

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

Mr. Andrew Carnegie has agreed to make a donation of \$100,000 for the erection of a library building in the city of Nashville. Mr. J. Craig McLanahan, of this city, some months ago generously proposed to donate a suitable site for the library building, and the offer was an important factor in securing the favorable consideration of Mr. Carnegie in his policy of library benefactions.

In the Virginia Constitutional Convention, the Committee on Preamble and Bill of Rights decided by a vote of six to five to report favorably a resolution to regulate the liquor traffic in the State. There is some question, however, whether the Convention will adopt it or not, because the politicians fear that if it is adopted, the liquor men will desert the party, while they feel sure that if the resolution is defeated, Christian people will stick to their party anyhow. Now suppose the Christian people of Virginia do like the liquor dealers and let the politicians understand that they will stand by their party only so long as it stands by them and by their Christian principles. Then it will not be long before politicians will give them anything they want.

Israel Zangwill, the novelist, poet, and playwright, concerning the coming conference of the Zionists in Basle, Switzerland, said that Dr. Hoczi has been negotiating in person with the Sultan of Turkey for a charter for Palestine, and it is possible that he has obtained that charter. It seems likely, at any rate, that the charter may be had before many months. Once the charter is assured, much larger contributions should be obtained. We have at present about \$1,000,000, most of it from three or four subscribers. And after the charter is obtained and the money is raised, the poor folk among the Jews will have a place of refuge at last. And thus the prophecy that the Jews shall return to Palestine seems about to be fulfilled. Does this presage the coming of our Lord?

We frequently hear it said that if saloons are banished from a town its business will be killed and the grass will grow in its streets. Several months ago Lebanon abolished its charter to be reincorporated without saloons. Last week a massmeeting of the citizens of the town was held in behalf of the temperance cause. A correspondent of the Nashville American says that there was an outpouring of people that filled to overflowing the auditorium of the Methodist church. Several speeches were made and among them one by Hon. R. McMillan, who was a leader of the passage of the new charter and the zealous worker in the cause in Lebanon. He had made a canvass of the business men of Lebanon to see how much loss the merchants had sustained by the closing of the open saloon. He declared that all classes of merchants reported an increase in trade of from 25 to 47 1-2 per cent. The Lebanon College for young ladies has an increase of 100 per cent. Real estate has gained in value 20 per cent., and fifty or more new houses have been and are being built this year. He had seen the Mayor and he said the cases before him had been only one third as many as before the closing of the saloon. The correspondent adds: Altogether it was a red-hot and enthusiastic meeting and the sentiment for the continued execution of the present temperance legislation is stronger now than it was when it first went into effect. Similar testimony might be given from others of the twenty-five towns which abolished their charters during the recent session of the Legislature in this State. We have heard from some of them and know whereof we speak.

Reflection.

Could we recall the words we've spoken,
Could we mend the vows we've broken,
Life would be a different thing;
But what is said or done is fate,
And repentance comes too late—
Ah, that's the bitt'rest sting!

Could we do all that we dream,
Could we be all that we seem,
Earth would be a paradise;
But we idly sit and moan
That our joys come not full-blown;
So our world is full of sighs.

Let us learn that life is work;
'Tis not ours to choose or shirk
That which we desire.
If we find some task severe,
Let us hold it doubly dear,
For gold is cleansed by fire.

FLORA M. BAKER.

Personal Experience Papers—When I Was Young.

By REV. HUGH MacMILLIN, D.D., LL.D.

Among the happiest memories of my boyhood are those connected with the gathering of the fallen leaves of autumn each year. It was the custom in my native village to bring such leaves home in order to form bedding for the cow or pig. It was delightful to go into the woods on the Saturday afternoons in October for this purpose; for, unlike the practice at the present day, we were always at school on the Saturday forenoons. Sometimes a holiday was devoted to this task, and often we made one when it did not otherwise happen. The labor was always regarded as a pastime and not a burden, and there was usually everything to make it a pleasant variety to one's ordinary life. The golden sunshine of those far-off days illumined hill and vale with a peculiar quality of brightness, as if it were now free, after having ripened the crops and fruits of the earth, to gladden the landscape for its own sake, and not for any utilitarian purpose. Sometimes a luminous, transparent haze lay on the woods, through which the sun struggled with beautiful effects of light and shade; and the waters of the woodland burns twinkled, as the poet says, in the smoky light, and you could hear, in the universal stillness among the listening trees, the sounds of creaking twigs and falling nuts dropped by the squirrels overhead.

