

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

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CURRENT TOPICS.

An anarchist paper in Chicago called the "Free Society" has been debarred from the mails and the postal authorities have the matter in hand.

Herr Most, the anarchist leader and editor of New York, was sentenced to one year's imprisonment in the penitentiary on October 14, for the publication of seditious matter just before Mr. McKinley's death.

The financial situation of France grows worse with each month. The debt increased \$18,000,000 during the last nine months, over all estimates, and \$27,000,000 over the same period last year.

Trade representatives of a German firm have been captured by brigands in Bulgaria, in the same manner that Miss Stone was captured. The driver who was with Miss Stone says her captors are Turks. He believes it was done by order of the Sultan as a matter of revenge.

The diphtheria epidemic of Stark County, Ind., has attained national interest, so bad has it grown. The health officers have ordered the killing of all the cats. Many cats have been found suffering from the disease, and it is believed that the contagion is communicated mainly by the cats.

Professor Sounsbury, the official British entomologist, of South Africa, has ordered 20,000 lady bugs to kill out a certain injurious insect that is troublesome near Cape Town. F. C. Tobey, of West Stockbridge, Mass., has a contract to fill and has engaged one hundred children to catch lady bugs. Everything which God has made fits somewhere and has its place.

The National Temperance Advocate gives out the following facts in regard to money spent for liquor during the year ending June 30, 1901: Malt and distilled liquors and wines, both domestic and imported, 1,349,176,038 gallons consumed. Total cost, \$1,172,493,445. Average per capita, \$15.38. These estimates are made by Mr. B. Waldron, author of the "Handbook of Currency and Wealth," associate editor of the Railway Gazette, and Mr. F. N. Barrett, editor of the American Grocer. The receipts of all railways in our country amount to \$1,336,096,379; the total public debt of the United States is only \$1,172,493,445; the gold coin in the Treasury and in circulation is less than the money spent for drink, being only \$1,034,834,444; the coal production is valued at only \$863,644,585; all the horses in the country are valued at only \$603,969,442; the corn crop is worth only \$751,220,034; all the silver coin amounts to only \$490,104,027; the cotton crop comes to \$457,000,000—it requires three crops to pay the annual liquor bill of our country! And the wheat crop is worth only \$323,525,177.

At Night, Upon the Deep.

'Tis night. Softly trip the zephyrs to and fro
O'er many a storm-tossed seaman's unknown and
lonely grave;
Faintly comes the sighing of the overhanging surge;
A different resonance is heard from each and every
wave.
'Tis the most harmonious music which the ear has
ever heard,
And charms us, how it charms us as we steal away
to sleep;
This is nature's lullaby to soothe away all pain and
care
At night, upon the bosom of the everchanging
deep.

But hark! Another sound now rolls in from the lee
And the old, old tale of peril again it seems to tell:
O, mariner, beware! In the darkness on the sea
Give thee good heed to yonder clear, solemn-tolling
bell;
Heed the ring and whistle of the unseen, tossing
buoys
That would guide the sailor o'er the sea and show
the path to keep.
These are the watchmen on the battlements of foam
At night, upon the bosom of the never-quiet deep.

To the right a world of whiteness looming up against
the sky
Seems about to run us under in its happy journey
home;
Rising, sinking, once more rising with each long
and measured swell,
Ever ploughing gayly onward through the spark-
ling spray and foam.
From our quarter deck, where sailors tell the marvels
they have known,
Comes a mighty shout of welcome as they to the
rigging leap.
These are greetings to the laughing, happy schooner
homeward bound
At night, upon the bosom of the calmly-rolling
deep.

What is yon long and crooked line away to the West-
ern sky?
Listen closely, you can hear the mighty breakers
loudly roar:
Behind those maddened billows stands a solid wall
of rock;
In the distance gleams the lighthouse on the cold
and cheerless shore.
Ere shone that light those cruel rocks slew many in
the gloom,
Causing many scenes of death and many loving
souls to weep;
These are but a portion of the dangers men must
face
At night, upon the bosom of the cruel, cruel deep.

Some day we too, shall know that test-of-rock and
man and ship,
And see the last beam broken as we gasp and choke
for breath;
And sinking in the deep, deep sea in helplessness and
pain,
Shall welcome rest enfolded in the icy arms of
death.
When this shall come to me at last to meet my cer-
tain fate,
I care not how the ship may go—beneath what
waves it sleep—
If God's own hand but reach me through the dense,
impervious gloom
At night, upon the bosom of the all-engulfing de-p.
New Albany, Ind. J. FRED, FREY.

Personal Experience Papers.—A Famous Temperance Campaign.

DAVID JAMES BURRELL, D.D.

I was a young pastor, in Dubuque, Ia., at the time when the long struggle for prohibition reached its culmination. The beginning was way back in 1851, when the hardy settlers of the young Commonwealth desired that "the people of this State will hereafter take no share in the profits of retailing intoxicating liquors." This proposition, however, proving unsatisfactory because it was neither fish, flesh, nor fowl, was amended in 1858 so as to permit the sale of native wines and malt liquors; and the dyke being thus breached the floods rolled in.

As time passed the popular outcry against the law increased to such dimensions that both political parties were obliged to show their colors. The Democrats came out squarely in favor of the liquor traffic; the Republicans, facing the alternative of a Third Party, and deeming discretion the better part of valor, decided to yield to the popular will. In their conventions of 1877, 1878, and 1879, they passed resolutions in favor of temperance, plucking up courage with each successive effort, until the following epoch-making words were incorporated in their platform:

"Resolved, That, in order that the entire question may be settled in a nonpartisan manner, we favor the submitting to the people, at a special election, a constitutional amendment prohibiting the manufacture and sale of intoxicating liquors as a beverage within the State."

A majority of the politicians were personally opposed to such action, but were afraid of the people, who "knew their rights, and knowing, dared maintain." Thus, after more than thirty years of patient, unceasing agitation, the temperance sentiment of Iowa was in a fair way of finding expression at the polls.

The day set was June 27, 1882. Memorable day! The campaign leading up to it was hot and furious. The party leaders were, as a rule, conspicuous for their indifference; but the preachers, the women, the temperance fanatics, the brewers, distillers, and rum-sellers all had fire in their eyes. As I look back now, it is easy to see that there was somewhat of intemperate zeal on both sides. But so much was at stake, and the storm had been gathering so long! The preachers came in for their full share of trouble. It was a new sensation to find one's grotesque double hung up near the parsonage, wearing a white choker and an admonitory placard. It was not pleasant, when speaking in public, to be assailed with catcalls and malodorous missiles. I remember one night being escorted from a meeting to my door by a bodyguard of six, one of whom was a tender-hearted "barkeeper" (whom I had benefited on occasion), who had learned of some sort of plot against my personal comfort. But the women suffered most. Those who ventured to distribute ballots at the polls in Dubuque were egged, stoned, and shamefully maltreated in other ways.

I have by me at this writing a time-browned copy of The Prohibitionist, a modest, but saucy, eight-page newspaper, professing to be "A Red-hot Organ of the Temperance Movement." Its birth was due to the fact that there was a difference of sentiment in the churches. A few of my own people asked me, kindly but urgently, to refrain from preaching prohibition. I said: "Very well; but I must have some safety valve. A whale can stay under water a long while if permitted to come to the surface occasionally and blow off. If I cannot preach prohibition I must find some other way." Of course that meant a newspaper. Two other pastors in Dubuque were

in the same predicament. We joined hands, and The Prohibitionist set its pennant to the breeze. As I read it now, it was a reckless fighter and minced no words. But Dr. H. W. Bennett, Dr. C. E. Harrington, and I found that it fully answered the purpose of a safety valve, though it got us into "perils off."

But we won! The 27th of June dawned fair and propitious. We stayed by the polls all day. The good women were in force—who shall blame them in view of their sufferings by the horror of drink? They stood by the guns, like Molly Pitcher, and carried off the honors of that historic day. We had hoped to win; but no one dreamed of a magnificent majority of thirty thousand. But, alas, "the best laid plans of mice and men gang aft agley." No sooner had the constitutional amendment been formulated than it was decided by the Supreme Court of the Commonwealth to be unconstitutional. *Parturienti monies, nascitur ridiculus mus.* And to make matters more aggravating, the decision was rendered on a technical error made by the Clerk of the Senate in copying the bill! The cumulative work of more than thirty years seemed to vanish into thin air. There was rejoicing in the ranks of the Philistines. But the friends of prohibition were not disheartened. There was no use crying over spilt milk. The question was, What shall be done? Some favored a resubmission of the amendment; others, a rehearing before a new court; others, a constitutional convention; but, as all the foregoing propositions meant delay, the voice of the people soon crystallized into a clear and unmistakable demand for a statutory enactment by the next Legislature. All side issues were dropped, and the friends of temperance united to elect candidates to the General Assembly who would pledge themselves to let the Constitution alone and pass a prohibitory law.

The Republican party in its convention on June 27, 1883—a year to a day from the dies mirabilis—approved this proposition; and at the subsequent election, which was accompanied by scenes of unparalleled excitement, the people set their seal upon it by a majority of forty-seven thousand. There was no evading the verdict; the law was duly enacted, and Iowa wheeled into line with the other prohibitory States. But this was not the end; it was only the beginning of the end. The law was enacted; but what of its enforcement? A majority of the Republican leaders had never approved of prohibition; their lukewarm acquiescence was due only to the fear of a popular uprising which would disrupt the party. They were now apparently in favor of honoring the enactment "rather in the breach than in the observance." The newly elected Governor, forgetful of vows and promises, seemed to tip the wink to magistrates, on whom devolved the duty of enforcing the law. In towns and villages and rural districts the saloons were closed, and much the larger part of the State rejoiced in the new order of things; but the "river towns," along the Mississippi, being adjacent to States where liquor was free, were slow to obey. In this they were encouraged by local judges and magistrates. The disposition in such quarters to evade the popular will grew to the proportions of an insurrection. Its center was Sioux City; but Dubuque was a good second, while Davenport, Burlington, and Council Bluffs were "wide open." The friends of enforcement organized vigilance leagues, but so bitter was the feeling that their agents and "detectives" were usually run out of town. The attorney of our league in Dubuque was Shubael Adams, a fearless man, whose life was never safe. The Women's Christian Temperance Union also rendered effective service. But, despite all effort to arrest the drink traffic in the river towns, it went right on.

At this juncture a tragedy occurred which chilled our blood. A Methodist minister in Sioux City was at the head of the Enforcement League. A truer, braver, godlier man never lived than George Haddock. But by personally seeking evidence and filing information against the rum-sellers he made himself persona non grata. One night they fell upon him as he was passing through a dark street, and, plunging their knives into his back, left him lying dead. O, "the deep damnation of his taking off!" The next morning the news reached the people. For awhile they seemed stunned and bewildered; then there arose such a cry of protest as made the rum-sellers and their magisterial coparceners in crime shake and tremble. Men who had hesitated before, now seeing the full measure of the iniquity, came to the front in behalf of law and order. The people arose in their majesty, and lifted a banner bearing the legend, "A schoolhouse on every hilltop, and not a saloon in the valley!"

Nor was this the end. The saloon is like a serpent that, however maimed, refuses to die till sun-

down. The cause of prohibition in Iowa has had its later vicissitudes; but I speak only of that which fell under my eyes. And this I know as the result of that experience: the people can have their way when they will. If there are dramshops in any community it is because the people prefer to have it so. What was done in Iowa can be done elsewhere. There is a splendid truth in the saying, "Vox populi, vox Dei." And of another thing I am confident, namely, that the just cause, however it may fail for a season, is bound to succeed in the long run.

For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin.

Borough of Manhattan, N. Y.

Now No More Do We See Through a Glass Darkly, But Face To Face.

BY J. J. PORTER, D.D.

For some time it has been difficult for some of us to see just what those brethren were aiming at who were making so much to do over what is called the "Gospel Mission" idea. It was believed that they meant to do mission work simply and only through their churches, and not through the regular associations, conventions, and boards of the churches. No one questioned their right to work this way. Many felt that they should cooperate with the general work of the denomination in the way of having what they were doing reported as a part of what the denomination was doing in the work of evangelization of the world. While most all the brethren felt that it was the better plan for them to work through the boards that we already had without adding more machinery to the cause of missions, yet they were granted the liberty of going on and doing what they could in the work of missions in their own way as individual churches or as an association of churches.

But now the movement has taken a heroic form. Some of the prime movers and leaders have come out and demanded that all churches and preachers that are in sympathy with their creed should pull out from the churches connected with associations, conventions, and boards and have no fellowship with them whatever. They have gone so far as to say that those churches that compose what they call the "Missionary Baptist Church" are not churches of Christ; that they are made up largely of unconverted people and have ignored the Holy Spirit and a regenerated membership; that they have organized themselves into an hierarchy and thus destroyed the independence of the churches; that they have the spirit of persecution, and have destroyed the reputation of good men and their property. These are grave charges. They ask, because of them, that all preachers and churches withdraw from this "missionary church" and follow them into a new organization or denomination. The plea they make is largely the same that was made almost a century ago by the Hardshells and Alexander Campbell. Now that we see face to face that they mean to disorganize and destroy the working plans of the churches there is no longer a question as to the stand that all of our churches should take concerning them. It is now not so much a method of work, but they have charged heresy upon all the churches that are connected with our system of work. They say that no church can be a church of Christ that cooperates with the denomination in its present plans and faith. Failing to accomplish their purpose by attacking the policy of the churches in mission work, they have now made a severe assault upon the faith of the churches. It is now the duty of every real Baptist Church that has what is called the "Gospel Missioners" in its fellowship to withdraw from them, provided they believe the things advocated by the leaders. They, themselves, have declared non-fellowship in holding that the churches have entered into an hierarchy, which they call "The Missionary Baptist Church," and that they hold and practice an unconverted church membership, and have ignored the Holy Spirit, and possess the spirit of persecution in not only destroying men, but their property.

The associations and conventions should cut loose from all the churches and preachers that are connected with this movement who make these charges against the regular churches of the denomination. Toleration is no longer a grace or virtue. Paul's advice is clear on this question. Those who create faction or division and walk disorderly are to be denied the fellowship of the churches and denomination. It has now come to this. There is no dodg-

ing the issue longer. The breach has so widened that there can be no crossing. They, according to their own doctrine, have gone away from us and have proved that they are not of us. Let them go out that it may be clearly manifested that they are not of us; for they have so declared. There are always in every century some who itch for leadership or prominence, and would rather be at the head of a little crowd than at the tail of a big one. Their charges against the regular churches are false and slanderous. Their methods now are destructive and not constructive.

