (2) The Baptists of Middle Tennessee have for years been giving about one-half of the contributions for State Missions, and the Baptists of Nashville have been giving about one-half of that, but instead of expending the money within their own borders, the State Mission Board, which is located in Nashville, has been sending it to other parts of the State in response to the urgent appeals which have come from them.

The Association adjourned about 4 p. m. Thursday with the old-fashioned singing and hand-shaking. There was a large attendance at the meeting both days and it was greatly enjoyed by all present. The hospitality of the church and community was most abundant—in fact, if anything, too abundant, as the fine dinners seemed to have rather a depressing effect upon the speakers and the congregation in the afternoons. This, however, is usually the case at an Association.

Rev. J. E. Trice is the beloved pastor of Mill Creek church, which is composed of a number of excellent people. The next meeting of the Association will be held with the Edgefield church on Thursday after the first Sunday in October, 1902, Rev. T. B. Ray to preach the introductory sermon, Rev. J. E. Trice the alternate.

#### CIGARETTES

Dr. L. Bremer, late physician at St. Vincent's Institution for the Insane, at St. Louis, says:

"Basing my assertion on the experience gained in private practice and at the St. Vincent's Institution, I will broadly state that the boy who smokes at seven will drink whisky at fourteen, take to morphine at twenty-five, and wind up with cocaine and the rest of the narcotics at thirty."

In the Sullivan school, at Columbus, O., (according to Mr. Willis Brown, of Chicago), in the fourth grade, of fifty-three boys, nineteen were free from the habit; in the grade next higher, out of fifty-nine boys, only nine were free; in the next, out of fifty-three boys, only two were exempt; and in the highest grade, of thirty-three boys, only two were free from the evil habit. This is fearful. In the Front Street school, in that city, eighty-two per cent. of the boys were using cigarettes. In the Clay school at Fort Wayne, Ind., out of one hundred and seventeen boys, eighty-four were smokers of the cigarette, and the Journal Gazette of that city states that some of the school girls also had contracted the habit. At Ulrichsville, Ohio, while the lowest grade of the school contained only two cigarette smokers out of seventy-seven boys, the next grade (nine years old) had thirteen smokers out of sixty-two boys. By twelve years old the number was twenty-nine out of forty-six; and by sixteen years of age every boy in the class was subject to the infatuation.

Twenty years ago the annual production of cigarettes was five hundred million; in 1898, it reached the amount of four thousand million.

These facts show that, despite all precautions, the cigarette habit is growing rapidly. The present remedy for it seems to be the anti-cigarette pledge. But it seems to us that we need the passage and enforcement of anti-cigarette laws, both by the State and in the home, and also the vigorous application of some elbow grease and hickory oil.

#### "MR. ESTEPP" AGAIN.

We have not heard anything more about Rev. Ira Estopp, the alleged pastor of a Baptist church at Inez, Ky., who was reported in the daily papers to have sprinkled water upon the head of his dying daughter, as we mentioned last week. Both the Western Recorder and the Baptist Argus state that they knew nothing about him. Evidently there is a mistake about the matter. We should be glad if some one could tell us the facts in the case. Referring to this affair and to the fact that, as reported, Mr. Estopp's license to preach was revoked by a Baptist church, the Christian Observer asks: "Does the Baptist church hold the mode of the administration of baptism as being so vital that the ordinance must be utterly refused to the person who is not physically able to submit to this mode of baptism?"

The Christian Observer misses the point entirely. Presuming that the Baptist church did revoke the license of Mr. Estopp, as reported, we are sure that the reason for it was not because he baptized her by sprinkling—if we may use such an expression—but that he baptized her at all under the circumstances. Certainly Baptists believe that the mode of baptism is "vital"—that is, that there is only one mode of baptism, and that pouring or sprinkling is not a mode of baptism at all. But they do not believe that the act of baptism is "vital," in the sense of being necessary to the salvation of the soul, and the special ground of their objection to the action of Mr. Estopp, supposing it to have been as reported, was that he should violate our fundamental Baptist principle of salvation by grace through faith, and consider it necessary to baptize his daughter by any mode in order to insure her salvation. The fact that he should have violated another Baptist principle by baptizing her by sprinkling only aggravated his offense, but the chief offense consisted in baptizing her at all under the circumstances.

But let us ask the Observer a question or two: Does it consider the mode of baptism as vital? Is immersion a mode of baptism? Does it regard the act of baptism as vital? If the editor had been in Mr. Estopp's place, would he have baptized his daughter by any mode?

#### THE CONVENTION.

We trust that we shall have a delightful Convention at Harriman this week. We are expecting a large attendance, as we have received information that there are a good many going from different parts of the State. We hope that they may come in the Spirit of the Lord and that his Spirit may guide all our deliberations.

#### PERSONAL AND PRACTICAL.

We are glad to see that our friend, Senator A. W. Chambliss, has been elected Mayor of Chattanooga. We are sure that he will give the people of Chattanooga a clean, upright, business administration.

Our neighbor, the Arkansas Baptist, is now receiving about forty new subscribers per week, with many renewals, and only a few people who get angry and stop their paper. We sometimes wonder if our neighbor is in a good humor, as we read.

It would seem from the words of Rev. Ben M. Bogard's language in the Arkansas Baptist of last week that Dr. A. J. Barton has resigned as State Secretary of Missions in that State. We are indeed very sorry to learn this, if the report is true.

The Biblical Recorder pointedly says: "Rabbi Calisch, of Richmond, makes the point that, though it is not realized, the modern trend is toward Judaism. Is he not right so far as those who are questioning the divinity of Jesus is concerned? Deny Christ's divinity, and what is left but Judaism revised?"

It is a strange providence which would, on account of his wife's affliction, take Dr. A. J. Barton out of Arkansas at this critical time. We hope, however, that she may soon be restored fully to health, and that in his absence many other brethren may represent the cause of our organized work in Arkansas and see that it does not suffer.

The Texist Baptist Standard had a most remarkable letter in it last week from the pen of G. W. Carol. He is a layman who has grown wealthy in the last decade. He is exhorting Texas Baptists to give \$22,000 that he may give his \$10,000 which he pledged on condition of this payment. He urges men to borrow money to give to the Lord's cause, saying the Lord will help the man out who treats him thus. He says he has tried it himself.