In this way I got to know many a lovely spot among the woods which I might never otherwise have seen. What charming pictures have been indelibly stamped upon my memory, which it is the bliss of solitude to recall after all these long years! How delightful, often, were the revelations of the naked trees, with their intricate lacework of branches and twigs, letting in the blue sky and the warm sunshine, and disclosing some cunning nest which the summer leaves had hid! Such leafless trees, I used to think, were often more beautiful and spiritual than when clothed with their full foliage. The remarkable individuality of each tree was fully brought out. All the trees seemed alike in their summer dress—round masses of

green billows without any character—but the autumnal bareness revealed their distinctive mode of growth and the peculiarities of their nature. The trunks of some were ragged, and covered with gray mosses and hoary lichen, giving them a venerable appearance; others were smooth and clean, giving no hospitality to lower forms of vegetable life. The features and physiognomy of trees, showing their history and mode of growth, appeal in different ways to the imagination and the heart. Those who live where ash trees abound have different mental impressions from those who live in a region of pines. Evergreen trees produce a different emotional state from those which are leafless throughout the winter; and the character of one's thought and even disposition is determined, often, by the nature of the trees amid which one's boyhood is spent.

The smells of the woods, arising from the decaying leaves that strewed the ground, were different, and each smell was characteristic. Oak leaves, when withering in the sun, exhaled a sharp, keen odor which was altogether peculiar, and seemed to be the vivid essence of the strength of the tree, so that, in turning them up with the foot, you had, in the pungent smell emitted, a feeling of the enduring character of the tree itself. This smell has always put me in mind somehow of the oak mentioned in scripture under which Joshua placed the tables of the law, signifying that the law was given, like the oak, to last forever. Ash leaves and elm leaves in their decay create an odor which has a special power of calling up pictures of the places where these trees grow. I used to know, from the smells of the different faded leaves on the ground, without looking up at all at the trees from which they fell, what kind of tree produced them. These autumnal odors touched the spirit in a wonderful way; and even in the hard streets of the city, when one catches them from the withered spoils of the over-arching trees, they bring dreams of dim forest haunts far away.

Young as I was, I noticed the peculiarities of the withered leaves which I gathered together. The two sides of the elm leaf, or the portions separated by the mid-rib, were not only of two different sizes, which is more or less the case in every leaf, but their bases sprang from different parts of the mid-rib. The two halves of the lime leaf, on the contrary, sprang from the same point of the mid-rib, but one of them was much larger than the other, and produced a most elegant curve backwards, as in the begonia. Alders have broad, pointless leaves, while birches, which closely resemble them in their flowering and fruiting, push the mid-rib of their leaves to a sharp point. Leaves of poplar trees make beautiful natural skeletons or lacework as they lie and rot on the ground, the cellular part decaying and the fibres only remaining; but those of the willow decay in every part at once, and yield none of the delicate tracery so remarkable in others. Some compound leaves separate into individual leaves, and come down one by one to the ground, and others fall in a whole group. Some retain their foot stalks and their blades united to the last; others, like the sycamore, separate the blade from the foot stalk, leaving the foot stalks like bones, or ribs by themselves, while the blades moulder away in another place, reminding one of the way in which the human body itself decays in the grave, first the soft fleshy parts, and last the bony skeleton.

When I raked the withered leaves together, what wonderful sights I often disclosed that had been hid underneath them!—little rocky places covered with hoary lichens; fragile, coral-like tufts, like the forest flowers on window panes in mid winter; little goblets with scarlet edges, like drops of sealing wax which the fairies might have used; mosses with braided

stems or dense tufts soft as velvet, covered over with lovely seed capsules; tiny mushrooms of varied hues and sizes and shapes; myriads of beech burrs opening their smooth, shining valves, empty or filled with brown, plump, three-cornered nuts which were so toothsome to the schoolboy taste; oak apples and pretty embossed cups filled with polished acorn nuts, each of which filled its own cup exactly, and no other. On the leaves themselves which covered these vegetable curiosities were strange markings. The sycamore leaves were covered with great, round, wrinkled spots of deepest black, which had their origin in a curious parasitic plant of fungoid nature, while the under surfaces of the withered oak leaves were jeweled with the rusty little round disks of the oak sprangles that looked like the "fairies' money" or the seeds of a polypod fern. Each of them was so perfect that it seemed as if cut out of a piece of velvet, and might be worn as miniature buttons by Titania herself; and there was always a scarlet mushroom, with its snowy gills and stem, and little white scales upon its resplendent cap, with the sun shining full upon it in the aisles of the golden birch woods.