The conduct of our churches, associations, conventions, and boards is not perfect. There are times when needful criticism is in place, but that means to help and not to destroy. Baptists are free to discuss plans and all things. This they allow and will never surrender. But when it comes to the utter destruction of all organization and even the churches themselves, there is where a dead halt is called. We are not ready by any means to surrender and say that we have organized ourselves into a hierarchy and thus destroyed the individual independence of the churches, nor that we have ignored the Holy Spirit, nor that we hold and practice an unconverted membership. We deny these allegations and defy the allegators. So far as I am able I will show these factious agitators no quarter whatever. I was willing for them to proceed as individual churches in doing all the mission work they could after their own plans. They had my sympathy, or at least I had no protest to file against them; but when they charge us with having denied the faith and gone off into hurtful heresy, I am on the picket lines with drawn sword to fight for that faith that was once for all delivered to the saints. To me there is a vast difference in a mere question of a plan and vital questions of doctrine. It is a hopeful fact that when the lines are drawn and the position of these would-be leaders is clearly seen there will be but few churches in the denomination that will follow after them or have any sympathy with their unreasonable charges.

Mexico, Mo.

Light on a Text.

In the Acts, 19: 2, from the St. James translation, we have these words: "Have ye received the Holy Ghost since ye believed?" One of the editors of the Free Methodist, after quoting this text, says: "Has the personal, divine Comforter enthroned himself consciously and permanently within your heart, and that in sanctifying power, transforming energy and sweet and blissful assurance, since first he awakened you and led you to Christ for pardon? If so, God be praised, and may you continue to 'be filled with the Spirit,' to 'live in the Spirit,' to 'walk in the Spirit.'" The advice is certainly good, but that text, as thus rendered, is misleading; it is not a correct translation. If that editor had consulted the revised version he would have found this rendering: "Did ye receive the Holy Ghost when ye believed?" This is quite different from the other version, and it is undoubtedly the only correct one. Paul asked this question of "certain disciples" whom he found at Ephesus, and their reply to him was this: "Nay, we did not so much as hear whether the Holy Ghost was given." It appears that they were John's disciples, and they must have been absent from Jerusalem at the time of Pentecost; and, besides, they had not heard of the descent of the Holy Spirit. They had been baptized by John, and now they were again baptized, following which Paul "laid his hands upon them," and "the Holy Ghost came on them." Some people teach that this was "a second work of grace," whereby they were cleansed from all of their old nature, so that they did not do any evil deeds; but this is an entirely unwarranted view. Moreover, this text does not teach that when a person is converted he does not receive the Holy Spirit. The truth is, a person cannot receive the new birth without having the Holy Spirit enter his heart; the two go together. And yet it is true that after one has become a genuine Christian he may receive a special anointing of the Holy Spirit for a special work. It was so in this instance, for we read that as a result of the Spirit's coming upon those disciples "they spake with tongues and prophesied." That work was the purpose for which they were especially endued by the Spirit. It was not to make them any less human than they were before, but to especially qualify them to do what they were naturally unable to do. It was not to make them sinless, but to make them to miraculously speak languages which were naturally foreign to them, and in those languages to prophesy, or explain Christ.

C. H. WETHERBE.

Jackson Items.

All churches had good services yesterday.

The First Church Sunday school had Annual Missionary Day; very excellent program, and was very well executed, followed by a good collection for missions. At the evening services, four were received by letter into the membership of the church.

At the Highland Avenue Church three were received by letter and one was baptized. Brother Ross Moore will assist Brother D. A. Ellis in a series of meetings during this week.

Professor Savage filled his appointment at Saulsbury and received a large collection for the Board of Ministerial Education.

J. T. Early preached at Beech Grove at 11 A.M. and at Clear Creek at 3 P.M. At Beech Grove one was received for baptism; at Clear Creek, four were baptized and two others were approved for baptism. By a unanimous vote Beech Grove called Brother Early for another year; he has served them for five years. He declined to serve Clear Creek any longer, because it was needful to have services in the morning. It is probable that the church will call one of the young preachers of the university.

A. J. Castellow reports two fine services at Malesus. W. R. Hill preached as usual at Cooper's Chapel, and was called to the pastorate for another year.

Mrs. Dr. Baynes, a most excellent lady, died on the night of the 17th. She will be sadly missed.

W. E. Hunter met large crowds at both hours of preaching at Spring Creek; he baptized four into the fellowship of the church. The Sunday school and prayer meeting report an increase in attendance. Arrangements were made for the semi-centennial celebration of the organization of the church. All ex-pastors and ex-members will be invited. This celebration will occur on November 29 next.

W. C. Sale organized a church at Eads and had a nice collection for the Board of Ministerial Education.

R. E. Paulk preached to an appreciative audience at Neely's. This is a mission station.

J. W. Dickens edified the good people at Hickory Valley. The foundation of the new church house will be laid in a short time.

Thomas Spight filled Brother C. E. McNeil's appointment at Mount Moriah, where he met a large and cultured congregation.

F. C. Flowers preached to his charge at Macedonia and had the Lord's Supper observed.

C. W. Knight preached to his Clear Creek congregation; fine service; one joined by letter and one by experience and baptism; and took a good collection for missions. The church called him by a unanimous vote for another year.

The university has an increase of students almost every day. Professor Savage was greatly missed last week, as it took him all the week to go to the State Convention; he reports excellent work and a fine collection.

MADISON.

October 21, 1901.

Acknowledgments.

I am truly sorry to have delayed so long suitable acknowledgments of the announcement of my election as the Corresponding Secretary of the Home Mission Board, together with the very earnest and greatly appreciated words of Dr. Folk, the editor and my friend of twenty years and more.

To say that I appreciate the Reflector's kindly reception of myself into the general work of the denomination would seem a mere commonplace, but when I say it in this connection, it is not a mere commonplace. I am deeply thankful to God and to the able editor of the Reflector that my entrance upon the duties of the Secretaryship is signaled by the good wishes and fervent prayers of a paper that is to wield such a wide influence over so important a part of the territory making up my constituency in the labors of the gospel.

I had expected that these remarks should precede the meeting of the State Convention of Tennessee, but press of duties made it impracticable. Now that the Convention has been held, it affords me double pleasure to be able to record my gratitude not only to the Reflector, but to the hosts that gathered at Harriman. The Tennessee Convention, presided over by the princely J. T. Henderson, the honored President of Carson and Newman College, and conducted through business and debate by the spirit of brotherly love, was one of the most delightful meetings I have ever attended. To mention the names of the brethren who are prominent in the Tennessee Convention would make too long a list. They all appeared to vie with each other, in obedience to Paul's "in honor preferring one another;" Henderson, with the mallet for which he had very little use,

and Ball, with the quill which he wielded without a scratch or blot, left the visitor little to do but hear and admire. With your two superb colleges, the Southwestern University at Jackson, with the docile, amiable, lovable Savage for President, and Carson and Newman, with President Henderson at its head, the State Mission Board, with the irrepressible, living energy, A. J. Holt, as its Secretary, and the Orphans' Home, with Dr. and Mrs. Holt, Superintendent and Matron, and then the Reflector, giving the light of them all. How profoundly grateful we ought to be that God has given your labors such abundant success.

The program of the Convention provided a desirable place for the new secretary of the Home Mission Board, as it did also for the old true and tried Secretary of the Foreign Mission Board and all the Convention responded in hearty amen.

The Lord greatly bless Tennessee Baptists and lead them to glorious things for the kingdom.

Affectionately,

F. C. M'CONNELL.

Boxes and Barrels.

Thanksgiving is coming, and according to the time honored custom, and for sweet charity's sake, we are asking for a Thanksgiving offering for the Orphans' Home. Five hundred churches could easily send us a box or barrel each. Send any sort and any quantity of provisions that are not perishable in transit. Especially send hams, shoulders, bacon. That will keep, and is always good. We have had but one ham this fall and that came yesterday. It will last just one meal! We are not extravagant; we have not tasted ham this fall. It will give the children about one nice slice each. There are thirty-five of us in the family now. Send any sort of dried fruit or canned fruit, peas, pumpkins, potatoes, especially Irish potatoes, for they do not spoil. Send meal, flour, lard, soap, soda, starch, apples, onions, and by all means sorghum. How our little fellows do love sorghum molasses. We need half a dozen barrels to last us through the winter. In almost any community where cane is raised, any person interested in the Orphans' Home can make up a barrel of molasses. Donate the barrel and your time; get in your wagon and go around getting each one to donate a few gallons, and it will soon be full. That will save the Home much money. Bear this in mind, please. These children must be fed. Three times every day they get hungry. If we do not have provisions sent us, we must go to them that sell and buy. That costs money, and money for the Orphans' Home is not plentiful. As to dry goods and clothing, send any number of sheets, pillow cases, pillows, towels, napkins, remnants, uncut cloth of any sort. We can use good second hand clothing; but if it has to be patched and darned, and made over, we have not the women to do it. Pack your box or barrel carefully. Put your letter, telling us who sent the box or barrel inside. We had one barrel and one box yesterday, with not a scrap or mark to tell us who sent it. We have letters by mail telling us to look out for a box or barrel, but we can't tell when it comes which box or barrel has been sent by the writer of the letter. So we fail frequently to give credit to the proper church. Please write a letter to us and place it inside the box or barrel. Prepay freight and mark it thus: "C. T. Cheek & Son, Nashville Tenn. For the Orphans' Home." God bless our friends. It is beautiful to receive such evidences of pure religion.

A. J. HOLT,

Superintendent Baptist Orphans' Home.
Nashville, Tenn.

Fragments.

The Northern Association had a very delightful three-days' meeting with the Cedar Ford Church, near Luttrell. Elder George Harrell was reelected Moderator, Brother Rice Snodderly giving him a close race. Brother Snodderly was reelected clerk for the tenth or eleventh time. The introductory sermon by Rev. J. W. Morton was an earnest and helpful sermon.

Prof. J. A. Anderson made strong reports on missions and temperance, and telling speeches on the same.

Professor Brantley, of Shawanee Academy, made a report and a good speech on Education, followed by Brother Burnett and Rev. J. T. Inklebarger.

Rev. E. Edmondson reported and spoke on Denominational Literature, followed by others.

Rev. Joel A. Acuff, the pastor, made a good speech on Temperance, and looked after the interests of messengers and visiting brethren.

Brother W. L. Winfrey spoke to the report on State Missions and got the Association to appoint an Ex-

ecutive Board and agree to raise so much money for benevolent purposes the coming year.

For the most part, preaching gave way to business, but W. C. Bayless got in a night sermon on Church Discipline, which was the best thing we have ever heard on the subject, and put in a popular way.

Cedar Ford Church has remodeled and enlarged its house of worship and taken on new life under pastor Acuff's leadership. The whole-hearted and abundant hospitality of the church was enjoyed by us all, as well as the delightful singing of a trained class.

We left the body in session, to attend the Sevier Association, which met with Bethel Church. Elder J. W. Coker has been pastor of this church twenty-two years, and was elected Moderator of the Association. J. T. Hill and A. J. Kyker were elected Clerk and Treasurer.

The introductory sermon on Church Life and Light, by Rev. H. B. Clapp, was spoken of as a splendid and impressive sermon.

Rev. L. H. Maples made a grand speech on Home Missions, followed by Brethren Murrell and Snow in characteristic and stirring speeches on the general subject of missions.

Brother Clapp presented the report on education, and opened the discussion. He was followed by Professor Sanders, of the Chilhowee Institute; R. A. Brown, Moderator of the Chilhowee Association, and other brethren.

Brethren J. A. Householder, D. B. Ogle, and J. D. Williams made good speeches on the Orphans' Home, Religious Literature, Temperance, etc.—R. M. Murrell gave us a fine sermon on the Filling of the Holy Spirit.

Our greatest pleasure was in seeing old Father Russell present and hearing him talk and pray. He is in his eighty-sixth year and has lived above reproach as a minister for sixty odd years. His memory will be a benediction for years to come.

J. J. BURNETT.

Martin Letter.

The Reflector certainly reflects. I have just read the paper on our great State Convention at Harriman, and I do feel that with such a reporter as Brother Fleetwood Ball to hold up men, topics, and speeches before such a Reflector is a great blessing to the many poor servants of God who cannot go and see, face to face. What a power and what a blessing our religious papers are in the Master's work. I can almost see the brethren and hear their thrilling speeches, and I do feel the warmth of their zeal and mission fire.

Of all the good things that I can see through the Reflector that impressed me most is our Brother George H. Crutcher making that most timely and common-sense statement at the pastors' conference that the pastor in town should preach at all the neglected points near his church. There are many good reasons for this, and I have long felt that it is simply a shame that so much territory is neglected right under the eyes almost of our town churches. It will blot out the line between so many of our town churches and the people just outside in the country. It will keep the pastor and his church humble, because face to face with the needs of the people right at their doors, and thus help wonderfully to develop the mission spirit, and especially that much-neglected part of doing some personal work. I fear that thousands of our people are making a wonderful mistake in believing that they have done their duty toward mission work when they give their little mites to send some one else to do the work and then they themselves do no going and lend no personal help by using their God-given talents and personal heart-to-heart efforts to lead souls to Christ. The sending will never take the place of the going, nor will the giving ever answer for the doing that Christ commanded. The Lord pity the town preacher and church that will neglect the wide-open-doors so near them and then throw in a little money and send up with it an earnest petition to our overburdened boards to send some one to occupy the great destitution right under their noses, and then run off to the mountains and take that "much-needed rest," and when recuperated, then make it back in time for their churches to send them to the associations and conventions to berate and discourage the God-honored country churches for doing nothing for missions. I do think it a shame that our strong men in our strong churches in our towns do not do more work—personal work—at the destitute points near by. Brethren, lead your people out to doing something and then they may give more to send beyond. It is work—hard work—we need all along the line. Lord help us to work.

Martin, Tenn.

I. N. PENICK.

PRESIDENT M'KINLEY ON THE SALOON.

In 1874 the people of the State of Ohio were called upon to revise the constitution under which they exercised the liberties of their Commonwealth. The proposition was made that in the new constitution there should be embodied an article that should allow the licensing of the sale of intoxicating liquors, which had not hitherto been allowed by the constitution of that State. Against that proposition William McKinley appeared before his fellow-citizens. In the Repository, published in his own town of Canton, on July 10, 1874, he, over his own signature, said to his fellow-citizens:

"We need scarcely remind you that the liquor traffic which is sought to be legalized by the license section is one that deeply concerns not only the honor of this great State, but also the material, moral and social interests of all the people. There is not a home or hamlet in the state that is beyond its influence. Its evils are widespread and far-reaching."