Last Sunday afternoon we visited our County Jail to see the prisoners who are confined there on the charge of lynching a young man at Smithville. They are all clever men, none of whom ever had any trouble of the kind before. Among them are some Baptists. We found Brother W. J. Stewart holding a service with them and by request we took part in it. We think and so told them that they did wrong, if they are guilty as charged. We have no sympathy for mob law anywhere by anybody. At the same time, however, it should be said that they had strong provocation for their action, admitting their side of the case to be correct. But this is a matter to be decided by the courts. We have no desire to take sides in the case neither one way or the other. It seems to us, though, that at the worst they are no more guilty than other lynchers.

By invitation, we ran up to Springfield last Thursday night to deliver an address before the Anti-saloon League. The League has at present a membership of about forty, but they are expecting to increase it to a hundred or more. We are told that a good many men in and around Springfield who did not care to join the League for one reason or another had stated to members of it that they were in sympathy with the purpose of the League and would vote that way. We were told also that a large majority of the people of the town and county are against the saloon and will so express themselves when they have opportunity. This, remember, is in Robertson County. We are indebted to Brother Fisher, pastor of the Methodist Church, and to Mrs. Sue Huey for cordial hospitality. Brother W. M. Murray, the new pastor of the Baptist Church, at Springfield, is doing fine work there. He is developing his church along all lines. Among other things, he is a strong advocate of temperance and has done a good deal to strengthen temperance sentiment there.

The Western Recorder says: "Dr. A. J. Holt, the Corresponding Secretary of the State Mission Board in Tennessee, has bought a half interest in the Baptist and Reflector, and has become associate editor. He adds this to his many other lines of work. Dr. Holt's capacity for work is wonderful. He has already been doing three men's work, and doing it well." This is true, with two exceptions. 1. Dr. Holt did not become associate editor of the Baptist and Reflector; he has been that for some time. 2. He does not add the work of associate editor to his other lines of work. As we and he both stated, he is not expected to do any more work on the paper than he has been doing heretofore. In the same issue of the Recorder a correspondent from East Tennessee, writing about the Nolachucky Association, said: "Dr. Holt announced that he had exchanged his home for a half interest in the Reflector, and would henceforth share equal responsibility with Dr. Folk in the editorial conduct of the paper." Dr. Holt and ourself were very careful to state that he will not "share equal responsibility" with us "in the editorial conduct of the paper." The State Board agreed to the arrangement on the express condition that he should not assume any editorial responsibility, we think it well that this should be understood, and for this reason we make this correction.

## THE HOME.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole.  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb!  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of its true intent  
Mars the perfect plan that its Maker meant.

—Susan Coolidge.

### WHAT IS EXPECTED OF A MOTHER.

Has it ever occurred to you what it really means to be a mother? Has your thought ever encompassed all that that word means?

In thinking over what is expected of one bearing that title, I have come to the conclusion that she must be a past grand master—or mistress—in all the arts and sciences, both ancient and modern.

When a man starts out in the business or professional world, his earliest training and instruction tend to fit him for that one line of work, and he is not expected to perfect himself for any other. With a woman it is different. Her education, to be complete, must be perfected in all lines; she must be entertaining and accomplished, to charm her husband and her husband's friends; she must be a well-rounded housekeeper, understand cooking thoroughly, else how can she direct the energies of her domestic in that line? She must be well acquainted with the sanitary code, to see that her house is well ventilated, properly heated, and the plumbing in good condition; must know how to attend to the marketing and general buying, so that sufficient economy may be practiced; must make all her own calls, and her husband's as well, to keep in touch with her social duties; her knowledge of sewing must be such as to keep the family mending done, if not to fashion the clothes; then, when the children come, she must be a trained kindergarten, so that their words and acts are directed according to Froebel; and then, later on, she must remember all she ever learned at school or college, so as not to be put to shame by the girl or boy of the twentieth century, while at the same time she must be young again to enter into their joys and sentiments, and see that their companions are what they should be.

When sickness comes mother is expected to be a trained nurse, ready to be up day and night, taking the temperature, giving the medicine, and administering to the patient's wants, while the rest of the family go to bed and to sleep, blissfully content in the thought that mother is on guard and everything will go well.—Georgia Hickok Ford, in Motherland.

### BE ON THE WATCH.

A gentleman stopped suddenly before a sign that told him messenger boys were to be had inside. He hesitated, and then went in.

"How many boys have you in just now?" he asked.

"Six," was the reply; "it's dull today."

"Then they're all here," said the gentleman, looking around, while the boys themselves were all attention, wondering "what was up."

"Boys," said the gentleman, eyeing them scrutinizingly. "I suppose you know there is an exhibition of trained dogs to-night?"

The faces of the boys showed that they were perfectly aware of that fact, and that they might even give him some points in regard to it.

"Well, I'm looking for a boy to take a blind man to see it."

A titter was the first response; then followed a variety of expressions, as: "A blind man!" "You're foolin'!" "What could a blind man see?" and "You can't guy us that way!"

"I'm not guying; I'm in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing he asked:

"Well, what do you think of it?"

"I think I could do it," was the reply. "Yes; I'm sure I could, sir."

"How do you propose to make him see it?"

"Through my eyes sir. That's the only way he could see it."

"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large theater, and the blind man and his guide had a box to themselves, where they could disturb no one; but Mr. Davis, from his seat in the audience, knew that the boy was telling what went on so that the blind man could understand, and others in the audience became interested in the messenger boy and his companion, who, though carrying on an animated conversation, seemed absorbed and excited over everything that went on. Indeed, no one applauded more heartily than the blind man himself.

The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:

"Boys, there was a chance offered every one of you yesterday—a chance for lifting yourselves up in the world—but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My stopping here yesterday was with the thought that possibly such a pair of eyes could be found here. It was an opportunity held out to every one of you, but only one understood and grasped it. For the rest of you it was a lost opportunity, for my friend is delighted with the experiment—says he is sure I hit upon the one boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get, but a boy who can make a blind man see is at a premium. And yet you might—well, you see, that boy, although he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it. It is the only way to keep good opportunities from slipping away, boys; you must be on the watch for them."—Anne Weston Whitney in the Sabbath Recorder.

### SPURRING TO SUCCESS.

"There's nothing like giving a boy a little encouragement once in a while," said a wealthy down-town merchant the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small.