In those innocent days I did not know what these strange vegetable growths might be. They awoke my curiosity, and I looked upon them as the denizens of another world than that of my own daily life—the world of magic and poetry. I have since known their names and structures, but the mystery has not gone out of them, and much of the old feeling regarding them as discoveries of my own, which no other person had ever seen, remains still with me, and I wonder whether the young eyes of a new generation will see them as I once saw them. Such mystical communings with nature in the autumn woodlands always left me wistful and thoughtful, as I used to come home in the soft October twilight and emptied my bags, and spread the withered leaves, soft and thick, in the sty and byre, and saw the huge delight of the animals as they enjoyed their new beds. These pleasant tasks of my boyhood only stirred up within me wonder and joy; but since then I have learned many a lesson from the withered leaves, and chiefly that of trust and hope.

Ofthave I walked these woodland paths,
Without the blest foreknowing,
That underneath the withered leaves
The fairest flowers were growing.

To-day the south wind sweeps away
The types of autumn's splendor,
And shows me where concealed they lay,
Spring's children pure and tender.

Walk life's dark path, they seem to say,
With love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flower growing.

Greenock, Scotland.

Sense of the Census.

NEED OF CENSUS WORK.

Every pastor knows that people live in the vicinity of his church who are not reached by any pulpit. The years come and go and not once do they darken a church door. Some are too poor to buy suitable clothing and too proud to go without such. They think the churches cold and formal and doubt a cordial reception at the services. Others are weary with incessant toil during the week and select the Sabbath for physical rest. To others the Sunday excursion, the park, the drive, the trolley ride, the visit to friends, and the casting up of business accounts are more magnetic than the house of God. Alas! that so many fathers, in their struggle for bread, find Sunday a day of toil instead of a day in which to prepare for eternity. These facts face the churches to-day and almost stagger the ministry who believe that God requires that every creature shall be reached. With disappointment the man of God enters his pulpit and looks over the flock of "faithful few" and empty pews and thinks about resigning, or goes with his aching heart to God to ask if he has been really called to the ministry. The less consecrated, with deadened conscience, proceed to play the clown in order to draw the crowd. Sensational subjects are dragged into the pulpit and offered under the protest of conscience as gospel, special music is added to the bill of fare, attractive houses of worship are built and handsomely equipped, but failure in the end to reach these people is an acknowledged fact.

Who is to blame? God will certainly not justify any sinner who dies impenitent in heathendom, much less so in the land of churches. We open our churches

several times per week and say to the people, "Come." They could come if they would. They are to blame if they do not, and will perish without excuse. But let no Christian dare clear his skirts until he has kept the commission. I am fully persuaded that we are reversing Christ's order of evangelization. We say to the people, "Come;" Christ says to us, "Go" to the people—to every creature. The Ethiopian inquirer was not invited to "come" to Philip, but Philip, the Christian worker, was instructed to "go" to the Ethiopian. Had they lived in the twentieth century, Philip would have announced his willingness to converse with any inquirers after the service or at his study during "at home" hours. Saul, the inquirer, was not asked to come to the house of Ananias; but Ananias was sent to Saul. So with Peter and Cornelius. We adopt the great commission in the foreign work and reject it on the church field.

THE AIM OF THE CENSUS WORK.

Realizing that such conditions exist, that our churches by pulpit effort alone are not reaching all the people, and that Christ's requirements are that the gospel shall be preached to every creature, the census work has been instituted to supplement the methods at present in vogue and in a great measure to make them more effective.

It has been devised to give church members something to do, but to furnish a common-sense, businesslike method of doing what other plans have failed to do in reaching the masses. That it opens up a vast field for usefulness, in which every member may find a place to fill and a golden harvest to reap, is beyond all question. But to say that it aims at creating a busy church is to fall far short of the high ideal contemplated.

Nor does it seek to build up the wasted congregations only. It will, when faithfully worked, crowd every nook and corner of the Sunday school, and overflow the house at the preaching service, and awaken the church to a profound enthusiasm for humanity; but it does not aim at these results directly. These are only side issues, accompaniments, results, so to speak, of the one great aim of census work—that of reaching with the gospel every individual in every home.

THE PLAN.