Following the discussion of the question, he further said:

"Consider what the consequences will be if the license section carries. First, we will legalize this great wrong; we will give the sanction of the constitution and the laws of this great, free, and intelligent State to the most degrading and ruinous of all human pursuits, so that the men who are spreading ruin and death may say to all protestors: 'Stand aside. My business has received the sacred sanction of the law, and is therefore legal and right.' Can we afford thus legally to sanction a great wrong?"

"Second, by legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business. Every man who votes for license becomes of necessity a partner to the liquor traffic and all its consequences."

Still further in this appeal to his fellow-citizens Mr. McKinley declared his conviction that the only way "to preserve the honor of the State and to protect the truth and the right" lay in putting the bane of prohibition upon the liquor traffic.

It is gratifying to know that our late beloved President held such strong views upon the subject of the saloon. We do not see how any Christian man could think otherwise in consistency with his conscience and with his Christian principles.

APPLES AND CRAB APPLES.

When you can't sleep at night stay wide awake until you get sleepy. To be sure you'll get up in the morning with a headache or feeling like you had just finished three days' work in one day. But there's no other advice to be given; for if a man can't sleep, how can he?

So, when you want the brethren and sisters to give to a church building, or missions, and they just won't do it, let them alone until they get all they want to eat and wear, and take all the pleasure trips they wish, and buy all the children imagine they need, then maybe they'll give all you want them to give. To argue, plead in tears, and persuade, is sense, time, tears, and energy recklessly squandered. Besides, to hang on to such people is a species of vengeance that is incompatible with the Christian faith, although it is winked at, and sometimes commended, by the friends of church houses and missions.

The average subscriber of work to a church building, or charity, never feels himself under special obligations to do the work until he finds himself actually idle and a work fever rising. Then if the other fellow that subscribed will help, he'll work.

When you would be glad to have a given church to call you as its pastor, the Lord being willing, be coy as a bachelor who would win a wife. If you are not, you will not be called, the Lord willing or unwilling, or the call will be made as a personal favor and you will be brought under everlasting obligations.

ENOCH WINDES.

COVINGTON LETTER.

The entire membership of the Covington Baptist Church is happy over the fact that the Lord in his wisdom and mercy has sent us a pastor whom we all love. Brother W. H. Major and wife, of Millersburg, Ky., arrived here yesterday morning, and he has begun his pastoral duties. On the night of the first Sunday in November we will have a Welcome Service, in which the other pastors and denominations of the town will join with us. Brother John M. Harlowe, the father of Mrs. N. Maynard, and the Abraham of our church, returned on Wednesday, after a four months' visit to Virginia. Our ladies have been busy for some days getting a box ready for a good brother in Oklahoma.

I send you my check for a year's subscription for Brother Major. Please send the paper to him.

We will go to work now in earnest and put our house in order to receive the West Tennessee Sunday School Convention in April. I hope there will not be a single Baptist church in West Tennessee that will not be represented here in April next. May we receive the prayers of the Baptists throughout Tennessee, praying that we may accomplish great good for the Master's cause under our new administration, that Brother Major will have the Holy Spirit's guidance to aid him in his undertakings for good, and that the membership of the church will have the courage and determination to sustain him in his work.

Yours truly,

W. A. O.

ATHENS COLLEGE.

Brother Robertson, assisted by Rev. F. A. Mahan, is conducting a series of meetings at the Baptist church. The congregations are large and considerable interest is manifested. Brother Robertson has been called to the care of the church at Cog Hill. His pastorate of two years closes at Athens in December, and he announced yesterday his intention not to accept the care of the church longer. He has done a good work here.

The college is making excellent progress. The grounds have been greatly improved lately. A gentleman in Pittsburgh, Pa., sent a fine carpet for the room of one of the young ladies a few days ago. If there are churches or individuals who would like to assist in furnishing other rooms I should like to correspond with them. We are looking for quite a number of young ladies in soon and must have rooms fitted for them. There are two very worthy young ladies who wish to enter, but need help. Who would like to help them? Boys get help on every hand, but it seems the girls are neglected. I have received some money for the College lately which I will report soon.

Dr. Lofton visited us on his return from the Convention and preached two sermons which were highly appreciated by all who heard them. — TINDELL.

FROM THE MISSISSIPPI DELTA.

I have read with much interest your account of the Tennessee Baptist Convention, and especially the splendid report of Dr. Holt. How I rejoice to see our Baptists prosper in dear old Tennessee!

Since last report the Sunflower Association convened with this (my home) church, and to show you what we Baptists in the great Delta are doing, I will quote from our minutes: The Association contributed to all objects an average of \$2.41 per capita aside from pastor's salary, while the average contribution to missions was \$1.45 per capita.

My church, Belen, made an average of \$22.25 per capita to all objects, while they made an average of \$12.25 to objects other than pastor's salary. My church made a net gain of 50 per cent. to missions over any previous year, and a gain of 41 per cent. in membership; with the assurance of five other additions next Sunday.

The Delta from Memphis to Vicksburg made an average this year of about \$11.44 per capita, notwithstanding it is a mission field. God is greatly blessing the Delta.

M. R. COOPER.

Belen, Miss., October 25, 1901.

CARSON AND NEWMAN COLLGE.

The two latest additions to our student body are Miss Hattie Phillips, of middle Tennessee, and Miss Rachel Emery, of Knoxville. Four ninths of our students are girls.

The joint missionary meeting of the two departments of our B. Y. P. U. on yesterday was a success. The field for consideration was Japan, and the recent visit and lectures of our esteemed missionaries, Brother Maynard and wife, added interest to the discussion.

Rev. A. J. Fristoe, D.D., of Chattanooga, is here in a meeting with Dr. Phillips. His sermons are very fine and we hope we may have a good meeting.

The following is the list of voluntary cash contributions to the piano for the parlor of the Girls' Home:

W. W. Moody, Jefferson City	\$ 1 00
J. T. Henderson, Jefferson City	10 00
Mrs. M. E. Dickinson, Jefferson City	15 00
Mrs. Mattie Jackson Freeman, Bridgewater, N. S.	1 00

Will the friends of the college help me pay for this piano, which some of us regarded so important to the Home?

Mrs. Nola Davis, of Knoxville, contributed fourteen dollars last week, with the instruction that it be used either for the piano fund or for the purchase of a stairway carpet for the Home. It will be used for the latter.

I had a hurried but pleasant trip to the Central Church, Chattanooga, yesterday.

The report of the Convention was fine.

J. T. HENDERSON.

We had a fine day at Zion yesterday. Dr. Holt was with us and preached from the commission. Had collection for missions, amounting to \$16.25. This makes more than \$50 the church has given for the different objects in the last six months. Brother Holt preached for Brother Anderson at Brownsville last night. Hard times seem not to be effecting the churches with which I am acquainted. The Lord is very greatly blessing my immediate work. May prosperity attend all the brethren. Yours for weal,

SELSUS E. TULL.

Adams Hall, Jackson, Tenn., Oct. 28, 1901.

Third Sunday, Mars Hill, good service. Two-thirty found me at Mt. Zion Church, where I preached the funeral of Brother McMilian, in the presence of a large concourse of friends and relatives. This brother was beloved by all who knew him. Monday night found me at Lawrenceburgh where I preached again. I found Brother Faubian and his little band struggling to build a house. They have a good foundation laid and fine frame up, and are now laying the brick. It will be a good house when completed. I think the State Board will do well to aid all it can in this work. Money invested here will pay good returns, I think. As a denomination we cannot afford to let this fail now. If every pastor in the State will take a collection for this work, let it be great or small, it will be a great help to this struggling band. Oh! that the wealth of the Baptists was consecrated to God.

Next I found myself at West Point. Here I found Brother Wigg, the pastor, and Brother Fitzgerald in a meeting of great power. I look for great results. May God bless the editor and all our work with all the brethren.

J. K. BONE.

Globe, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Edgefield.—Pastor Rust preached.

Fillmore Street Mission.—Fifty-eight in Sunday school.

Central.—Pastor Lofton preached to two large congregations; 200 in Sunday school.

Immanuel.—Pastor Ray preached at both hours to splendid congregations; received two by letter.

Centennial.—"Divine Ownership" and Prov. 16: 2 were Pastor Stewart's subjects; three additions by letter.

Mill Creek.—Pastor Trice preached on "Delusive Ways." (Eccles. 11: 9.) Received twelve for baptism; one by letter.

North Edgefield. Brother Pate preached at both hours. Subject: "Voices from Calvary" and "Samson in Fetters of Brass."

New Hope.—Brother S. M. Gupton preached on Saturday morning and Sunday morning and at the Old Soldiers' Home on Sunday afternoon.

Rains Avenue Mission.—Fifty in Sunday school; good congregation at night. Brother Claiborne preached on "Come, for All Things Are Now Ready."

Seventh.—Pastor Lannom in a meeting, preaching every night to large congregations; good interests; received four for baptism, one by letter; baptized three.

Mount Zion (Colored).—Pastor Mason preached at both hours; splendid services; 133 in Sunday school; special meeting begun at night, conducted by George W. Smith, of Texarkana.

Third.—Pastor Golden preached at both hours, on "Selling the Savior" and "Bought with Blood;" good services. Brother Golden assisted Brother Bond in a meeting at Penbrooke, Ky.

Howell Memorial.—Pastor O. C. Peyton preached at both hours. Morning subject: "The Supremacy of the Bible;" evening subject: "A Decisive Question." Good congregations; box goes from Ladies' Missionary Society this week.

Memphis.

Trinity.—Pastor Lipsey had no service in the morning on account of the death of Mrs. R. E. Craig; had good services at night.

Rowan.—Pastor Richardson preached; morning subject: "An Unfortunate Choice;" at night, "A Fugitive Paying the Price."

Johnson Avenue.—Pastor Thompson preached; good services; morning subject: "The Standard for Doing God's Will;" at night, "The Last Utterance From the Cross;" one received by letter.

Central.—Pastor Potts preached; very pleasant day.

First.—Brother C. T. Willingham, of Louisville, preached in the morning to a large and appreciative congregation; pastor Boone preached at night.

In the death of Mrs. R. E. Craig, which occurred Sunday morning, we as a pastors' conference, feel that our Baptist work in the city has sustained a great loss. We bow submissively to God's will, and humbly pray for his grace to sustain our Brother Craig in his bereavement.

T. T. THOMPSON, Secretary.

Knoxville.

Smithwood.—Pastor McLain preached; seventy-three in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; one hundred and twenty-seven in Sunday school.

Island Home.—Brother Tunnell, of Harriman, is holding a meeting; forty-three professions to date; one hundred and twelve in Sunday school.

First.—Pastor Egerton preached at both hours; one approved for baptism; two additions by letter; three baptized; three hundred and forty-three in Sunday school.

Third.—Pastor Murrell preached at both hours; one profession; one approved for baptism; two additions by letter; one hundred and forty-seven in Sunday school.

Centennial.—Brother Dement, of Louisville, is holding a meeting; twenty approved for baptism; one by relation; five by baptism; large Sunday school; meeting continues.

Chattanooga.

First.—Pastor Brounger preached on "Numbers" in the morning and on "Harsh Judgments and Unkind Criticisms" at night; three hundred and fifty in Sunday school; the new officers were installed with a special program; at night six were baptized and one received by letter; a church social to bring together the seven hundred members is being arranged.

On Sunday October 20, at Florence, Ala., I baptized forty-seven persons in the Tennessee River, at the rate of one hundred persons per hour.

JOE VESEY.

Mrs. W. C. Golden has been called to El Paso, Texas, on account of the illness of her brother. She desires all correspondence with reference to the W. M. U. sent to Mrs. A. C. S. Jackson, 1209 North Cherry street, Nashville, Tenn.

I am just out of a great meeting at Peyton's Creek Church, Smith County, Tenn. Brother T. W. Matthews is pastor. There were twenty-three confessions and sixteen additions to the time I left, and the meeting continues. I commence a meeting at Uno on the first Sunday night.

G. A. OGLE.

I am still at Lebanon preaching to fine congregations. Much good, I think, has been done. The meeting continues at least a part of this week. The church is getting in better condition and is contemplating calling a pastor for all his time, which is the thing to do.

J. T. OAKLEY.

I have been called and have accepted the care of the Calvary Baptist Church, Portland, Ore. Calvary is one of the best churches in the city, and I find a great deal of work to be done. I greatly regretted leaving Arlington, but the Lord knows what is best for us. Calvary is a much larger field and offers a greater opportunity for usefulness. God bless the work in Tennessee.

M. M. BLEDSOE.

Not many weeks since the Bluff City and Blountville churches fell on the plan of employing one and the same minister as pastor, and I mentioned that fact in the Baptist and Reflector. Since that time (which was in September) that purpose has been carried out and the two churches have employed Rev. T. J. Murphy, a man of ripe experience, and doubtless well known to many of the brethren in and out of Tennessee. Since that little paragraph appeared in the paper I have received letters from eight ministers (all in Tennessee except one) wanting the position. This would indicate that there are many ministers without churches, or who wish to change fields; and there are doubtless many churches without pastors. Why cannot every church be supplied?

Blountville, Tenn., October 24, 1901.

N. J. PHILLIPS.

On October 6 W. R. Lewis and L. Beckwith began a meeting on Snow Hill, near Post Office Blend, Tenn., where they conducted services up to Wednesday, resulting in three professions. I began preaching on Wednesday and preached every sermon but one by Brother D. Atnip. There were such large crowds

that the house would not hold them, so we sent for the tent which I used on Holmes Creek, and they filled it. The meeting resulted in twenty-seven professions. The water is cold, but clear. Say, Brother Oakley, would you not like to take a bath at Wharton Springs? If so, bring your bathing suit and come on, for we are needing you now. I came home on Sunday night. On Monday I went to Holmes Creek, where I held the tent meeting, and on Tuesday I organized a church. The name given the church is Elizabeth Chapel. I went to Adamson's Branch on the 17th and organized a church there. It numbers twenty-three. The name of this church is Cave Springs. Both of these churches gave me a hearty call and I have accepted them. This gives me five churches. May God bless every one of them and the editor of the Baptist and Reflector.

STEPHEN ROBINSON.

Round Top, Wilson County, Tenn.

Mr. Secretary, will you please place the Jonesboro Church in column No. 1? The L. A. S. has just put money in my hand to pay my expenses to the Convention. They also send a representative of the Missionary Union. These people know how to do good deeds and make a pastor feel that his work is appreciated.

Since I last wrote I have held two meetings and spent a week on a missionary campaign with Brother R. M. Murrell and some of our local pastors.

As a result of a week's meeting recently held with Hale's Chapel, a small church near here, we witnessed the profession of about thirty souls, with twenty-seven additions to the church. Because of a previous engagement we had to leave, though scores of men and women were penitent. The following Sunday afternoon I buried with Christ in baptism eleven happy converts, my first. Two things were emphasized in the meeting: Bible reading and prayer.