"I was trying to split a cross-grained hickory log, and as our wood pile was close by the roadside, my efforts at-

tracted the notice of a farmer, who stopped his team.

"I was greatly flattered by his attention, because he was the crossdest and surliest man in town, and never took any notice of us boys, except to sit in his orchard with a shotgun in his hand when the apples were ripe. So I put in my best licks, and covered my hands with blisters; but the log refused to split. I hated to be beaten, but there was no help for it. The old man noticed my chagrin. 'Humph! I thought you'd hev to give it up!' he said with a chuckle.

"I made no reply; but the way that axhead went into that log was a revelation to me. As I drove it into the knots they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me, and the farmer drove off discomfited.

"But I never forgot that scene. When I first went into business I made mistakes, as every young man will do. But whenever I got caught in a doubtful enterprise I remembered that my friends were standing around waiting for the chance to say 'I thought you'd hev to give up!'

"In spite of himself, that old farmer gave me the keynote of my success.

"So you see that if a boy has any grit in him he is bound to profit by the right sort of encouragement; and in that connection, I may remark, a well-placed sneer is often worth more than a barrel of taffy."—Puck.

### ADVICE FOR SCHOOL GIRLS.

The principal of one of the large city schools, a man of superb physique, as well as fine intellectual endowments, gives this sensible advice to the young girls under his care:

"Study hard while you study. Put your whole mind into your work and don't dally.

"Begin your studying early in the evening, but stop before nine o'clock.

"Take a little recreation before retiring to change the current of thought and to rest your head.

"Be in bed before ten o'clock. The sleep thus obtained before midnight is the rest which most recuperates the system, giving brightness to the eye and a glow to the cheek.

"Take care of your health. That is first. If you need to do more studying, rise at six in the morning."—Phrenological Journal.

### CARE OF THE EYES.

I am glad to be able to help the enquirer seeking help for weak and tired eyes, for the proper treatment of the eyes is one of the most important we have to deal with. Few persons understand the care of their eyes, or appreciate the value of good sight until it is gone. Rest is one of the greatest needs of the eyes. To read by twilight, or in the dark, or by a flickering light from a lamp, is ruinous to one's eyes. As soon as a feeling of dimness or weakness comes over the eyes, all work should be laid aside, the eyes closed and allowed to rest until the tired sensation is gone.

A few simple remedies I have used by the advice of an oculist, have been excellent. For the tired feeling or sore aching of the eyes, bathe the outer skin with cold tea, or mild salt water, or warm milk, or a weak solution of borax water; bathe with the eyes closed. A very valuable idea was suggested to me recently by an oculist. He said so many persons neglected their eye glasses, and left them in the dust and grime until they finally got little vegetable organisms secreted in the places under the rim, and where



## His Wife's Weak Heart.

It is a singular thing that in the popular view of disease the interdependence of the several organs of the body is lost sight of. The heart, for example, is diseased and it is treated as if it were entirely separated from, and independent of, every other organ.

The fallacy of this opinion is shown by the cures of heart "trouble," liver "trouble," kidney "trouble" and other so-called "troubles," effected by the use of Dr. Pierce's Golden Medical Discovery. Primarily the "Discovery" is a medicine for the cure of diseases of the stomach and blood. But it cures diseases of organs seemingly remote from the stomach, because these diseases have their origin in a diseased condition of the stomach and its associated organs of digestion and nutrition.

"I doctored with three different doctors for weak heart, but they did me no good," writes Mrs. Julia A. Wilcox, of Cygnet, Wood Co., Ohio, Box 52. "I was so tired and discouraged if I had had my choice to live or die I would have preferred to die. My husband heard of 'Golden Medical Discovery' and he bought a bottle. I took that and the first half seemed to help me. I took six bottles before I stopped. I am perfectly well, and am cooking for six boarders. It has been a God-send to me."

• Dr. Pierce's Pleasant Pellets cure constipation.

the naked eye could not see them; but if they had been given a hot boiling suds bath, it would have killed the germs; but instead the person had inflamed, red sore eyes from it. He advised a rigorous bath every few days in a bowl of hot water, with enough pearline added to make a good suds, and use a little stiff brush and clean thoroughly; then scald in clear water and wipe dry on tissue paper; polish until clear. Some persons simply dampen their glasses with saliva and dry on their handkerchief, and he says it's unhygienic. S. H.

## We Cure CANCERS, TUMORS, AND ALL CHRONIC SORES

WITHOUT USE OF A KNIFE

## Kellam's Hospital

Richmond, Va.

ALL EXAMINATIONS FREE.

Come and see what we have done, and are doing. If then you are not satisfied that we do all we CLAIM, we will pay all your EXPENSES.

## BELLS

Send for Bell Church and School Bells. Write to Cincinatti Bell Foundry Co., Cincinnati, O.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. Write to Cincinatti Bell Foundry Co., Cincinnati, O.

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY. BUCKEYE BELL FOUNDRY, THE E. W. VANDUREN CO., Cincinnati, O.

**YOUNG SOUTH.**

Mrs. Laura Dayton Eakin, Editor.

304 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: *Nulla Retorsum.*

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

Mission Topics for October: Africa—Japan.

**A CHILD'S WISH.**

A beautiful little story was told not long ago by a young missionary who is just leaving this country, as to how he was influenced to become a missionary.

When a child he used constantly to walk through a certain churchyard; and one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following strange inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a little boy, will you put it on my tomb, so that some one passing by may read it, and go instead of me?"

Through reading this inscription so often there grew up in his mind this thought: "I must go in place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now if a child can do so much, what may not a word and deed do? Was not this a good way to bring the gospel to the poor heathen?—Selected.

**BIBLE LEARNERS.**

Learn Matt. 5: 43-48, and put the sentiment into your daily living, even as Joseph did in those old, old times.

**THE STUDENT BAND.**

Are you studying "Brazil?" Let me have a large class this month. Report by October 30.

**YOUNG SOUTH CORRESPONDENCE.**

Another letter from our missionary! She says:

"I am certainly in the most hospitable place in the world. Eating, sleeping, resting (note the order!), and I wish I could say gaining flesh rapidly. I have added five pounds to my weight since my return, at any rate. I am certainly much stronger, and my old-time energy is returning.