The first step is outlining the field. The church outlines the community surrounding it as a field of labor, and proceeds to divide it into territories. Over each a deacon or some other responsible member is placed as a superintendent of the work. The church now looks to him for the success of the work in his district. He selects his workers—not too many at first, but the most consecrated possible—and is ready for work.

TAKING CENSUS.

The next step is to take census of every house in the several districts. For this purpose a card is provided with blanks for street, number of house, name of every individual in the house, ages of children, the denomination, if any, to which each belongs and the Sunday school he attends. Baptists residing in the field, but not connected with the church which is doing the census work, are asked to give the names of their churches and the clerk's or pastor's post office address. With this information in hand we know what needs to be done. God's work can thus be conducted intelligently. But the census taking is only the beginning. It is mere scout work; it locates the people and gives the information necessary to plan a wise and far-reaching campaign.

After the census has been taken and the results classified there will be found so many homes, so many adults, so many children, so many church members, so many unsaved, so many Baptists not connected with your church, so many children in no Sunday school and the like.

We will suppose the whole field to contain five hundred homes. The pastor will then call for volunteer workers. Ten homes will be assigned to each as a permanent field. He has now the facts, their names, their church relations, and, in most cases, some idea as to the conditions existing there.

REACHING BAPTISTS.

Two things of immediate importance will claim your attention. The list of Baptists not connected with your church will come first. An effort to interest them in the work of the church, and, if possible, induce them to secure their letters and deposit the same with you, will now be made. But here the census worker must make haste slowly, for much of this material needs months of instruction before it is fit

for membership in your church. But just this instruction is an important part of the census worker.

CHILDREN.

The large list of children attending no Sunday school will receive your next consideration. These will be enrolled in your school as fast as possible. Patience and perseverance are required to bring you success. Twelve months will pass before you will have secured half. But keep at it—victory is yours.

PEDOBAPTISTS.

In your field will be found many Pedobaptists who will claim your attention in proportion to your loyalty to Baptist principles. If you are loose in your tenets, you will likely pass these by. If you regard our doctrines as God-given, then you will address yourself to this work with your accustomed zeal.

SAVING THE LOST.

Many, however, will consider this work of minor importance to that of saving the lost. The long list of unsaved men and women will demand your best efforts and patient persistence. Great care needs to be taken here, lest in endeavoring to gain a too speedy admittance into the home you defeat your purpose. Acquaintance must first be made; then friendship established. This will give confidence in the worker and open the community he seeks. Five or six calls will usually be made before effective work can be done. The individual is to be carefully studied and the symptoms of his case noted on the back of the census card, just as a physician studies the condition of his patient and diagnoses his case.

The worker's highest aim is to lead the individual to Christ. Without this his work is a failure. So important does he feel this to be that all intellectual, industrial, and ethical culture sink into insignificance before it. Their salvation is everlastingly before him; for this he prays, for it he trains and goes week after week, through the years, into their homes.

But his work does not stop here. When once he has experienced the unspeakable joy of witnessing their conversion he seeks to develop them into the full stature of manhood in Christ. A lifelong work is before him; their surroundings are to be improved, their lives made happy and useful, and they themselves are to be sent out to do soul-saving work.

The worker will face the problem of poverty in all its bearings, the problem of the saloon with its withering curse, corrupt municipal government, illiteracy and how to remedy it, crime, prison life, sanitation—in fact, all the conditions of humanity as they are found to exist in our towns and cities.

OTHER HELPS.

In addition to this personal work the worker summons to his aid the services of the church. He enrolls each in the Sunday school; he not only invites him to church, but calls by for him. District prayer meetings are organized and he is urged to attend. The worker is expected to keep at it until the man is saved, or moves out of town, or dies. He may never save him, but he has the consolation of knowing he has tried and has fulfilled Christ's commands.

CENSUS STATIONS.

In order to assist the worker still further in his glorious task, census stations will be established in those sections of the city remote from the churches. In Chattanooga we have three such stations. And in the course of twelve months it is almost certain that others will be established. About two hundred pupils are in regular attendance upon the Sunday schools of these stations; prayer meetings and preaching services are conducted regularly every Thursday night. Lectures, social gatherings, night schools, kindergarten work, and the like are also contemplated in station work.

DISTRICT PRAYER MEETINGS.