We have just closed a ten nights' meeting at our mission station, which resulted in about twenty professions and ten additions by baptism. These I baptized Saturday afternoon. Seven yet stand approved.

There seems to be a spirit of revival pervading the old Holston Association, judging from expressions coming from laymen in most all the churches. May the Lord send us a great revival, for surely the need is great.

I spent a day in Greeneville recently and found Brother E. K. Cox and the church moving along nicely.

I will leave this afternoon for Harriman, and will spend a week with home folks before I return. Rev. J. Pike Powers, of Knoxville, will occupy my pulpit while I am away.

J. H. SHARP,

Pastor Jonesboro Baptist Church.

Jonesboro, Tenn., October 14, 1901.

A GREAT MEETING.

Our meeting of seventeen days' duration, at East Florence, Ala., closed last Tuesday, October 22. It was one of the greatest revivals known to North Alabama. The visible results were 107 professions of faith in Christ, backsliders reclaimed, and ninety-one added to the church. Brother J. E. Barnard, of Anniston, Ala., did the preaching. Our church is greatly revived, and strengthened numerically, spiritually, and financially.

In the past six months our membership has grown from eighty-four to two hundred and twenty; our people are willing workers, and we are preparing to do more work for the Lord than ever before. We hope to have our pastorium complete by January 1.

October 25, 1901.

JOE VESEY.

A CORRECTION.

Yes, we had the meeting, but not in a Methodist church; it was in our own building. It was the greatest meeting in North Alabama for years, so old settlers say. Please correct; see page 13, last week's paper.

Yours in Christ,

JOE VESEY.

Missions.

MISSIONARY DIRECTORY.

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

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

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

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

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

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

WOMAN'S MISSIONARY UNION.—President, Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary, Mrs. W. C. Golden, 709 Monroe street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill, Nashville, Tenn. Editor, Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.

Program for November, 1901.

Subject: "Frontier Missions."

"Forward" is the word with which to meet opportunities. Forward—in our love for humanity. Forward—in our hunger for souls.

1. Hymn: "Come, Thou Almighty King."

2. Prayer Thought: "May the Holy Spirit open our eyes to our responsibilities and give us grace to go forward."

3. Bible Reading: "All things come of Thee." (1 Chron. 29: 14; Ps. 24: 1; 50: 7-15; Hag. 2: 8; Mal. 2: 8, 10, 12.)

4. Heart Question: Sixty-six hundred and seventy-one converts were baptized last year by missionaries of the Home Board. We rejoice in being sharers in this work, but in our giving, did we fully acknowledge God's claim? New sections of Oklahoma were re-

cently opened—thousands of all nations, from all sections, are flocking there. Shall we enable the Home Board to meet these new responsibilities?

5. Reading: "Frontier Mission," by Dr. F. H. Kerfoot.

6. Business: Minutes of Secretary, collection, etc.

7. Hymn: "Savior, Thy Dying Love."

8. Narrative Leaflet: "Heaven-sent."

9. Open Discussion: "What would be the result if our gifts were systematic and proportionate?"

10. Three-minute Talk: "The duty of training young people to have a part in mission work."

11. Let the leader present the Band Circular, reading letter on first page, and urge that greater effort be made in behalf of those upon whom the burden of responsibility will fall in future years.

12. Remember the closing prayer—our substitutes on the frontier, the young people of the church, the women also who are "not interested in missions."

Mizpah Benediction.

We hope that time will be given at the November meetings of our societies to the reading of the annual report of the Corresponding Secretary of the Woman's Missionary Union of Tennessee.

The record of Woman's Missionary Union for another year has been made. The work is finished and the books re-closed. It is now too late to make of it anything else than what it is. Do you wish it were better? Your opportunity to make it so is gone. Only the future lies before you.

As I shall try, in this report, to give an accurate statement of what we have done, I hope to arouse in each one a sympathetic joyousness because of the advances we have made, while by pointing out the failure, to stir each one to more consecrated efforts for the Master and his cause.

By comparing the figures given in this report and in the statistical tables that follow, it will be seen that our work does not show the great advance along every line that the report of last year did, yet there has been a steady upward tendency that places our work to-day a great deal above where it stood last year.

1. The contributions from the societies for nearly every object are larger this year than they were last, while the sum total shows an increase of \$687.54.

2. The number of societies is to-day larger than it has ever been. We now number 235 active societies and bands. There have been organized during the year, 59 societies. Were there no such thing as disbanding, our numbers would increase very rapidly. The annual report this year includes reports from 140 societies, as against 155 last year. This falling off is due to the fact that many of the bands that formerly reported directly to the Central Committee, now report through the Young Fourth, as we have requested.

3. The boxes for frontier missionaries are decidedly the best ever sent,

the total valuation far exceeding any heretofore reported. During the year we have sent to the missionaries of the Home Mission Board, thirty-two boxes, valued at \$2,306.99, and to the missionaries of the Sunday School Board, nineteen boxes, valued at \$806.28. While all of these boxes have doubtless proven to be veritable mines of wealth to our needy missionaries, yet in the blessedness of the giving, those who prayerfully sent them out feel far richer to-day than do even the worthy recipients of their bounty.

4. The week of prayer for foreign missions and the offering for China has now grown to be a pleasant part of our Christmas season. Special programs arranged by the Woman's Missionary Union, envelopes, and leaflets were mailed to every society in the State. Many observed the Week of Prayer with delight and profit. The offering amounted to \$161.01.

5. The week of prayer for home missions, with its accompanying self-denial offering is an important and fruitful factor in our work. In addition to the programs and envelopes, special leaflets and individual letters from Dr. Kerfoot were mailed to every society. As a result, \$228.24 was reported as a self-denial offering for home missions.

6. Missionary Day was observed in many of the Sunday schools. These programs are also prepared by the Woman's Missionary Union. Samples were mailed with the request that the societies order necessary supplies directly from the Sunday School Board.

7. Woman's meetings have been held in some of the Associations, and excellent reports given of them to the Central Committee. They have been well attended, and have resulted in much good. In no way is the advance in our work better shown than in the management of these woman's meetings, and in the general interest taken in them. Associations formerly indifferent have made a report of Woman's Work a part of the regular busi-

ness of the Association, and have voted to include the minutes of the Woman's Meeting in the minutes of the Association.

8. New Century plans, as given in last year's report, to increase the number of missionary societies, were carried out along the lines indicated. Nearly two hundred letters were sent to addresses furnished by Miss Annie Armstrong, accompanied by special leaflets. These letters, urging the organization of women, met with fairly good response, and a number of thriving missionary societies are at work to-day as a result of this effort.

9. New Plans.—(a) Travels of Woman's Missionary Union officers. Realizing the mutual and permanent good arising from personal contact with the workers in different places, Miss Annie W. Armstrong, Corresponding Secretary of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention, offered herself to the Central Committee to travel during the month of August in Tennessee. With Mrs. A. C. S. Jackson, a trip of four weeks was made in East Tennessee. Letters received since from places visited by these two workers all testify to the great good done.

(b) House Department. Observing the success of the Home Department of the Sunday School Board, a similar plan has been adopted by the Woman's Missionary Union, and literature is now being prepared to carry it out. With its aid we make the reading of missionary literature a possibility to those who are unable to leave their homes to attend the missionary meeting. A specially prepared book of choice leaflets is left at the home every three months by a visitor, with the request that thirty minutes a week be given to the perusal of this and other missionary literature. At the end of the three months, the reader, having finished the book, writes her name on it and exchanges it with the visitor for another. The gift to missions is

The Skill of the Cook

Is demonstrated to the family through the medium of the food she serves. Those cooks show the greatest skill in making delicious and wholesome hot-breads, cake and biscuit who use the Royal Baking Powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

voluntary and goes to any object the giver wishes.

Wherever this plan has been spoken of, it has met universal approval as supplying a long-felt want. The literature will soon be in the hands of the Central Committee for distribution. As it is expensive, it will be sent out first as samples, one to every society in the State, and will then be furnished free in any quantities to any address by special order from the society.

The Woman's Missionary Union has before it a very lofty purpose. In general terms, we are striving to enlist into active service every woman and child in Tennessee who recognizes as the Captain of our salvation Him, who long ago gave his marching orders in the words: "Go and make disciples of all nations." Whatever we can do in a quiet, womanly way to accomplish this, is included in our plan of work.

Specifically our purpose is threefold:

1. To develop a missionary spirit among the women. This we seek to do by the free distribution of missionary literature. Lack of interest in the mission work is usually due to lack of information. And while it is true that the humblest child of God can have his part in the evangelization of the world, and can call down the blessings of the Lord upon some worker on a foreign field, it is not at all likely that he will do so, unless he knows of the need, and has been stirred to feel a vital interest in the work.

2. To call forth and concentrate the prayers of the women upon our work and the workers. A missionary on a foreign field made this prayer: "O, dear Lord, I have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed, souls are listening for the word of life to be spoken. O, dear Heavenly Father, put it into the heart of some good Christian woman in America to pray for me while I go to minister to these thy little ones!" Is it a little thing, sister, that we who "tarry by the stuff" shall offer daily prayers for those valiant ones who "go down to the battle?"

3. To secure regular, systematic contributions to our mission cause.

With these purposes in view, we labor, seeking the organization of woman's missionary societies, with their special features of prayer and study, as means to this end.

We urge, therefore, that in every church the women will come together at least one afternoon in each month to study about missions and to pray for the success of the gospel as it is being preached in the uttermost parts of the earth. There is more interest, more enthusiasm, greater power with God where two or three are assembled in his name. It is such an assembly that we call a Woman's Missionary Society.

We recommend their organization in every church in the State and ask the coöperation of all our efforts to secure this.

In our societies let us be regular, punctual, and sympathetically helpful, taking up the work of the new year vigorously and hopefully.

Letters and postals written during the year..... 909
Leaflets, pamphlets, and prayer cards distributed..... 17,863
Envelopes and mite boxes distributed..... 11,632
Papers distributed..... 413
Star cards..... 43
Mimeographed letters from missionaries, about..... 250
There were, in all, 904 packages, costing \$59.09.

CONTRIBUTIONS DURING THE YEAR.

Foreign missions	\$2,174 12
Home missions	3,630 94
State missions	701 00
Orphans' Home	647 86
Sunday school and colportage	138 56
Ministerial education	241 08
Ministerial relief	45 00
Expense fund of Central Committee	61 04
Boxes to Sunday school missionaries	806 28

Total.....\$8,445 97
Of the sum contributed to Home Missions, \$1,323.95 was cash, the balance consisting of thirty-two boxes to frontier missionaries, valued at \$2,306.99.

EXPENDITURES OF EXPENSE FUND.

Postage	\$59 09
Stationery and printing.....	4 80

Total.....\$63 89
Respectfully submitted,
MRS. W. C. GOLDEN,
Corresponding Secretary.

A few years ago I made a request in the Baptist and Reflector for the prayers of the brethren and sisters for our struggling church, Harmony, and that our own dear boy might be saved. Now I feel sure that my request was not slighted. Last fall it pleased God to bless us with a revival of religion, conducted by Brothers G. W. Eden, pastor, and E. J. Mees. God bless their efforts for good wherever they go! There were twenty-four added to the church, our own boy being one of that number. He was converted on thanksgiving day as he went from home to church, and is walking in the narrow way. The Lord be praised, and grant that his grace may be sufficient for all time and trial. Now, dear brethren and sisters, we are still struggling hard for the cause of Christ; will all whose eyes may fall upon this pray God to be with us in the Spirit's power, that we may gain the victory we so much desire?

The most sorrowful thought that has ever come to me, since I realized my own condemnation was that I had a child that was lost, and that death is all about us. Now I have a dear, sweet girl, and realize her lost condition. O, how dreadful the thought! Pray for her that she may give her heart to God. Dear mothers, you who have children saved and you who have children not saved, will you not unite your prayers with my own for the salvation of the lost boys and girls of this country? I believe you will.

MRS. JULIA CHAMBERS.

Keenburgh, Tenn., October 22, 1901.

A WORTHY EXAMPLE TO FOLLOW.

Dr. A. J. Holt, Nashville Tenn.

Dear Sir: You remember when you were here in June last, that our Ladies' Aid Society agreed to raise fifty dollars to furnish a room at the Orphans' Home. Without any great effort, but with much joy and pleasure, we have the desired amount. You will find draft for fifty dollars enclosed. In regard to the name, we wish it to read, "Ladies' Aid Society of Humboldt Church." If this is too long or not correct, please advise. You have our prayers in your great work. May rich blessings be poured out upon you and your devoted wife in this great work.

Sincerely,

MRS. J. F. WARMOTH,
Secretary.

MRS. A. R. DODSON,
resident.

MRS. T. Q. WARMOTH,
Treasurer.

Humboldt, Tenn., October 15, 1901.

A GENEROUS GIFT.

A colored brother, Rev. B. Y. Young, sent four dollars and fifty cents to the Corresponding Secretary for some object, not clearly stated. Neither can I find his postoffice address. Should this line reach his eye, he will confer a favor by writing to the Corresponding Secretary, giving his address and his instructions as to what disposition he wishes made of the money. The gift is highly appreciated, and I take this means of thanking him.

A. J. HOLT,
Corresponding Secretary.
Nashville, Tenn.

FAITH AND WORKS.

REV. J. O. RUST, D. D.

The stress and struggle of this busy age expresses itself in the cold dogma that each man must take care of himself. Educated to think we must save ourselves in the worldly life, we come to believe we must save ourselves in the spiritual life. The recent doctrine of the strenuous life has invaded the realm of religion, and here it is but the old heresy of salvation by works masquerading in the finery of current stump oratory. The grand truth of salvation by faith is dimmed in this materialistic age. Religion is in danger of becoming mere morality, and the spiritual life with all its blissful supernaturalism is on the wane. To correct this tendency I invite you to a simple study of the great subject of faith and works.

THE RELATION BETWEEN FAITH AND WORKS.

There is great confusion here. It is our duty to seek the truth with unbiased minds.

1. Faith is the producing cause and the sustaining power of works. That is, no faith, no works; given faith, works always follow. Faith is the cause, works the effect. Given the cause we can predict the effect; given the effect, we can infer the cause. Given faith, we can predict works; given works we can infer faith. This is the exact point of James' argument in his second chapter. He says: "Faith without works is dead." The absence of the effect argues the absence of the cause. Would you know if Abraham or Rahab had faith, see if in their lives the effects of faith are visible. The works of these two worthies prove that they had faith. The logical use James makes of works is not to prove that a man is saved, but to prove that he has the faith which saves.