"We have been having some glorious meetings lately. I think God is giving us great opportunities for spreading abroad in our home land, a more thorough understanding of mission work. We are looking forward with so much pleasure to Harriman and Chattanooga.

"BESSIE MAYNARD."

Both Harriman and Chattanooga are anticipating the visit of Mr. and Mrs. Maynard with much eagerness. We hope to have them both at the First Church on the afternoon of Sunday, October 20, at a great mass meeting of the members of the "Young South" and their friends, and at the "all-day meeting" of the Ocoee W. M. U., on October 23. If any other churches desire their presence, they can address them at Harriman, after October 14, or 304 East Second street, Chattanooga, after October 19.

I know your hearts rejoice that our own missionary is growing stronger. I know you are praying for her.

As I said before, Mrs. Maynard's "talk" will be the feature of the "Band Conference" at Harriman, on the afternoon of October 15. I trust that many leaders of Bands from all over the State will be present to hear her. Watch for the issue of October 24 for an account of this meeting.

A private letter from Miss Armstrong brings the glad news that she was wonderfully sustained in her long summer tour, and is now hard at work again at her desk in Baltimore. She hopes to give the "Young South" a fresh impetus, by some new plans for collecting, at an early date. Of these, more will be said at Harriman.

Now let us see what the postman has brought us this week.

No. 1 comes from Nashville:

"Some time since the Sunbeams voted \$1 for our missionary, Mrs. Maynard, and I send it in this. When we disbanded for the summer a number of nickels were given the Sunbeams to 'grow.' We will gather them in before long, and I hope there will be a good harvest from the summer's labor.

"We hope so much to meet our dear 'Miss Bessie' while she is in Tennessee. Is there any prospect of her visiting Nashville?"

"We pray our Father's blessing on the Young South and its work.

"MRS. MAT. WILLIAMS,

"Treasurer First Church Sunbeams."

We are most grateful, and hope to hear again when that "harvest" comes in. Mr. and Mrs. Maynard go to Baltimore from Chattanooga on October 24. If the Nashville churches desire to have them, let some one write them here.

No. 2 is from Watertown:

"I send you 75 cents for the Babies' Branch. Little Varys Young sends 50 cents, and brings her baby sister, Margaret Ernestine. They are such bright jewels, and their parents are so full of the missionary spirit that they will be taught to love the work of the Young South.

"I hope for the pleasure of meeting both Mrs. Maynard and our editor at Harriman next week. I want to express our appreciation of the work of the Young South this past year. May the Master's blessing and approval continue to rest upon it.

"MRS. W. N. WATERS."

Watertown never fails us! How glad the editor will be to clasp hands again with our earnest workers there.

No. 3 came in the same envelope:

"I wonder if you think I have en-

tirely forgotten the Young South. No, indeed! How happy we are to know the salary is raised in full! And isn't it good to think of Dr. and Mrs. Holt having charge of the precious little orphans. I send \$1 to be divided between that repair fund and our own Mrs. Maynard.

"I wrote a letter to the Young South about the Convention at New Orleans, but it must have been misplaced. Perhaps I'll meet you in Harriman next week. We always wish success to the Young South.

"RUBY WATERS."

Of course you do. You are a "pillar" upon which it rests. How sorry I am that letter never came! I hoped for it and looked for it; I wonder if it rests in some gentleman's pocket! I shall be so pleased to greet you at Harriman.

In No. 4, Miss Gertrude Hill, of East Nashville, orders two dozen certificates of Babies' Branch membership, to be used in the Edgefield Church. She will see that only 2 cents a month is asked for. The offerings must be divided between the Home and Foreign Boards, and I love to think of this fund going to the support of the children of the missionaries. I send the cards most gladly, and I know we shall have a fine report from them soon, for Miss Hill is one who does with her might what her hands find to do. We are hoping for a "talk" from her at the "Conference."

Memphis comes next with a very characteristic message in No. 5:

"I congratulate the 'C. B.' [that means the "Champion Beggar,"—Editor] in our behalf, and us in hers. We also note that she is also a most faithful 'T. B.' [I take it, that means "Thankful Beggar."—Editor.]

"On reading the number of October 3 I concluded to send her one nickel for each 'T' in that number, and I find I owe twenty nickels. Here they are!

"A. F. K."

How "thankful" the editor is that she was "thankful!"

A. F. K. suggests, also, that Mrs. Eakin's address at the top of the first column of the Young South page is blurred in the printing. Will the proofreader see that it is plainly set "304?" I have gotten letters several times directed to "804."

Georgia sends No. 6, with a star dollar from Sallie Stone. We are most grateful.

No. 7 brings quick returns from Del Rio, \$1.25, collected by three Sunday school scholars, for the Orphans' Home.

The "Sunbeams" are enthusiastically at work, and send postage for more cards.

No. 8 comes from our earnest little workers in Newbern and brings 30 cents for home repairs from Frank Richard, and Annie Gillard, and the glad news that they are convalescent after a siege of scarlet fever. God be praised!

No. 9 is from Dayton, and the "banner letter" for this week:

"I sold my mission chickens and eggs for \$3, and I have my star dollar

also. Give the little orphans \$1, and Mrs. Maynard \$3. I hope to send more soon.

LILLIE HOWARD."

Thank you so much! May you ever have such success in your work for the Lord!

I have still another letter with \$1, but I keep it to hear from the sender as to how it is to be credited.

I shall give the best report possible of the Convention (D. V.) in our next number. Read it carefully. I am anxious to keep you in thorough touch with all Baptist interests. I am expecting a great meeting.