But in addition to this, district prayer meetings are held the same night in private homes. It might interest you if I should say that while this paper is being read no less than eighty-five members of the Central church are engaged in district prayer meeting work. Ten prayer meetings are in progress at this hour and no less than two hundred people are in attendance and many of these never attend any church. Brother Davis is doing a similar work in South Chattanooga with glorious results. He has already enrolled one hundred and seven pupils in his census station and is frequently baptizing converts from his district prayer meeting work.

DIFFICULTIES.

But are there no difficulties? Yes, there are difficulties—just as in any other work for God. Census work will not run itself. There must be a live man

at the head of it in your church; and he must know how to persevere. If he is spasmodic he will turn the world up-side-down during the first two weeks, then he will take his bed sick of census work and Solomonically pronounce the whole scheme a failure. But whose fault is it? He sticks to nothing. Others have persevered in it from the beginning; why cannot he? This, however, leads me to say that among the obstacles in the way of census work, I unhesitatingly place at the top of the list the incompetency of the worker.

THE TRAINING CLASS FOR CENSUS WORKERS.

Since the introduction of census work, all churches adopting it have very soon felt the great need of trained workers. The lamentable fact confronts them that the members do not know how to win souls. They have had no experience in that kind of work—that they have left for the preacher. If asked at an after meeting to speak to the interested, some seem bewildered and at a loss how to proceed and what to say. Timid, shrinking, and incompetent, they are growing up in the churches like hot-house plants. They shrink from the task of undertaking census work or soon drop out of it from sheer incompetency.

They cannot quote a dozen verses from the Bible correctly; and have no idea where a passage of scripture, appropriate to the case in hand might be found.

To meet this great need we have introduced the feature of training the workers.

For this purpose a course of lessons, designed to meet the requirements, have been prepared.

It will be found that these lessons will, when mastered, furnish the worker with a good working capital. They are not prepared for scholars nor are they designed to make theologians, but to meet the requirements of the average church member in equipping him to do effective personal work. Already some seventy-five members of Central church have been enrolled in training classes. Fifty are adults and twenty-five are children. As soon as an individual comes into the church he is conducted to the training class so that he may prepare to do personal work.

REACTION AFTER THE FIRST HARVEST.

There is another difficulty I want to mention and it needs to be carefully watched:

In a month or so after beginning census work your first harvest will be gathered. Trunk Baptists will join your church—many of them in the first month. Sunday school scholars will be enrolled until the school is doubled, and a glorious revival may be expected soon after the work gets well under way. But when the first harvest is over, reaction sets in, and unless you know how to persevere, census work in the church will be flat. Your work has hardly begun. When the farmer reaps his field, does he sit down in idleness, discouraged because he cannot be reaping all the time? Preparations for another crop are to be made, fields are to be plowed, harrowed, and sowed down with seed. Then months of careful cultivation follow, which, with heaven's refreshing rain and sunshine, will surely bring another harvest. But he must wait. So must the census worker. The first harvest is that of a volunteer growth; the second will be that of careful cultivation, and will usually be of far better quality if the worker has been faithful.

WHAT ABOUT RESULTS?

I am afraid to say lest you think me too sanguine as to the future of census work. I could not undertake to tell you of the activity created in the Central church, the broadening of interest in the whole city and Association, their enlarged contributions to missions, and the quickening of spiritual life in every way. Over one hundred members have been added to the church directly through the census work, thirty homes have been supplied with the word of God where no Bibles were found, many a hovel has been transformed into a home—even whole communities have been renovated by these faithful messengers of God. All cases of sickness and poverty are promptly attended and many a starving woman or child has been made to feel that her best friend was a census worker. Over \$100 were expended for the poor last year through the workers and in no case was a dime given without careful investigation. Twelve months after the work was instituted in the Central church I find, from records, that they had visited every home—some of them many times; that they had in their timid and imperfect way held five hundred and twenty religious conversations; had put God's word into sixteen Bibleless homes; helped seventeen families who were in need of food and clothing; forty-three members were added to the church through their efforts; over three hundred people were induced to attend church, and nearly three thousand pages of tracts

were distributed. I cannot stop to give you the details for the past twelve months, but suffice it to say the method has been constantly improved and is in better shape than ever. Think for a moment of the value of this training class work; how the worker himself is built up in the faith while being taught to win souls to Christ. How much better must our future work be than our past. The census stations are all self-supporting except that the Sunday school literature is furnished by the Sunday School Board. I recently baptized five from one of these stations and Brother Davis of the Second church is doing the same in one of the stations located in his census field. Do you think, brethren, that ten district prayer meetings conducted at the same hour once a week in different parts of the city by trained workers—using these specially prepared lessons as their subjects—will count for naught in the end?