We all agree that faith is trust in Christ, but we need to be reminded that we can speak of works in two senses. First, the good things we do before we have faith. An unconverted man can tell the truth, do charity, and be moral. But this goodness never produces faith, in fact has nothing to do with faith. Second, those good works which come after faith and are produced by it. These may be the same in kind as the former good works, but they are different in motive; and then faith produces certain good works which come no other way, viz: worship, evangelical work, etc. The first kind of good works never produce faith, and the second are always produced by faith.

This will explain the apparent contradiction between James and Paul. James says (2:26): "Ye see then how that by works a man is justified." Paul says (2:16): "By the works of the law shall no flesh be justified." Now two remarks, viz:

1. There is no real contradiction between these two inspired writers. The

unity and consistency of the Bible would forbid such a suggestion. Paul was not on one side of the question and James on the other. These two men are in thorough accord if we will get at what they mean.

2. They use the word works in different senses. This is the explanation of Luther and the reformers, and a better one has never been given. Paul speaks of "works of the law;" James of "the works of faith." Paul says goodness cannot save you; faith in Christ alone brings salvation. James picks up the thought just here and carries it on to this point: "If you have this saving faith, it will produce good works. If the good works don't come, you have not the faith." James does not deny that we are saved by faith alone, and Paul does not deny that faith produces good works. James was not a mere moralist, and Paul was not a fatalist. Paul says faith alone justifies the man; James says works alone justifies the man's faith. Works justify faith, and faith justifies the man. Paul could sign James' epistle and be entirely consistent with himself; and likewise James could sign Paul's. The harmony between the two is the harmony of progressive continuity and thought.

It seems to me that this is an obvious and natural explanation of the difficulty in hand. Those who contend that James teaches that a man is saved in part by works are responsible for introducing a contradiction into the Bible. They can never harmonize such a teaching with the doctrines of Paul. This is an embarrassing burden for them to bear. Those of us who accept the doctrine that faith is the producing cause and sustaining power of works avoid this embarrassment and possess harmonious truth in all the line of its development.

I wish to state this truth in an illustrative way. Life always precedes act and causes it. Babies do not cry and beat their rattles in order to become alive; no, they are alive, and life causes them to cry and shake their rattles. Men do not go into the fields and work in order to get to be alive; they are alive and the life causes them to work. A man does not begin making democratic speeches and voting that ticket in order to become a democrat. No, he first becomes a democrat, and then his faith leads him to vote and speak that way. In all the familiar relations of life we thoroughly understand how faith is the producing cause of works, and how works are an evidence of faith.

In the Christian life this same truth applies. We are saved by believing in Christ. "He that hath the Son, hath life." You get this life by believing, not by working. Your working no more gets you your spiritual life than it does your natural life. Your singing, praying, etc., no more gets you your eternal life than your digging and ploughing gets you your life in the flesh. But having this eternal life through faith, it will act into good works. Your good works prove only that you have the faith, for these are the effects that invariably come from such a cause. Both James and Paul would agree in this doctrine.

3. Life exists in varying degrees. I see men robust, then feeble, and sometimes critically ill, so ill that you must hold a glass to the lips to see if breath is still in the body. I have seen people in a trance, those strange periods of suspended animation which so much resemble death. Yet no one imagined these people to be dead; they were not taken to the graveyard and buried.

Just so the vitality of faith varies. Sometimes it is robust as in the life

Continued on page 10.

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

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ISRAEL OPPRESSED IN EGYPT.

This and several subsequent lessons are taken from the book of Exodus. The history in the book of Genesis is continued, but it does not begin where Genesis closes. Exodus recapitulates certain facts in Genesis, and thus establishes a point of view for itself. Genesis gives the history of a chosen family. Exodus gives the history of the chosen nation which grew out of that family.

Many years have passed since the death of Joseph. The descendants of Jacob have "increased abundantly." But no miracle has been wrought in it all. It has simply been the result of God's blessing upon natural agencies. Joseph and all his brethren and their immediate descendants have passed away, and a king of Egypt has arisen who is hostile to the people of God. This new king disapproves of the system of government Joseph had established, and he refuses to acknowledge the obligation of the land of Egypt to the prime minister of one of his predecessors. A lesson here. The idol of to-day is ignored to-morrow. The new king is displeased at the prosperity of the children of Israel, and he sets about to check it. But God's hand is in the growth and suc-

cess of Israel. It is in fulfillment of his own promise. He has said: "They shall be as the stars of heaven and as the sand of the seashore." As well might the monarch of Egypt seek to stem with his puny hand the ocean's tide as to prevent the increase of those to whom God's promise is given.

But the king begins a system of cruel oppression. His design is to (1) to break their spirits; (2) to ruin their health; (3) to discourage them from marrying, since their children would be born in slavery. His policy of oppression is ineffectual. The purpose of God is not set aside. To stop the increase is impossible, for it is predicted in the sure word of God. The more he afflicts them, the more they increase. Their sufferings are blessed of God. Times of trouble are growing times. Christianity has spread most when persecuted. The martyr's blood is the seed of the church. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven."

Why were the people of God permitted to be in bondage? We can discern some of the reasons. 1. It was a punishment for sins. The Israelites had been corrupted by their life in Egypt and God cannot suspend his moral laws even for his own people. 2. It was to wean them from Egypt and make them willing to go out when God was ready. Sick of earth's bitterness, we yearn for heaven's sweets. 3. It was to unite them into one nation, binding them in common sorrow, dangers, and hopes and plans. A common enemy makes a united people. 4. It turned their hearts toward the God of their fathers. It awakened religious feelings, hopes, and needs. The gods of Egypt were their enemies. Only Jehovah could be their help. 5. It fitted them to receive new instruction, laws, and institutions. They were as new material, without national forms or prejudices to be removed.

The lesson is one full of interest, and its devout study must prove profitable. God is working out his plans even when enemies are active, strong, and oppressive. Let us see his guiding and controlling hand in all the affairs of men. He makes even the wrath of man to praise his name.

EDITORIAL CORRESPONDENCE.

At the close of the Associational season I am always more or less run down. Last year I broke down completely; this year, despite the fact that I attended more meetings than ever—nineteen Associations, besides two State Conventions, one General Association, and one Sunday School Convention, all in the space of three months—I got through rather better than usual. Still I felt the need of some rest and recreation. So as I had been over the West, I decided to take a trip East, hoping also to pay the expenses of the trip by attending to some business along the route. The trip will include visits to Cincinnati, Buffalo, Niagara Falls, Toronto, Palmyra, Albany, the Hudson, New York, Philadelphia, Boston, and Baltimore. I shall give my readers an account of it in a series of letters, telling them everything of special interest I see and trying to enable them to see it as I saw it. As this will be my first trip to most of the places named, things will have a freshness to me, and I will view them with an interest which I hope I shall be able to communicate to my readers who may have been similarly unfortunate.

Leaving home on the night of October 22, by the old reliable Louisville and Nashville, I went to bed, had a good night's rest, and woke up near

CINCINNATI.

Here I spent a day on business. As I have had occasion to speak of this city several times recently, and as it is so near home and my readers are generally so well acquainted with it, I need hardly attempt any description of it. Suffice it to say, that one thing which strikes the visitor very strongly,

and the Christian visitor very unpleasantly, is the large number of saloons to be seen everywhere in the city. This fact is due to the presence of so many Germans, all of whom like their beer, and many of whom, as well as many of other nationalities, including Americans, like something stronger. It is gratifying to know, though, that there are strong moral and spiritual forces at work in the city, and these make themselves felt to a greater or less extent—as, for instance, when they compelled the abandonment of a prize fight which was to have taken place there a few months ago. I called at the office of the Journal and Messenger. Dr. Lasher, the editor, was off attending the meeting of the Ohio Convention, but I had a pleasant chat with Mr. Osborne, the genial business manager.

I left Cincinnati at 4:30 P.M. on October 23 by the Akron Route for Buffalo. This brought me by Columbus and Akron, O., and Chautauqua, N. Y. A short distance out from Cincinnati I saw a sign,

"CAMP MEETING,"

and on another sign nearby, "Epworth." So it seems they have Methodists up here, too. Are they everywhere? Some one said that when a new road goes into a country a Methodist preacher will be found sitting on the cow-catcher of the first engine that runs over it. Well, I would suggest that we Baptists take up the creeks and rivers. We ought to be able to beat the Methodists there. At least one would think so. It is a remarkable fact, though, that, as a rule, Baptists have not flourished most where water is most abundant, but in the hills and mountains. You may be sure, however, that there will always be enough water around to celebrate the ordinance of baptism in the way it was designed by Christ and his apostles. There may not be many Baptist churches along the oceans and rivers, but there is very apt to be a creek or a branch or a spring near a Baptist church; if not, there is a baptistery in it.

COLUMBUS

seems to be a fine city. I asked several how large it is. One man said 125,000, another 200,000, another 250,000. One thing is certain, though: it has a very fine depot—one of the prettiest I ever saw. But our Union depot in Nashville is prettier. Looking down High street from the depot, it presents a very beautiful appearance, with its rows of handsome houses and its myriads of electric lights on either side. Before retiring I enjoyed reading "Driven Back to Eden," a sweet little story by E. P. Roe, telling about a city man moving with his family to the country, and how they were all delighted with the change. After all, the country is the only place to enjoy life.

When I awoke we were near

LAKE CHAUTAUQUA,

on which is located the famous Chautauqua Assembly, the mother of all similar summer gathering places in this country. I asked the intelligent porter on the sleeping car how large is the lake. He replied that it is one hundred miles long and from three to ten miles wide. I was surprised. I had no idea it was so large. I asked him if the Assembly had closed. "Yes," he said, "it closed on September 22, Washington's birthday!" After that I was rather inclined to doubt his story about the size of the lake. So I asked a gentleman who got on at the station. He told me that it is about twenty miles long, by one mile wide, and stated that the Assembly closed in August. These sleeping car porters sometimes draw considerably on their imagination, especially when they happen to be talking to a curious and gullible passenger, as is frequently the case.

The country through which we traveled is very good—a little rolling, but well cultivated. The fences are mostly made of wire, but some of them are old-fashioned rail fences. They made me feel very much at home.

I reached Buffalo at 9:15 A.M. on October 24. But this letter is already too long. EDGAR E. FOLK.

Buffalo, N. Y., October 26, 1901.

CROSSING THE DEAD LINE.

Ever and anon there comes a spell over the writers of our papers concerning the age limits of the ministry. That there is a call in many congregations for younger men as pastors there can be no mistake. There must be some reason for this, since it is so common. It certainly is not best to take a one-sided view of the matter. This, however, is what is often done. Many of the preachers of the past were limited in their privileges for an education, and hence could not come into the present age of schools and colleges and give satisfaction with their limited resources of knowledge and meet the demands, at least the expectation, of the people in this college age. Just here a discrimination is made by the people that is unjust. Some few preachers of the age of these good men of whom we have just been speaking had the privilege of college training, and hence were able to pass over what is called an uncultured period of our church life into the age when schools and colleges are common and an education is more available. Two men might grow up in the same community and enter the ministry. One of them has not the means of an education while the other is sent away for his college course. In after years, the one with limited education, finds himself circumscribed in the sphere of activity. The young people in his community have grown with the age and they have probably a better education than he; hence they are looking for instructions in keeping with their attainments. The man who did get a college training may come back into that same community and meet all the expectations of cultured people. So then it is not so much a matter of age as it is fitness; but after all the spiritual thing, as it seems to us, is that men grow old in spirit as well as in number of years, and are not laid on the shelf, but lay themselves on the shelf. The man whose soul is young and whose message is on fire with zeal is still counted young because he is young in heart and his years make no difference. The people of this world demand a great deal, but in most cases the preacher who is laid on the shelf does that for himself. If he had been doing all his years with his might whatsoever his hands found to do, he would still be the same. It will not do to count so much on feeling. We should train ourselves to act from a sense of duty. Duty well done will inspire to a feeling in keeping with all that is demanded by the interests of the gospel. But if a preacher allows himself to become slow in speech and drowsy in introduction, and lazy in his attitude, and forgetful in sympathy with a moving, rushing, on-going world, he will soon be called old; but the man who is on fire with the gospel, whose tongue is quick with a message of sympathetic love, and whose heart moves toward every boy and girl as readily as with the most aged, that man will never grow old in a community. The preacher marks the age limit for himself and lays off the dead line.

WHO IS RESPONSIBLE?

We mentioned recently a touching story of poverty and sadness and ruined life that brings afresh the question at the head of these lines. The question deals with the awful results of the drink business of this country. We do not ask the question because we are undecided about the place of responsibility as propounded in the heading, but we ask it hoping to give emphasis to the wrong, and with the hope of causing our readers to think, and then to act.

The way the story goes is, that in a Delaware town, a few months ago, a poor, sad-hearted woman met her husband, face to face, in the barroom of a hotel in this same little town. As she entered the barroom the keeper was just handing out another drink to her drunken and debauched husband. It was probably a strange sight to see a woman in a saloon, unless it has come to pass there as it has here in our city. The following is said to have occurred: The

woman said: "That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him from destroying his life and starving his family." The woman is described as "thin and pale." Her lips quivered from the deep sense of alarm and of misery that hung over her home. Her frail body was fast giving away, and the surroundings were so suggestive of ruin she was greatly excited.

About the time this poor, heartbroken woman finished her question, her little girl who had followed her broke out crying. The bartender took back the drink which he had poured out, and was doubtless glad of the child's tears, as it relieved him of an answer to the woman's question, for it would have been a hard task to have answered that question with any word save a confession of guilt and a vow to quit the abominable, soul-destroying business.

This was a painful position for all. The debased and guilty husband stood with his head bowed in shame for the cruelty of his life on his family. One by one the loungers and vagabonds that fill such places got up and left the room. Now the saloon keeper is face to face with the debauched husband, the brokenhearted wife and the weeping child. What did he do? Gazing into that poor woman's face he vowed solemnly that the man should never drink at his bar again. It was an awful, a pathetic scene. It was the last resort of a woman in despair. She walked out of the barroom with her husband and her crying child.

The scene has ended and the curtains fall before us. We do not know the result. The saloon keeper's promise was good so far, but what had he done? He had helped to ruin this man by his business and now only agrees not to complete the work. He does not agree to refrain from doing another man the same way; he does not agree to restore to that home the receipts of that husband's daily toil; he does not hand back to that hungry mother and weeping child the living of which he has robbed them.

Now the question arises again, "Who is responsible" for this? We may say all we please about the saloon keeper, and what we say may be true, but that will not change the responsibility for this awful crime. True, the man who stands behind that bar is a culprit in the sight of God and those ruined lives. But let us not forget that every citizen whose voice and vote and life is not against this kind of thing is also guilty. "He that is not for me is against me" is as true in this as in any other relation of life. Who is responsible for such awful scenes of this life? They who grant this liberty are guilty as well as those who take it.