Do not "let up" in October. So far you have done wonderfully well. Praying God's blessings on one and all, and hoping to take many of you by the hand at Harriman and during Mrs. Maynard's stay in Chattanooga, I am,

Most gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

**RECEIPTS.**

First half year.....	\$427 16
First week in October, 1901...	19 96
Second week in October, 1901...	30 40
Third week in October, 1901...	—

**FOR JAPAN.**

First Church Sunbeams, Nashville, by Mrs. M. W....	1 00
Ruby Waters, Watertown.....	50
A. L. K., Memphis.....	1 00
Sallie Stone, Georgia (star)...	1 00
Lillie Howard, Dayton (\$1.00 star) ..	3 00

**FOR ORPHAN'S HOME.**

Ruby Waters, Watertown.....	50
Del Rio Sunday school (three pupils), by A. L. B.....	1 25
Gillard Band, Newbern.....	30
Lillie Howard, Dayton.....	1 00

**FOR BABIES' BRANCH.**

Varys Young, Watertown, by Mrs. W. N. W.....	50
Margaret Ernestine Young, Watertown, by same.....	25
For postage .....	18

Total .....	\$488 00
Star card receipts.....	\$95 75
Received since April 1, 1901.	
For Japan.....	\$347 67
For Orphan's Home.....	49 05
For Babies' Branch.....	22 18
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 48

Total .. \$488 00

**THE BEST PATENT ON THE MARKET.**

**\$100. REWARD.**

If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular-Appetite, Bowel Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and places is HUNT'S DIGESTIVE TABLETS.

One tablet per day, one-half hour before breakfast.

One month's treatment by mail..... \$2.00

Six months treatment, 84 tablets..... \$1.00

Put up by T. J. HUNT, Merom, Ind.

## AMONG THE BRETHREN.

Rev. Lamar Sims, of Jonesboro, Ga., has accepted the care of the church at Cochran, Ga., for full term.

Rev. R. M. Hunter has resigned at Avondale, Ala., and will be succeeded by Rev. L. M. Bradley, of Greenville, Ala.

Rev. W. R. Ivery has resigned at Bessemer, Ala., but the church refuses to accept it and will insist that he remain at his present work.

HEAD OFF  
YOUR HEADACHES

By sending 25c. in P. O. stamps for a box of Burge's Headache Knockers, and take when you feel it coming on. Nothing injurious in them. They never fail.

**BURGE, THE DRUGGIST, NASHVILLE.**  
Broad and Spruce,  
Mention Baptist and Reflector.

Rev. J. W. English is to supply the church at Gonzales, Texas, while its pastor, Rev. G. H. Lacy attends the seminary at Louisville, Ky.

Dr. A. B. Miller and wife, of Immanuel Church, Little Rock, Ark., are both critically ill so much so that their recovery is despaired of.

Rev. O. J. Wade was happily married last week to Miss Clara Davies, of Magnolia, Ark. Brother Wade is doing a splendid work as pastor at Magnolia.

**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.

Though still residing at Cochran, Ga., Rev. J. Howard Carpenter has resigned the care of the church there, but will serve the Hazelhurst and Jefferson churches.

## \$100 Reward, \$100.

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.

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

Some suggest that the chair of Greek ino Richmond College of Virginia shall be endowed and called the "H. H. Harris chair of Greek." A very fitting memorial of a noble man!

## 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.

Nobody else but  
me puts his name  
on lamp chimneys  
— there's mighty  
good reason for  
that.

MACBETH.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.  
MACBETH, Pittsburgh.

Her many Tennessee friends are pleased to learn that Mrs. A. J. Barton, wife of Dr. A. J. Barton, of Little Rock, Ark., who is now in Battle Creek, Mich., has somewhat improved in health.

Gen. W. E. Atkinson, former Corresponding Secretary of missions in Arkansas, has been asked to perform the duties of that office while Dr. A. J. Barton attends his sick wife in Battle Creek, Mich.



**CHURCH BELLS**  
Chimes and Peals,  
Best Superior Copper and Tin. Get our price.  
**MCSHANE BELL FOUNDRY**  
Baltimore, Md.

At the First Church, Baltimore, Md., on Tuesday, October 15, Rev. Thomas Clagett Skinner, of the North Avenue Church, Baltimore, will be happily married to Miss Florence Burnett. We extend congratulations.

Rev. W. F. Allen, formerly of this State, but at present the aggressive pastor at Caruthersville, Mo., is constantly leading his people to higher things. They are now constructing a handsome brick church.



**PEWS—PULPITS**  
Church Furniture of all kinds  
Grand Rapids School Furniture Works  
Cor. Wabash Av. & Washington St.  
CHICAGO

Sunday, October 6, the new church was dedicated at Decaturville, Tenn., Rev. I. N. Penick, of Martin, Tenn., preaching the sermon to one of the largest crowds that ever assembled there for divine worship.

## GOOD POSITIONS.

You may, without paying to the college a cent for tuition, until course is completed and position secured, attend one of Draughon's Practical Business Colleges, Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Shreveport, Fort Worth, and Galveston. Send for catalogue; it will explain all. Address: "Credit Dept MB, Draughon's College," at either of above places.

## AN OCEAN VOYAGE.

To Be Enjoyed by Americans Without Quitting American Waters.

It is a somewhat curious fact that to the average American "an ocean voyage" means a voyage to Europe, which, when he allows his thoughts to turn to it as an experiment, presents itself to his mind only as the long and expensive transatlantic trip. He seems unaware that it is possible to take an enjoyable "ocean voyage" coastwise, on a luxuriously appointed steamer at an apparently slight expenditure of time and money. The

Merchants and Miners' Transportation Company—whose ships ply between Boston, Providence, Baltimore, Newport News, Norfolk, Savannah, and Philadelphia—has, apparently, noted this mental peculiarity of the average American and taken measures to correct it by issuing a handsome folder full of interesting information about its line—its history, its vessels, its rates, its routes, and its ports. It draws a most alluring picture of ocean voyaging under the most comfortable circumstances. No transatlantic liner is a more luxuriously appointed floating hotel than is each of the big iron and steel ships of the Merchants and Miners' line. No transatlantic liner carries its passengers through such pleasant waters. If you feel that a brief but inexpensive sea voyage would be a delightful vacation for you, or if you have occasion to make a journey North or South for business, it will pay you to write for a copy of this folder to W. P. Turner, General Passenger Agent of the Merchants and Miners' Transportation Company, Baltimore, Md.