QUESTION BOX.

Is the great international yacht race any less a race than a contest of speed between horses? In what way is it more moral than the great English Derby? Why should we care about the skill in ship-building which can add a second or so per mile to the speed of a vessel already too light for freight and too fast for safe passenger service? Is such ship-craft of any more service to navigation than the breeding of race horses is to the improvement of live stock? Is a race a race always, or only sometimes?

Fulton, Ky., October 12.

We have never seen either a yacht race or a horse race, except a few times at fairs years ago. Personally, we do not take any special interest in either of them. We supposed, however, that yacht races are conducted on much higher principles than horse races, that as a rule a better class of men is engaged in them, and that if there is any betting at all on the event, it is at least not so prominent as a horse race. However, we have no quarrel with Brother Turnley about the matter.

PERSONAL AND PRACTICAL.

Our neighbor, the Arkansas Baptist, to say the least, is attracting attention by the things it says editorially. Now the Word and Way is poking queries and raising quotations about things said in that paper. Well, it is something to get the attention of this world.

The Baptist Commonwealth, of Philadelphia, is doing a fine thing in giving cuts of some of the new church buildings that have been erected lately in that part of the world. It is inspiring and informing, and will do good. We need cultivation in church architecture in these parts.

The Word and Way quotes Dr. Hayes as saying: "God made the world, and rested. God made man, and rested. God made woman, and there has been no rest for for man or God since." This may sound smart, but it is nearing the irreverent. Woman is not perfect; neither is man.

The Philadelphia Baptist Pastors' Conference is having the helpful exercise of a paper each Monday morning on the life and character of noted men. Two weeks ago Rev. J. T. Dickinson gave a paper on Dr. John A. Broadus, his old teacher. It was a great time with the brethren of the Conference.

Rev. Fred. D. Hale is in a battle with the devil in Kansas City already. We see that Bales Avenue Church, in large proportion of men, at least, went to the courthouse in a body last week to fight the proposed saloon near that church. Brother Hale is the new pastor there. Hale and the devil always disagree.

It would seem impossible for there to be shown more leniency toward a criminal than has been shown toward Czolgosz, the assassin. He was given every possible attention; and so far did mercy prevail that he was not even allowed to plead guilty. The danger is that this may teach the world to consider him a hero instead of a bloody assassin.

Rev. W. N. Ferris, of Harriman, has accepted a call to the church at Clinton. Clinton is a growing town, situated on a river at the junction of two main lines of railroads. The Baptist Church has a large membership, composed of many excellent people. Brother Ferris is an excellent man every way, a fine preacher, a popular pastor, and a high-toned Christian gentleman. We shall expect to hear of good results from the union.

In regard to the salaries of our Secretaries and other officials, we believe in the greatest economy consistent with the greatest efficiency. But the emphasis should be placed more upon efficiency than on economy. A good Secretary is cheaper at \$2,500, than a poor Secretary at \$1,000. We see no reason, though, for increasing the present salaries of our Secretaries, unless it can be shown that an increase of salary is needed to increase the efficiency.

The Chinese Minister, Wu, at Washington, was asked to pronounce a blessing on a couple at a wedding, and here it is: "May every year bless you with a child until they number twenty-five. May these children present you with twenty-five times twenty-five grandchildren, and may these grandchildren—" But at this point it is said that the bride and groom fled. It is supposed that they are still living and probably together, but there is no further account of them.

The Home.

OUR NATION'S LOSS.

Let your harps send forth a minor strain,

For a stricken nation weeps

'Round the catafalque where,

In his flag-draped bier,

Her noble chieftian sleeps!

Be calm, Oh sea, in thy caverned depths!

For across thy billows' crest

Come walls for the fate

Of a heart as great

As thine in thy restless breast.

Blow soft, ye winds, a pitying sigh

For a widowed country grieves

For her guiding hand—

For a life as grand.

As the nation his death bereaves,

Let the forests bow their stately heads

For the kingly oak laid low!

Oh, that fate should bring

That a reptile sting

Should wield such deadly blow!

Speak low! Tread soft to the muffled drum!

As his comrades bear him away

Through the black-draped street,

Where, with halting feet,

Follow sadly the blue and the gray.

No North, no South, no East, no West—

But Columbia weeps her grief

With heart deep crushed

For the voice now hushed—

Her noble—her best loved chief.

LAURA BURNETT LAWSON.

BETAKE THYSELF TO PRAYER.

When bitter winds of trouble blow

And thou art tossed to and fro,

When waves are rolling mountain high,

And clouds obscure the steadfast sky,

Fear not, my soul, thy Lord is there,

Betake thyself, my soul, to prayer,

When in the dull routine of life

Thou yearnest half for pain and strife,

So weary of the commonplace,

Of days that wear the self-same face,

Think softly, soul, thy Lord is there,

And then betake thyself to prayer.

When brims thy cup with sparkling joy,

When happy tasks the hours employ,

When men with praise and sweet acclaim

Upon the highways speak thy name,

Then, soul, I bid thee have a care,

Seek off thy Lord in fervent prayer.

If standing where two pathways meet,

Each beckoning thy pilgrim feet,

Thou art in doubt which road to take,

Look up and say, "For thy dear sake—

O Master! show thy footprints fair—

I'd follow thee." Christ answers prayer.

The tempter oft, with wily toil,

Seeks thee, my soul, as precious spoil;

His weapons never lose their edge,

But thou art heaven's peculiar pledge,

Though Satan rage, thy Lord is there—

Dear soul, betake thyself to prayer.

MARGARET E. SANGSTER.

Faith and Works

Continued from page seven.

of Paul; sometimes it falters as in the denial of Peter; and sometimes for a season faith is eclipsed as in the case of the runaway Jonah. Yet we should not conclude that faith ceases to exist. Some men have better opportunities than others, and so they have a stronger faith. We all alike can have faith, but we do not all have faith alike.

Of course all of us should culture strong faith. The church is generously called an army, but often it is only a Falstaffian regiment of ragged invalids. I have seen whole battalions in a trance. The church is an infirmary instead of an army, and we want to be pensioners before we are soldiers. Religiously we are proud of our feebleness. If our physical appearance represented accurately our spiritual condition, some of us who now appear in dignified Prince Alberts would be reduced to our swaddling clothes with a nursing bottle at our lips. The whole armor of God would crush some of us. We are fond of being rocked in spiritual cradles and rolled around in baby carriages when we should take our places in the ranks and endure hardness as good soldiers of the cross.

How do you get well when you are sick? You do not get hammer and saw and go to work to cure your illness. No; you go to bed, remain quiet, and trust yourself to your doctor. After awhile he permits you to eat and exercise a little; and when vitality is restored you go back to the full activities of life. How do you get well when you are sick spiritually? Do you go to work? Do you vigorously begin to pray and preach? No; work is the very thing you ought not to do. Work can no more cure you spiritually than it can physically. To recuperate faith, sit still and send for the great physician. Have a meeting with God. Gentle diet and exercise come first, and when faith is fully restored, you return to the full activities of gospel work.

We are upon a great truth here. We often call on sick people to do the Lord's work. They are frail, and after a brief effort they fall away. What we should do is to exhort these invalids to call in the great physician. They must get well before they can work. We are restored in those prolonged secret meetings with God when in confession and contrition we get the fulness of his power. Then we can work. Work always corresponds to faith, because faith is the producing cause of works. No faith, no works; feeble faith, feeble works; strong faith, fruitful works. We should not work on works, but work on faith; for when the cause is active, the results will be abundant.

4. And now a word to the unsaved. Dear friend, you may be a victim of this heresy of salvation by works. When you tell me "you are not good enough to be saved," I know that you do not know God's plan of salvation. God would not save you any quicker if you were three times as good as you are. Your believing saves you, not your goodness. If three men stood here, the second twice as good as the first, and the third twice as good as the second, God would ask all three of them to believe in Christ to be saved, and the first man could do that as easily as the other two.

Then you say "you cannot hold out." So deeply does this error possess you that you not only think you have to help God save you, but that you have to help to keep you saved. The truth is, it is faith that saves and it is faith

that keeps you saved. You keep faith, and faith will keep you. That faith will produce good works in you. Trust your faith to produce that result. Many men will not have faith in their own faith. Now trust your own faith. Risk it to do all God says faith will do. All great workers have first been great believers. It is the men who have large confidence in their faith who do big things for God. You will hold out if you will start out walking by faith. Understand the true relation between faith and works, that faith is the producing cause and the sustaining power of works, and you can at once abandon yourself to God with joyful confidence in your triumph in this world and in the world to come.

THE RESULT OF FAITH AND WORKS.

Having studied the relation between faith and works, let us now inquire as to the results of each. What does faith do for me, and what do works do for me?

1. Faith saves.

Salvation is the result of faith. Faith always produces the result, and faith is the only thing that does produce it. Do you think it is strange that just faith saves? The Bible represents a sinner as utterly unworthy and helpless. He comes to God just when he cannot do anything except believe, and this trusting yourself to Christ puts you in his power so he can save you.

Faith is not a mean, small thing. The greatest compliment you pay any man is to believe in him. Your mother cherishes your love for her above all you ever do for her. God loves your faith in him better than all your little goodness. The greatest power that comes to me from another comes through my faith in that other. When he has me in his power he can do most for me. Thus my faith in Christ is the best I can do towards him, and through it I reap the best he can do for me.

Can I lose my faith? We can imagine we have faith when we have it not; faith can grow and shift its conceptions; but faith once possessed will persist until the object of faith proves untrue. How can I cease to believe that Cumberland river runs through Nashville, or that twice two is four? I must always believe these things as long as they remain facts. I can never stop trusting you as my friend as long as you prove a trustworthy friend. Now faith in God is born out of a sense of my inability and out of a sense of God's ability. I must conceive God as willing and able to help before I can believe in him. Once given this conception of God, my faith in him will persist until he proves untrue to my hopes. God's very character must fail before faith can perish. There is a deal of shallow talk on this subject. In careless moments men make light of the perseverance of faith, but in hours of deep solemnity, at times of clear vision, we see how faith can never die, and we are glad of it.

2. Work's reward.

In Matt. 16: 10 we are told that we shall be rewarded for our works. Faith saves; works reward. That is the whole thing in a nut shell. We don't work for salvation; we work for reward in heaven. There will be degrees of rewards and punishments in the world to come. Some will rise higher in heaven, and some will sink deeper in hell, than others.

We should cultivate spiritual ambition. No man has a right to content himself with dull inefficiency in the kingdom of God. Men of vaulting ambition in the world are willing to be incompetents in the church. The

A Child's Cry

Pierces the mother's heart like a sword. Often the mother who would do everything for the little one she loves, is utterly impotent to help and finds no help in physicians. That was the case with Mrs. Duncan, whose little one was almost blind with scrofula. But fortunately she was led to use Dr. Pierce's Golden Medical Discovery and so cured the child without resorting to a painful operation.

The great blood-purifying properties of Dr. Pierce's Golden Medical Discovery have been proved over and over again in cases of scrofula, eczema, eruptions and other diseases which are caused by an impure condition of the blood. It entirely eradicates the poisons which feed disease, and builds up the body with sound, healthy flesh.

"My little daughter became afflicted with scrofula, which affected her eyes," writes Mrs. Agnes L. Duncan, of Mansfield, Sebastian Co., Ark. "She could not bear the light for over a year. We tried to cure her eyes, but nothing did any good. We had our home physician and he advised us to take her to an oculist, as her eyes would have to be 'scraped.' They had become so thick he thought she would never recover her sight. As there was no one else to whom we could apply my heart sank within me. I went to your 'Common Sense Medical Adviser,' read your treatment on scrofula, getting the properties of medicines there advised. With five bottles of 'Golden Medical Discovery' I have entirely cured my child.

"Hoping this will be of some use to you and a blessing to other sufferers, with heartfelt thanks, I remain."

• Doctor Pierce's Pleasant Pellets are an excellent laxative for children. They are easy to take and thorough in action.

ninth chapter of first Corinthians is a description of Paul's heavenly ambition. It recites how this grand man denied himself the comforts of home, the ordinary luxuries of life, the just rewards of labor; it tells how he struggled with himself, trampling his carnal nature under foot, and all because he was struggling for a high reward in heaven. This man never had a shadow of a doubt as to his salvation by faith, but he was anxious that his works would be sufficient to obtain for him a reward in glory which would not disappoint his fairest dreams. Faith is an inspirational power. If we have it, it will stir us to the highest hopes and drive us to heroic endeavor to achieve them. That man works most who believes most in his own salvation and in the rewards which God gives to his workers. The logical use of works in scripture is to compel us to strive for big rewards. It is to give us spiritual ambition.

A clear understanding of these truths is what this generation needs. First, to give ourselves to Christ absolutely; second, to live in him in faith so that his power shall course through our lives and stir us to the largest labors that we may be luminous expressions of his grace in this world's night. What infinite calm and serenity will these truths bring to a troubled world! The problem of salvation settled once for all through faith at the cross; then the problems of life settled one by one as we come to them through the power of the indwelling Christ; and so we can live with a masterful, reposeful energy, victors over life through faith. Sorrow will leave the heart, care will not cut its furrows on the cheek, because we will feel enwrapped in God and be sufficient for all things in his grace.

Nashville Tenn.



PEWS—PULPITS

Church Furniture of all kinds
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CHICAGO

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 Topic for October—Africa Japan.

BIBLE LEARNERS.

I feel so grateful to God for the recent visit of our missionaries, Rev. and Mrs. Nathan Maynard, that I beg you to learn the first four verses of Ps. 103, thinking of them, and praying God in your hearts.

THE STUDENT BAND.

Our subject is Brazil, but so far I have received very few answers. I send all who send them in by October 31 a souvenir card, left with me by Mrs. Maynard, and brought by her from Japan.

YOUNG SOUTH CORRESPONDENCE.

I am so glad to be at my own desk again this bright October morning, and ready to take up the Young South work in its regular way. I feel a little as if I had been whirling around in space for the last ten days, not knowing exactly when and where I would land on my feet, but they have been most thoroughly delightful days. I never enjoyed anything more than the brief time in Harriman.

I think I left you last week at noon of Thursday. That afternoon I attended the Convention and heard some glorious speeches. Dr. Burrows, of Nashville, wore the Young South colors while he talked on "Woman's Work," and I felt proud of that. Don't you? I shall not try to tell you of the farther proceedings, for you will have read them in last week's paper. I regretted much not going on that delightful excursion to Brushy Mountain, but I had a sick friend at Kingston, who is almost my child, and then, arriving at my home to find Mr. and Mrs. Maynard and Mr. Harlowe already my honored guests.