## ALL AROUND.

Our meeting, at Eaglesville has just closed with good results. There were eight conversions and six additions by baptism. The church was much strengthened and stimulated to greater work. Brother J. C. Midyett was with me and did most of the preaching, and to the perfect delight of all did he do his part. Brother Midyett is a sound Baptist, a strong preacher, and a genial, companionable brother. We most heartily commend him to the brotherhood. Brother W. C. McPherson and the home preachers, J. D. Smith, J. S. Suliren, William Wood, and Cole, were all in the meeting and did good service. I was called away for two days of the meeting to be present at the burial of my mother-in-law. It was a sad day with me. I remembered how I stood before her, twenty-seven years ago, and said: "Give me your daughter." From that day I have loved her and respected her for this precious gift and for her Christian deportment, her motherly attention, and her kind disposition; and now, with a heartbroken wife, I stand, with seven other children, and look for the last time upon the pulseless form of one who blessed my life with such a rich gift, and one whose presence was always sunshine. I look up and say: "Even so, Father, for so it seemeth good in thy sight."

We had a high day at Bradley's Creek to-day; baptized six. A large congregation attended the baptism and the 11 o'clock service.

We have taken on new life and want to do a great work for our Master. Brother William Wilks' coming among us and preaching for us a week did us a great deal of good. All out for the Convention to-morrow!  
Milton, Tenn. G. A. OGLE.

## THE SEMINARY OPENING.

The Southern Baptist Theological Seminary opened on October 1 with an excellent attendance and a bright outlook for a prosperous session. The total number of students enrolled up to date is 188; the number from Tennessee is 15.

If there are other brethren in your State planning to come to the Seminary I wish to say that if they should enter any time within the next two or three weeks they could get practically the benefit of the entire session. I shall be glad to hear from any one desiring information on any point.  
E. T. MULLINS.

**Just one**  
thing: prejudice,  
keeps some women  
from using PEARL-  
LINE. They think,  
if it acts on  
dirt so strongly,  
it must  
hurt the  
clothes. Soap  
and rubbing  
act on dirt,  
and the fabric  
is rubbed away. PEARLINE  
loosens the dirt better than  
any soap and bundles it out  
with little or no rubbing, and  
no injury. 656

**Proved by Millions**

We are glad to see Rev. E. B. McNeill, of Jackson, in our office last week. He was returning from the Confederate Reunion at Lewisburg. A brave soldier of the Confederacy, he is no less brave a soldier of the cross.

Travel via The Tennessee Central Railway en route to the Baptist Convention at Harriman, Tenn., October 16 to 19, 1901.

## SHORTEST LINE!

## QUICKEST TIME!

## LOWEST RATES!

View the beautiful scenery along the line of the Tennessee Central. On return trip, ample time will be given at Monterey to view the Natural Park and Standing Stone, a historical landmark of the Indians.

For full information, call on or write,

W. A. BEATTY, Gen. Pass. Agt.,  
Nashville, Tenn.

## The Value Of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odoriferous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients, suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some so se apatient, preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets

## Catarrh Cured at Home.

A Practical, Common Sense Treatment Has Been Discovered That Can Be Used by the Patient at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold, cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge, which is either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme liability to take cold, etc. It often leads to noises in the head, deafness, sore throat, bronchitis, asthma, indigestion, and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

### Samples Mailed Free.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser & Son, 68 Broad Street, Atlanta, Ga.

Rev. J. T. Bell has just closed a great meeting with the church at Pollock, La., with forty-five additions.

Rev. J. C. Willett, who died a few weeks ago at his home in Kentucky, was pastor for over forty years at Buck Grove Church, in that State.

Upon our return from the meeting of the Cumberland Association we had the pleasure of spending an hour or two with our friends, Mr. and Mrs. Percy Luster, at Guthrie. Mr. Luster is the manager of the Telephone Exchange in Guthrie. The Baptists of Guthrie have recently built a nice frame house of worship, which is nearing completion. They are without a pastor at present.

### RECENT EVENTS.

The amount of money demanded by the captors of Miss Stone, the missionary, is \$110,000.

The Baptist Church at Fulton, Ky., is planning to erect a new house of worship in the near future.

Both Dr. A. B. Miller and wife, of the Immanuel Church, Little Rock, Ark., are reported at death's door.

The condition of King Edward's health is exciting much uneasiness in England, though nothing fatal is near.

The First Baptist Church, of Dallas, Texas, now leads the State in offerings to State missions, as Waco once did.

Rev. S. M. Province will close his labor as pastor at Tallahassee, Fla., October 31, after nearly ten years' work.

Pastor R. W. Mahon has just held a meeting with his church at Bardwell, Ky., in which there were thirty additions.

Reports from the famine districts of China are to the effect that hundreds of thousands of people have died already.

After a vacation of some months, Dr. J. B. Moody has returned to Hot Springs and has entered upon his pastorate.

Italian anarchists are reported to be very active and the government is putting forth special efforts in the matter.

Rev. S. C. Bailey, of Chandler, Texas, reports that one of his young men, Lee Green, has just given \$100 to State missions.

Indiana has a Baptist Church named the "Corinthian Church," and Rev. R. W. Cline has just been called to the pastorate.

The church at Gallatin has called Rev. G. W. Sherman for half of his time, beginning the first Sunday in November.

Dr. H. M. Wharton is conducting meetings at Trenton, Mo., and the daily press speaks of the wonderful success he is having.

Jennie Wade was the only woman killed in the battle of Gettysburg, and the Iowa women have erected a monument to her memory.

Baylor Female College, at Belton, Texas, has 319 girls, with every seat in the chapel full and every room in the boarding hall full.

Rev. C. F. J. Tate is in a great meeting at Independence, Mo. There had been sixteen professions before the close of the first week.

Dr. Wiseman, associate editor of The Word and Way, has been elected financial agent of the new theological seminary at Kansas City, Mo.

Sid Williams and his sweet singer, Brother Brown, go from a great meeting at Texarkana, Ark., to be with Dr. Broughton, in Atlanta.

Rev. R. M. Murrell, pastor of the Third Church, Knoxville, Tenn., has baptized fifty people in the last few months in regular services.

The First Baptist Church, of Dallas, Texas, has made a strong appeal against their pastor, Rev. G. W. Truett, accepting the call to Waco.

Says the Western Recorder: "The Baptists and Methodists of Great Britain have raised more than \$500,000 each for their respective Twentieth Century Funds. What have we done in this country? Well, we have criticized our Boards, and opposed various suggestions, and, and, and—we'll have to think up the rest."

# WONDERFUL CURES BY SWAMP-ROOT.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, investigated by THE BAPTIST AND REFLECTOR, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy:



D. W. SMITH.

DES MOINES, IOWA, Oct. 20, 1900.