I wish I had words to tell you of the pleasure of their visit. It realized a dream I have had so long, for our dear missionary promised it to me before she left Japan. I must tell you a few things about the delightful days.

On Sunday morning our own Myrtle Robinson, of South Chattanooga, came for us in a surrey, and Mr. Harlowe (Mrs. Maynard's father), Mrs. Maynard, and I drove out to the Second Church Sunday school. They were expecting us, and there were over two hundred eager faces raised to ours. All wore the brown and yellow badges, and they sang with a will, the chorister, Mr. Freeman, leading. Mrs. Maynard spoke to them in her own beautiful way, and Mr. Harlowe said a few words, and your editor thanked them in behalf of the Young South. The superintendent told me that all but two classes (and they were "grown-ups") give to the work we are doing, and especially to the sup-

port of Mrs. Maynard. They were all so glad to see us, and I was so happy, and I will forever mark October 20, 1901, with a white stone. We longed to stay and shake hands, but had to be content with a "Chautauqua salute," and hurry away—Mr. Harlowe and Mrs. Maynard to the Central Church, and I to my own to hear Mr. Maynard, who is the Ocoee Association missionary, you know. I am sure his earnest words brought us in closer touch with the work in all our foreign fields.

In the afternoon, Mrs. Maynard talked again to a large mass meeting of ladies and children in the lecture room of the First Church, and Mr. Maynard preached at the Central Church at night.

On Monday they dined and took tea with sympathetic friends, and tried to rest between times. By the way, I feel as if we ask too much of our returned missionaries, but we love so to sit at their feet. The temptation to impose on their good nature is so great!

On Tuesday we had a glorious ride to Missionary Ridge, and visited Mrs. Pendleton at her pretty home. Her children have been our good friends so many years, but only Miss Martha was at home. We enjoyed to the utmost the beautiful panorama of ridge after ridge, mountain after mountain, stretched out before us, with the Indian summer haze and the glint of autumn foliage adding to the charm.

In the afternoon we attended a pleasant "reception" at the Central Church, and Mrs. Maynard spoke again, inspiring those already excellent workers with fresh zeal. One of the delightful features to them and to me was seeing the new Sunday school room, fast approaching completion. It will be so handsome and so convenient, and Dr. Fristoe is certainly to be congratulated.

We took tea with Mrs. Rape, the Vice President of Ocoee Association W. M. U., and after a charming social hour, bade farewell to Mr. Harlowe, who returned to his home in Covington, where he lives with our Mrs. Will Turner, a younger sister of Mrs. Maynard.

On Wednesday the First Church was honored by the presence of over one hundred ladies, attending the "all-day meeting" of the Ocoee Union, and in the afternoon Mr. and Mrs. Maynard talked once more of their life and work in Japan. Mrs. Maynard had a few interesting curios, and dressed little Verna Brounger in the quaint kimono and sash of a little Japanese maiden. We were all so saddened at the thought of parting with her, for at 4 o'clock they left for Knoxville, and I said "Good-bye" with such a big pain in my heart!

I feel that my home was never so honored as by the presence of these servants of God. We shall never forget the sweet days they spent with us, and we felt every hour a benediction.

Mrs. Maynard bore the strain remarkably well, and I hope there will be no serious after effects. Every one pronounced her "lovely," and she took all our hearts with her. We cannot express the gratitude we feel for her great kindness, and we are so sorry for those of you who had not the rare privilege of seeing her face to face. Later in the year she may come back to Nashville, and Middle Tennessee be blessed as East and West Tennessee have been. Pray God that her strength may fully return!

I felt sure you wanted to know these little details of her visit to us in East Tennessee. It has meant so much for Young South work.

I pass now to report what I received in Harriman. Those little ones in Mrs. Odom's care brought with them this letter:

"Enclosed find \$4.66. Give \$2.04, star-card collections, to Japan. Fifty cents goes to the credit of Damon Gang, to enroll him in our Babies' Branch, and \$2.09 to the Orphan's Home. Our candy has a good sale. We have no trouble in disposing of all we make. I feel so encouraged and thankful that some of us could hear our sweet missionary talk and come face to face with our beloved leader.

"MRS. I. N. ODOM."

See "Receipts" for names of contributors. I told you last week of the pleasure I had in meeting the members of the Rockwood Band. It has only been a little while since they sent in \$5. This is one of the Bands organized by Mrs. Jackson this past summer. May it long flourish!

A brother in Harriman gave Mrs. Maynard \$1, which she turned over to me for Japan. It is much appreciated.

Mrs. Moffitt, of Sweetwater, handed me 75 cents from the infant classes of Sweetwater Sunday school, and they also have our gratitude. I was so happy to meet again those friends at Sweetwater—Mrs. Moffitt, Mrs. Tredway, and Mrs. Lowry.

Mrs. Mattie Varnell, of Cog Hill, also gave me a subscription to the Foreign Journal. I shall order it at once with pleasure.

Mrs. Jackson, of Nashville, whose letter I omitted week before last, is quite sure that the dollar given by her new "Babies' Branch" may be applied to State Missions. I had thought that all money coming in that way must be equally divided between the Home and Foreign Boards. The following are her recent additions, and we welcome each little one heartily: Richard Griffin, Everette Griffin, Paul Rust Stumb, Clifton Barnes, Ruth Barnes, Velma Sanders, Lillian Sanders, A. J. Sanders, Jr., Corinne B. Cunningham, Ruth Banks, Ruby White, Katherine Banks, Alex. Banks. Mrs. Jackson told me of the beautiful "reception" the Third Church had tendered the Babies, and showed me the pretty little souvenir card given to each one. Suppose you try one and gather in the babies! I will gladly send you certificates for each.

At the Second Church on Sunday the following was handed me:

"Here are our first star dollars, earned by ourselves. We wish to join the Young South. Mamma reads us the letters every week. We have often given pennies for missions in Sunday school, but we never earned our dollars before. This is the way we did it: While on our farm during vacation, we picked up apples for drying and mamma paid us for it.

"We were so glad to meet Mrs. Maynard in our Sunday school. We will try soon to send in another dollar.

"HENRY BROWN, aged 11.

"BESSIE BROWN, aged 9."

We are so much obliged. Miss Hattie Brown will have more cards at work before you read this. There is no place in all the country like that Second Church school for Young South work.

On Wednesday, at our "all-day meeting" here in Chattanooga, we had the pleasure of having several friends from Cleveland, and the leader of the Sunbeams handed me \$2 for Japan. It was an inspiration to have Miss Emma Hampton's bright face before us. She was so delighted to see Mrs. Maynard, and her Band will doubt be greatly encouraged by what she will take back to them. Many thanks for this fresh proof of their zeal.

I hope I have not forgotten anything, but if I have, will some one remind me? I will be so grateful.

Now let us take up the regular mail, and forgive me if I hurry.

No. 1 sends stamps for a star card, which shall go immediately to E. B. Hughes, Cedar Bluff.

In No. 2 comes "chicken money" from Sally Lou Barbee. See "Receipts." May "old cochin" ever do as well!

In No. 4 we find more from May and Jessie Taylor.

No. 5 announced the sad fact that Miss Fox could not go to our "Conference" at Harriman. Her absence was much regretted. Mrs. Maynard hopes to meet her later in the year.

No. 6 is from Dayton. Lillie has doubtless seen the acknowledgment of her \$4 in last week's paper ere this.

In No. 7 our "grown-up child" at Richland sends \$2. She has our hearty thanks.

No. 8 brings 20 cents from Mrs. Blankenship. I was so glad to meet the father of these faithful workers at Harriman.

The Slonaker Band, Mexico, Mo., sends 25 cents in No. 9. Thank "Aunt Martha" for us.

No. 10 went first to Nashville, and Dr. Holt sent it on to me. It brought a much needed \$1 to the Orphans' Home fund from Mrs. W. B. Williamson, Bartlett, and we are most thankful.

Besides these I have a collection of \$1.40 taken at one of the meetings where our missionary spoke and turned over to the Young South.

Now comes the last and perhaps the best of all from our good Dr. Holt:

"It would delight me to place over the door of one of the large rooms of the Orphans' Home this inscription:

"THE YOUNG SOUTH."

This will indicate that this noble band of young workers had given

ONE HUNDRED DOLLARS

toward our repair fund. Can you do it before January 1, 1902? May I have this great pleasure?

"The Ladies' Aid Society, of Humboldt, and of the First Church, Memphis, have each already sent me \$50, which will put two rooms in perfect order and furnish them.

A. J. HOLT."

What do you say? Can you raise \$100 in November and December for our Orphans' Home? Dr. Holt explained the great needs to the Convention at length, and it was decided that the work must be done at once. Will you write me at once what you think we can do? Will you begin to plan and work and pray for it? We have given \$134.34 this past year, ending with September 30. Let us buckle on our armor and fight manfully for another \$100 before 1901 closes. Come on for our orphans! I beg band leaders and Sunday school teachers to take up the suggestion with might and main, and at once.

Continued on page twelve.

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, Stomach 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 months treatment by mail.....\$0.25

Six months treatment, 180 tablets.....\$1.00

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

If you watch for our October receipts next week, you will see that our record is a fine one. Thank God and take courage and press on in drear November. In good hope,

Yours confidently,
LAURA DAYTON EAKIN.

Received since April 1, 1901.	
For Japan	\$361 01
For Orphans' Home.....	53 47
For Babies' Branch.....	22 68
For State Board.....	10 34
For Home Board.....	31 13
For Foreign Board.....	19 63
For Foreign Journal.....	2 25
For Sundries	4 52
For Postage	2 50
Total	\$507 53
Star card receipts.....	\$97 82

RECEIPTS.

First half year.....	\$427 16
First week, October, 1901.....	19 96
Second week, October, 1901.....	30 40
Third week, October, 1901.....	10 48

FOR JAPAN.

Leila Gang, Rockwood.....	78
Glada Millican, Rockwood.....	20
Maggie Baldwin, Rockwood.....	05
Maud Knox, Rockwood.....	28
Maud Millican, Rockwood.....	13
Horace Carter, Rockwood.....	38
Lula Viles, Rockwood.....	10
Juanita Smith, Rockwood.....	05
Ada Kelly, Rockwood.....	05
Nannie Esbridge, Rockwood.....	05
Brother in Harriman, by Mrs. Maynard	1 00
Sweetwater Infant Class, by Mrs. Moffitt	75
Bessie and Henry Brown, S. Chat.	2 00
Cleveland Sunbeams, by Miss Hampton	2 00
Sally Lou Barbee, Kentucky... ..	1 00
May and Jessie Taylor, Ashburn	67
Blankenship Band, Surprise... ..	20
Grown-up child, Richland.....	2 00
Slonaker Band, Missouri.....	25
Massmeeting, First church, Chattanooga	1 40

FOR ORPHANS' HOME.

(Same contributions as for Japan.)	
Rockwood Sunbeams, by Mrs. Odom	2 03
Mrs. W. B. Williamson, Bartlett	1 00
Sally Lou Barbee, Kentucky... ..	65
May and Jessie Taylor, Ashburn	68

FOR BABIES' BRANCH.

Damon Gang, by Mrs. Odom... ..	50
Third church B. B., Nashville, by Mrs. Jackson. (For State Missions.)	1 00

FOR FOREIGN JOURNAL.

Mrs. Mattie Varnell, Cog Hill... ..	25
For Postage	02
Total	\$507 53

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.

"Let the GOLD DUST twins do your work."



GOLD DUST

makes the pans and kettles clean and bright. It does the work much better than soap and in much less time.

THE N. K. FAIRBANK COMPANY, Chicago.

AMONG THE BRETHREN.

Rev. J. A. Ivey has resigned at Weatherford, Texas, to take effect January 1. Inability to harmonize the church caused it.

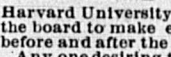
Rev. J. S. Davis, of Cameron, Mo., has accepted the care of the First church, Leavenworth, Kansas, and will enter upon his duties at once.

Rev. R. H. Tandy, of the Falmouth and Butler churches, in Kentucky, resigns them to become pastor of the Burgin and Salvisa churches in that State.

Bright's Disease & Diabetes Cured.

Harvard University Acting as Judges.

Irvine K. Mott, M. D., of Cincinnati, O., demonstrated before the editorial board of the Evening Post, one of the leading daily papers of Cincinnati, the power of his remedy to cure the worst forms of kidney diseases. Later a public test was instituted under the auspices of the Post, and five cases of Bright's Disease and Diabetes were selected by them and placed under DR. MOTTS' care. In three months' time all were pronounced cured.



Harvard University having been chosen by the board to make examination of the cases before and after the treatment.

Any one desiring to read the details of this public test can obtain copies of the papers by writing to Dr. Mott for them.

This public demonstration gave Dr. Mott an international reputation that has brought him into correspondence with people all over the world and several noted Europeans are numbered among those who have taken his treatment and been cured.

The Doctor will correspond with those who are suffering with Bright's Disease, Diabetes or any kidney trouble, either in the first, intermediate or last stages, and will be pleased to give his expert opinion free to those who will send him a description of their symptoms. An essay which the Doctor has prepared about kidney troubles and describing his new method of treatment will also be mailed by him. Correspondence for this purpose should be addressed to IRVINE K. MOTT, M. D., 71 Mitchell Bld'g, Cincinnati, O.

Rev. B. W. M. Simms is to be located at Columbia, Mo., and will be financial agent of Stephens College.

Rev. W. A. Hamlett, of Grenada, Miss., has accepted the care of the church at Rockdale, Texas. He is a native Texan.

Evangelist J. W. Dew, of Liberty, Mo., assisted Rev. R. H. Jones in a revival at Lathrop, Mo. There were several additions, eleven by baptism.

Rev. C. J. F. Tate, of Louisiana, Mo., lately assisted in a meeting with Independence church, Kansas City, Mo., which resulted in seventy-four accessions. It was a great meeting.

Dr. Geo. C. Lorimer, for so long pastor of Tremont Temple, Boston, Mass., at last decides to accept the care of Madison Avenue church, Borough of Manhattan, New York. His work will be inaugurated in New York on November 1.

There is evidently an increasing interest in evangelistic work throughout the church. A profound impression has been made upon the country by the death of our lamented President. This would seem of all times God's chosen season for the ingathering of souls. It gives me great pleasure to announce the going forth of another evangelist, the Rev. E. S. Stucker, formerly the pastor of the First Baptist church of South Bend, Ind. Mr. Stucker has been phenomenally successful in his pastoral work; has been one constantly sought after as an evangelist, and now has given up his church that he may devote his whole time to this service. He is prepared to conduct union evangelistic services where they may be desired. He is worthy the fullest confidence of pastors everywhere and I rejoice in his going forth on this special mission. Mr. Stucker may be addressed for the present at LaGrange, Ill. J. WILBUR CHAPMAN, Pastor the Fourth Presbyterian church New York, October 12, 1901.