"I had been out of health for a long time and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterward took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not felt so well for years. I thank you very much for sending me the sample bottle."

D. W. SMITH, 1821 Center St.



MRS. H. N. WHEELER.

to-day I am as well as ever. My business is that of canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable."

MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.

### Sample Bottle Free

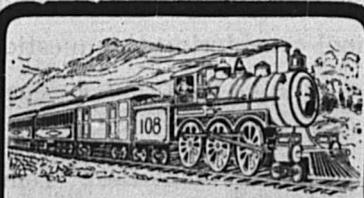
The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder, and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghamton, N. Y.

**EDITORIAL NOTICE.**—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in the Nashville BAPTIST AND REFLECTOR.



Dixie Flyer

Over the



ST. LOUIS AND CHICAGO

Leaves Nashville Every Evening

THROUGH SLEEPING CARS

City Ticket Office, Maxwell House

TELEPHONE 151

H. F. SMITH, W. L. DANLEY, TRAFFIC MANAGER, GEN. PASS. AGT. NASHVILLE, TENN.

**MYSELF CURED** I will gladly inform anyone addicted to **COCAINE, MORPHINE, OPIUM OR LAUDANUM**, of a never-failing, harmless Home Cure. Address Mrs. S. Mary Baldwin, P. O. Box 1212, Chicago, Ill.

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Operate Solid Vestibule trains, with through Pullman Sleepers, also elegant dining car service on all fast trains.

For quick time and unexcelled service ask for tickets via Martin and get the best.

Trains stop at 63rd, 39th, 22nd streets and Hyde Park, convenient to all parts of Chicago and within a few minutes walk of the Chicago Beach Hotel.

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**THE AKRON ROUTE TO BUFFALO STOP-OVERS ALLOWED AT CHAUTAUQUA LAKE AT THE PAN-AMERICAN EXPOSITION AND NIAGARA FALLS**

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THROUGH SCHEDULES	Pan-American Express Daily	The Buffalo Express Daily
GOING TO BUFFALO		
Lv. Nashville.....L. & N.	7.45 am	7.50 pm
Lv. Louisville....."	1.00 am	3.15 am
Lv. Cincinnati.....Penna	4.30 pm	8.30 am
Lv. Loveland....."	5.16 pm	9.18 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
Ar. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C.A. & C.	8.30 pm	12.05 pm
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautau-)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
Ar. Buffalo.....Erie	8.15 am	12.50 pm

**ON THE PAN-AMERICAN EXPRESS—** Pullman Sleeping Car and First-Class Coach through from Nashville to Buffalo. Pennsylvania Dining Car from Cincinnati to Columbus.  
**ON THE BUFFALO EXPRESS—** Pullman Sleeping Car from Cincinnati and Columbus to Buffalo. Dinner at Union Station, Columbus.

Full information may be had by calling upon or addressing

**R. H. LACEY,**  
Southern Passenger Agent,  
NASHVILLE, TENN.

**POSITIONS!** May deposit money in bank till position is secured or give notes. Car fare paid. Cheap board. Send for 150-p Catalogue.  
**Draughon's Colleges**  
Nashville, St. Louis, Atlanta, Montgomery, Little Rock, Ft. Worth, Galveston, & Shreveport. Endorsed by business men from Maine to Cal. Over 3,000 students past year. Author 4 text-books on bookkeeping; sales on same \$25 to \$50 per day. No vacation. Enter any time. Bookkeeping, shorthand, etc., taught by mail. Address Dept. Q. B.

**OBITUARY.**

**NOTICE.**—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

T. J. JOHNSON.

"There is no flock, however watched and tended  
But one dead lamb is there.  
There is no fireside however defended  
But has its vacant chair."

These lines were again fulfilled when the home circle of Mr. and Mrs. T. J. Johnson, of Jefferson City, was broken by the death of Mr. Johnson, the husband and father, on July 11, 1901. He had been ill for nearly a month, during which his sufferings were great, but which were borne with heroic fortitude and Christian resignation. His death was not only peaceful, but full of triumph and hope. Fully conscious that the end was at hand, he called the weeping children and heart-broken wife and bade each one an affectionate farewell. Grasping the hand of his wife he said: "I wish you could go with me, but you must remain to care for our dear boys." Turning to a friend at his bedside he said: "Can't you sing 'I Will Arise and Go to Jesus?'" When the song was sung he joined in the chorus with a full, strong voice.

At the close of the song his voice was hushed, and with uplifted eyes and beaming face, his spirit took its flight into the outstretched arms of that Savior, the vision of whose glorious presence had cheered him in death.

Brother Johnson was born October 25, 1850, in Jefferson County, Tenn. In early life he professed faith in the Savior and experienced that change in regeneration which constituted the basis of his hope of heaven in all after years. He however, failed to unite with the church, and like most young Christians, wandered from the path of Christian duty and became backslidden and indifferent. He was, however, reclaimed in a meeting at Mossy Creek, held by Dr. Jessie Baker, and under the impulse of the renewal of his first love, he united with the Baptist church at that place, in connection with his young wife, who had hitherto been connected with the Presbyterian church. Both were baptized at the same time and began together their life of Christian work and fellowship, which was ended only by death. Brother Johnson was married to Miss Fannie McLyle, of Jefferson County, early in the seventies. The marriage was a peculiarly happy one. Their devotion to each other grew constantly stronger and more beautiful with the passing years.

Three sons were born to them as a result of their union, all of whom are still in the home to be the comfort and stay of their bereaved mother whom they so tenderly love.

Brother Johnson was a prosperous business man, and enjoyed in a high degree the respect and confidence of all who knew him. If he had any enemies no one ever knew it. Honest and upright in all his dealings, hospitable and liberal with his means, he was in the best sense of the word, a good citizen, a faithful friend, a dutiful parent, an affectionate husband, and a useful Christian. In all these relations he will be greatly missed; but we are comforted with the assurance that our loss is his eternal gain. "He rests from his labors, and his works do follow him."  
J. W. PHILLIPS.