Rev. T. J. Murphy baptized one convert into the fellowship of the Baptist church at Blountville on the fifth Sunday in September. He immersed her in the Holston River, at Bluff City. N. J. PHILLIPS.

Rev. G. L. Finch has been called from Brooklyn church, Columbia, S. C., to Mooresville, N. C. He may accept.

Rev. Josiah Crudup, of Hot Springs, N. C., has accepted the call to the care of French Broad church, Asheville, N. C.

In the revival of Evangelist Sid. Williams with Dr. Lon. G. Broughton, of Tabernacle church, Atlanta, Ga., there were one hundred accessions.

Dr. J. D. Murphy, of Charleston, Mo., has accepted the call of the church at Fredericktown, Mo. He has made a notable impression on the people of Charleston.

The revival of evangelist George C. Cates, of Louisville, with Rev. J. W. Loving at Glasgow, Ky., resulted in thirty accessions by letter and eighty-eight by baptism.

The article in the Baptist Standard of last week, entitled, "A Word About the Word," is a masterly an interesting production from the able pen of Dr. W. E. Hatcher.

Though greatly pressed to stay in Concord, N. C., Rev. B. Lacy Hoge decides to accept the call to Macon, Ga. Rev. J. E. Smith, of Indiana, has been called to succeed him at Concord.

Dr. E. C. Dargan, of the Seminary at Louisville, has our sympathy in the death of his accomplished daughter, Miss Ethel, which occurred last week at Baltimore, Md. The remains were interred at Barboursville, Va. May great grace be granted unto the bereaved loved ones.

\$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 power, 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.

Rev. J. B. Bozeman, of Yorkville, S. C., has been tendered and has accepted the care of Cherokee Avenue church, Gaffney, S. C. He enters a field of splendid opportunities.

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 daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

"Sunday Reading For the Young." 1901. E. & J. B. Young & Co., New York, publishers. Received through Hunter & Welburn, book sellers and stationers, 306 N. Market St., Nashville, Tenn. This is an exceedingly interesting and appropriate book to read to your children on Sunday afternoons. It is profusely illustrated. The price is \$1.25.

PILES TRIAL TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure, instant and permanent relief. Write at once. Germ Medical Co., Dept. A, 75, 3d St., Cincinnati, O.

Rev. A. C. Miller has accepted the call to England, Ark., and will occupy this important field at once.

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.



Suffer No Longer! Send 16 cents by mail (if not found at your druggist's) for a sure Remedy, a safe Remedy, a painless Remedy for the most troublesome Corns, Warts and Bunions. Warranted to cure. H. K. MITCHELL, Druggist, Franklin, Ky.

PISO'S CURE FOR CONSUMPTION CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

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.

RECENT EVENTS.

The Schley Court decided that Sampson was not a party to the trouble.

Forty ships were reported sunk on the North Sea during the late storms.

Rev. Lamar Sims, of Jonesboro, Tenn., has been called to Fayetteville, Ga.

The new postal card to be issued in December will have McKinley's picture on it.

Dr. George C. Larimer has decided to leave Boston and accept a call to New York City.

Rev. A. T. Fowler, of Iowa, has been called to the Centennial Baptist church of Chicago.

The meeting at Graham, Texas, resulted in sixty additions to the church by baptism.

Rev. E. H. Brookshire has resigned the pastorate of the Dalefield church, Bowling Green, Ky.

At Williamstown, Ky., Rev. P. E. Burroughs, pastor, has closed a meeting with forty additions.

Mr. Carnegie has been invited to become Lord Rector of St. Andrew's University, London, England.

Mr. B. F. Meyer has resigned his church in London to preach Keswickism in Europe and America.

Rev. J. T. Bell closed a ten-days' meeting at Georgetown, La., with fifty-four additions to the church.

The church at Magazine, Ark., has received thirty members under pastor M. L. Voyles in eleven months.

Carson and Newman College at Jefferson City, Tenn., has forty young men studying for the ministry.

Rev. J. S. Kirtley, of Kansas City, Mo., is soon to publish a book called "The Young Man and Himself."

Prof. Haechel, of Germany, has decided that the monkey descended from man and not man from the monkey.

Rev. George W. Pruett has declined the call to the First church at Waco, Texas, Dr. B. H. Carroll's old church.

Dr. John Gordon has resigned the Second church in Philadelphia, Pa., to become professor in Temple College.

There were one hundred and five conversions in the Sid. Williams meeting in Atlanta, Ga., Sunday, October 13.

Evangelist Jno. C. F. Kyger has closed a four-months' preaching tour in Texas with four hundred and forty-three professions.

Rev. C. F. J. Tate reported twenty-eight professions Sunday night, October 13, at Independence, Mo., and the meetings continue.

Rev. Earl D. Sims closed a meeting at Middlesburg, Ky., October 6, with pastor Ferrell, in which there were sixty-two additions.

About half the lamp chimneys in use have my name on them.

All the trouble comes of the other half.
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.

Are Your Kidneys Weak?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove What The Great Kidney Remedy, Swamp-Root Will do for YOU, Every Reader of the Baptist and Reflector May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but, new modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, 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 the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

EDITORIAL NOTICE—If you have the slightest symptoms of kidney or bladder troubles, 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. In writing, be sure to say that you read this generous offer in the "BAPTIST AND REFLECTOR."

Rev. Geo. B. Lawson, son of Dr. A. G. Lawson, has been ordained to the gospel ministry.

Mormons are in mourning over the death of their polygamous president, Lorenzo Snow.

Dr. G. J. Johnson, of St. Louis, Mo., made Dr. Clough a visit during his illness in B. C. Dr. Johnson baptized Dr. Clough years ago.

Dr. A. C. Dixon, of Boston, Mass., will begin a meeting with Walnut Street church, Louisville, Ky., November 12.

Southwestern Baptist University at Jackson, Tenn., now has two hundred and thirty-six students and others are coming.

Auburn, Ky., has been aroused by a meeting held by pastor Bennett and Rev. J. B. Benton. There were fifty-six professions.



(Swamp-Root is pleasant to take.)

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug store everywhere.

BAPTIST BANQUET.

On last Friday night, October 25, a delightful banquet was enjoyed by about one hundred of the most prominent Baptist brethren of the different churches of the city. Rev. E. Y. Mullins, President of the Southern Baptist Theological Seminary, of Louisville, was the only visitor and made a splendid speech on "Baptist Manhood." Other speeches were made by Dr. G. A. Lofton, Hon. John Bell Keeble, and Prof. W. F. Moore; Capt. A. J. Harris acted as toastmaster. It was unanimously voted that a committee be appointed to make a permanent organization and continue these meetings every month. It is the purpose of the organization to bring into closer social relation the Baptists of the different churches of the city.

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.

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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WM. SMITH, JR.,

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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 n'n
Lv. Akron....."	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 n'n

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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.

WHITE.

Mrs. Cinderella Jones White, wife of Frank L. White and daughter of Philip and Minervia Jones, of Shelby County, Tenn., died of pneumonia, after an illness of three weeks, in her thirty-ninth year, at the home of her sister, Mrs. Alvin Snowden, of Cordova, Tenn. Mrs. White had found a precious friend in Jesus, was a member of New Hope Baptist Church, but at the time she joined was not physically able to be immersed. During her sickness she expressed a desire to recover, that she might yet serve her Lord and Master. But

In the midst of life's early splendor
The summons is given through
angels above,
By whom she she is borne with hands
meek and tender
To that realm of peace, joy, and love.

Out of our home our darling has vanished
And left us to weep in this cold
world of pain;
But never from our hearts will her
memory be banished,
Though our call for her coming will
all be in vain.

She left us to mourn, but why should
the weary
And desolate heart recall her again?
Though home without her will ever
be dreary,
We know that in heaven she's free
from all pain.

Up 'mong the angels she prays us to
meet her,
With loved ones who waited her
there;
When death shall claim us, we'll
hasten to greet her
In that land of the angels and
beauty so fair. L. J. S.

EVANSVILLE AND TERRE HAUTE R.R.

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Send a few references and inclose a stamp, and address your letter this way:

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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.

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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.

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,

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.

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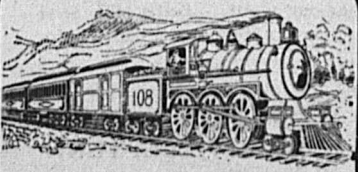
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NASHVILLE, TENN.

OBITUARY.

PARKER.

Death has visited our church and taken away our beloved brother, Rev. A. L. Parker, and borne his spirit to his home above. Brother Parker was born December 26, 1825, died September 1, 1901. He was a consecrated Christian and a faithful minister of the gospel. He professed faith in Christ when quite young, and joined the Missionary Baptist church at Laurel Creek. Brother Parker was ordained to preach the gospel in 1860 and has been pastor of many churches, Greenwood and Laurel Creek Baptist churches being two of the number, and has done a great deal of evangelistic work in his last two years. He witnessed over eight hundred conversions. Brother Parker leaves his devoted and Christian wife, Lodeamy, and two sons and four daughters to mourn his loss, and many grandchildren and a host of friends, for he was dearly loved by all who knew him.

Resolved, That we mingle our tears of grief and sorrow with those of his loved ones. He worked faithfully in a meeting at Ervin Seminary near where he lived for two weeks, and preached one hour and ten minutes on Sunday, the same day that he was stricken with paralysis, and said if it was God's will he would rather fall in the pulpit than anywhere else.

Resolved, That we extend our sincerest sympathy to the wife, sons and daughters, and may they feel that God our Father does what is best, and when their life's work is done, may each one of them be prepared to meet him beyond the skies.

Resolved, That a copy of these resolutions be spread on the minutes of the church book and a copy be sent to the Baptist and Reflector, and request the American Baptist Flag to copy from that.

Done in church conference at Laurel Creek Church, on Saturday before the first Sunday in October, 1901.

JNO. J. SPARKMAN,

L. M. MOORE,

GEORGE KELL,

Committee.

RILEY GREEN, Pastor.

L. M. MOORE, Church Clerk.

TATE.

On Friday, October 18, I preached the funeral of Brother N. G. Tate at the Oak Grove Church, Hawkins County, Tenn., to a very large audience. Brother Tate was stabbed by a young man of the community on October 16, about dark, and died that night at 2 o'clock. The young man that killed him went, in company with another young fellow, to Brother Tate's home and raised a row with him over a very frivolous thing and murdered him in the presence of his wife and children. Brother Tate was a deacon in the Oak Grove Church, and also superintendent of the Sunday school. He was a splendid man in the church and community as well. We feel that we have lost one of our very best members, but our loss is heaven's gain. Brother Tate leaves a wife and eleven children to mourn their loss, besides many other friends. May the Lord care for his dear family.

J. K. HAYNES,

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A practical school of
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"The Mormon Monster;"

or

The Story of Mormonism.

By EDGAR E. FOLK, D.D.

Gives a full discussion of Mormonism in all of its phases, embracing the History of Mormonism, Mormonism as a Religious, Social and Political System. Tells of the Golden Plates which Joseph Smith claims to have discovered, the Mountain Meadows Massacre, Polygamy, Roberts case, etc. "Replete with important information." "It is as fascinating as a novel." Nearly 400 pages, 28 illustrations. Agents making big money. One agent sold 14 copies in a week, working part of the time. It has been so well advertised that very little solicitation is required to sell it.

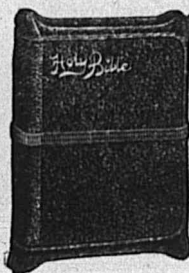
Rev. T. E. Pinegar of River Hill, Tenn., says: "I would not be without a copy for 25 times its cost."

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

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

We want live, active, earnest agents to sell this book. Liberal commission. Write for terms at once. The field is ready. Address,

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Large, Clear Type, Self-Pronouncing Bible.

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All references are grouped in convenient form under the heading of Word Book, so that any reader can know exactly where to find any subject desired. The Word Book is an entirely new feature in Bible aids.

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We will send this fine Self-pronouncing Teachers' Bible, large type, morocco bound, red under gold edges, very flexible, with concordance, helps, maps, etc., for 3.25, or 3.00 if a minister, and the BAPTIST AND REFLECTOR for one year. Retail price of Bible alone is 4.00

Parlor Cafe Car
En Route to Texas.

In going to Texas, via Memphis, you can ride all day in a Cotton Belt Parlor Cafe Car for only fifty cents extra. This car is furnished with large easy chairs, has an observation smoking room, a ladies' lounging room and a Cafe, where meals are served on the European plan at reasonable prices.

Besides a Parlor Cafe Car, Cotton Belt trains carry Pullman Sleepers at night and Free Chair Cars both day and night. Write and tell us where you are going and when you will leave, and we will tell you the exact cost of a ticket and send you a complete schedule for the trip. We will also send you an interesting little book, "A Trip to Texas."

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

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A medical discovery which is revolutionizing the treatment of rheumatism is the

James Henry Medicated Belt.

It Cures Rheumatism without taking Medicine.

It consists of a Belt, with certain medicines quilted within it, which is worn around the waist, and is not in any way annoying. The medical qualities are absorbed by the body, and quick relief follows. Wonderful results have been effected, as the testimonials following show. This remedy is a boon to humanity, for it brings safe and speedy relief from the pains of one of the most dreadful maladies. The stomach cannot stand medicine powerful enough to eradicate uric acid; therefore the treatment by absorption is the only practical, sure cure. As a preventive, wear the Belt one week in each month from October to May.

TESTIMONIALS.

Lexington, Ky.—Having bought one of the Henry Medicated Rheumatic Belts, after wearing it for three days it relieved me of a very severe attack of rheumatism of two months' duration, in which I suffered untold agony. I can say that I consider it the most wonderful rheumatic cure extant.

T. B. EASTIN.
Shoe Merchant.

Nashville, Tenn.—The James Henry Belt relieved me of a severe case of rheumatism in a few days. I have gained steadily in weight since I began its use.

VINET DONALDSON.

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NEWT. C. HARRIS,
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JOHN S. WOODALL,
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LULAN LANDIS,
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I unhesitatingly recommend the James Henry Medicated Belt to all who are suffering from rheumatism. I have not felt well for years. Since I began using the Belt I have realized a marked improvement, and am satisfied it will effect a permanent cure.

R. P. M'GINNIS.

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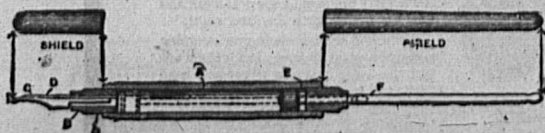
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