**Employment for You.**  
WE HAVE SEVERAL GOOD OPENINGS specially suited to Ministers, Teachers, and Students, to engage with us in the sale of our books and Bibles. Our books are bright and new and up-to-date, and are fast sellers. Almost any intelligent person can sell them. This is a good chance for you to earn some money. If you are unemployed, or have some spare time, write at once. Send us fifty cents—stamps in good order will do—if you are ready to begin at once. We refer to Dunn's or Bradstreet's Mercantile Agency. We claim that ours is the best-selling line of subscription books published.  
Send a few references and inclose a stamp, and address your letter this way:  
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346 COURT SQUARE,  
NASHVILLE, TENN.

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ARTISTIC PHOTOGRAPHERS,  
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**There's a Difference**  
in Pianos discernible only to experts. It is a difference of material and workmanship.  
There's another difference discernible to every eye and ear. This is a difference of style, finish and tone.  
The difference between our instruments and others is always in our favor.  
We protect those not able to judge the differences for themselves by giving a strong and responsible guarantee with every sale.  
**Jesse French Piano & Organ Co.**  
240-242 N. Summer Street  
Sell—Exchange—Rent

**Cumberland Telephone & Telegraph Co**  
General Office, 180 N. College Street, Nashville, Tenn.  
Connections with All Points East of the Mississippi River,  
Nashville Rtes—Residences, \$2.50 per month and up, according to service.  
business, \$3.50 per month and up, according to services. Telephone 127.  
Nashville Exchange.

**Do You Want An Organ?**  
If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.  
BAPTIST AND REFLECTOR, Nashville, Tenn.

**Our New Church Roll and Record.**  
We have just completed and published our New Church Record. It is handsomely and durably bound, and made of good paper, 238 pages.  
(1.) The Declaration of Faith.  
(2.) Church Covenant.  
(3.) Rules of Order.  
(4.) Register of Pastors.  
(5.) Register of Deacons.  
(6.) Register of Members, (embracing Baptisms, Marriages and Death  
(7.) Conference Minutes.  
(8.) Annual Reports to Associations and  
(9.) Sunday School Record.  
Price \$2.00 post-paid. Let us have your order, we know that you will be pleased. Address,

## Its True Character.

Catarrh Is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacoi and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant-tasting, 20-grain lozenges, to be dissolved in the mouth and reach the delicate membranes of the throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c for complete treatment.

Send in your Inhaler and twenty cents in stamps and we will refill it for you.

## OBITUARY.

HASKINS.—At her home in Jackson, Tenn., Mrs. Sarah A. Haskins passed to her reward in heaven, July 30, 1901. She was born April 2, 1832. In her fifteenth year she accepted Christ as her personal Savior, and joined the Cane Creek Baptist church and for fifty-four years lived a devoted Christian life. On July 14, 1863, she was married to Robt. V. Haskins, who preceded her in death about four years. She leaves one daughter, Mrs. Bond, and other relatives and friends who mourn her loss.

In her death her children have lost a loving mother, the neighborhood a true friend, and the church a devoted Christian, but we feel that our loss is her gain. To her loved ones and many friends we extend our sympathy, and pray that they may be kept by the power of God.

WM. E. HUNTER.

## CAMDEN CHURCH.

Our meeting closed the first day of October. We did not have any public professions or any additions to the church. There were several sinners who seemed deeply penitent, but they could not reach the point of decision. The meeting accomplished one very much desired end, and that was the revival of the church building interest, as well as a spiritual uplift of the members. Our church will be built at once now. Arrangements have been made to have our lumber sawed and a lot secured. It does seem that we have had enough to discourage us. The church is few in numbers and for the most part poor, and since commencing the work some of our ablest members have sold out and are going to leave. Both last year and this, crops have been almost an entire failure, and so we are left to trust in God and our brethren for help. Now if half of those who read this would send us one dollar, they would never miss it, and oh, how happy they would make us, and certainly they would be doing a good work. This church seems to have been providentially placed into my hands, and I feel assured that the Lord is in the work and I am determined by the Lord's help to have a church there. I gave them one-fourth of my salary last year toward building, and I am going to take the field and visit the churches and solicit help until the work is done. Brother Fleetwood Ball was with us in our meeting a few days, and greatly endeared himself to Camden's people. I believe Brother Ball is the ablest man of his age I ever heard of and his very soul is in his sermons. Should any one want to send any help to Camden, send it to Will S. Corbitt, Camden.

A. NUNNERY.

Jackson, Tenn.

## Tennessee Associations, 1901.

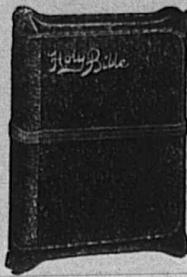
New River—Macedonia Church, Scott County, Thursday, October 17.

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

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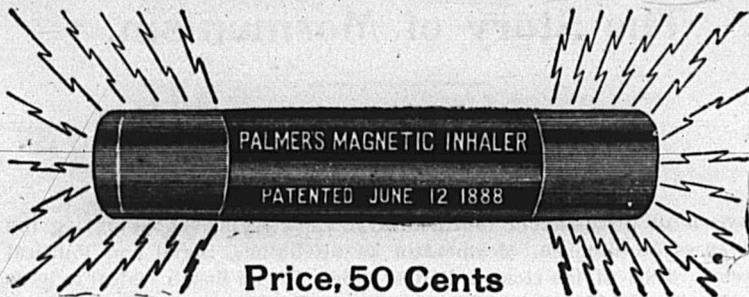
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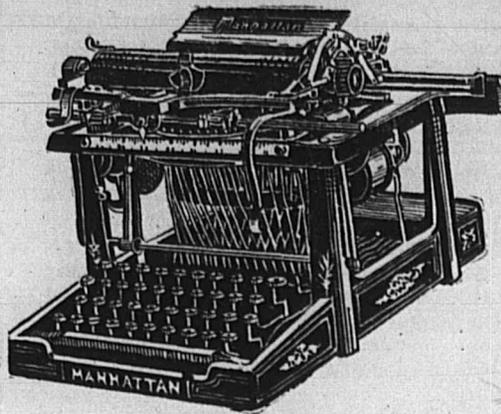
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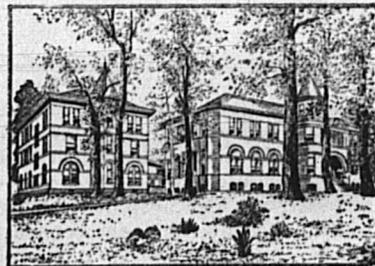
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