Every Baptist church in and around Chattanooga has done some of the census work. Some have succeeded better than others as is the case with every other kind of work in the world.

The Second church has made a magnificent record in census work. In two months after they introduced the movement the Sunday school had grown from an attendance of one hundred and ten to two hundred and thirty-four, and forty-eight members were added to the church.

In Sweetwater, Tenn., within sixty days after the census movement had been organized, the Sunday school had grown from an actual attendance of one hundred and twenty-five to two hundred and fifteen. I followed this work with a meeting and I declare that I have never seen a town so thoroughly aroused at the opening of a meeting.

Last March the First church, of Anniston, Ala., ordered one thousand cards and began the work there. You remember the pastor baptized over three hundred some sixty days later.

Other churches in Tennessee, Georgia, Alabama, Texas, Ohio, and California, have introduced it and speak of it in the highest terms.

I am frequently receiving inquiries regarding the movement from almost every part of the country. I have not to specially advertise it for I preferred to test it myself thoroughly before urging it on others. But I am frank to say that after three years' experience with census work I do not hesitate to recommend it—yes, even urge it upon my brethren. Surely I may not be considered visionary when I have been urged to press it by such men as A. J. Rowland, Robert G. Seymour, J. M. Pilcher, our own beloved Dr. Holt, and the sainted F. H. Kerfoot. These are not builders of air castles and would not have endorsed the work had they found it unworthy.

The census work is before you, brethren, and all I ask for it is that you give it a chance.

A. J. FRISTOE.

Baptist State Convention of Tennessee at Harriman, October 17, 1901, 8 p. m.

Religious Literature.

By REV. R. W. RICHIE.

Indian Creek Association convened with Turkey Creek church on Saturday before the fourth Sunday in September, 1901, according to adjournment, and transacted business in one of the most harmonious meetings of the kind that I have ever witnessed. The several reports were generally discussed in a thorough and interesting manner, especially that on "Temperance," which consumed more time perhaps than was intended and consumed time also that might have been applied to other reports of much importance, especially the one on "Religious Literature." This report was read by the writer and adopted with but little discussion to emphasize its great importance, the importance of which, however, seemed to have a lasting impression on the mind of your unworthy servant, which calls for an expression of thought on the subject to obtain relief from the burden. The subject of "Religious Literature" is important because religious faith is founded in a great measure on the teaching we receive through this source. The impressions made on the mind in childhood are almost indelible, and hard to erase, and these impressions are largely formed by reading. As soon as the child can possibly read, it is presented with some tract or juvenile booklet, or primer, written in the guise of "religious" teaching, which it accepts as divine truth, and even in after years, becoming convinced of the error or unsoundness of the doctrine, it is loath to give up and depart from a principle or doctrine that it has held to from childhood. And yet we see so many different sects in the world claiming to be churches, all teaching a different theory or doctrine, and all

holding to a different religious faith and order, scattering their literature broadcast over the land in order to advance their theory, and more thoroughly establish their creed, and, if possible, monopolize the whole country. Each sect clamoring for supremacy, fills the country with a mass of confusion, at which the world itself stands aghast, and looks on in wonder at the scene, while Satan smiles at his marvelous success in creating confusion in Christian ranks and hindering the progress of Christianity.

The apostle Paul says that "God is not the author of confusion." If God is not, Satan must be its author, as there are but the two great powers—the good and the bad. Some say let us receive all that is given as religious teaching, and sift it out and accept the good only, and discard the bad. If all were capable of discriminating between sound and unsound teaching, this theory would work well, but the very class of people whose minds are less capable of discriminating between doctrines is the class most sought for by all teachers, especially those teaching one of the most erroneous doctrines in existence, viz: popery. Catholics say if they can have the training and tuition of children up to a certain age, they are willing to turn them loose as confirmed in Catholic faith. From a true Christian standpoint this is a fearful condition to fall into; nevertheless, the wonderful growth of Romanism is painfully true. And while this is true in regard to popery, or salvation by priestcraft, which dates back into the early centuries, we need only to let our minds run back but a few years to witness the rise of baptismal salvation, which is equally as grossly erroneous, and the spread and growth of which is equally as alarmingly great, if not greater. And still of modern origin, we witness the rise of Mormonism, or Latter-day Saints, so-called, who seem to be very zealous in sending out "missionaries" and colporters distributing their literature all over the country from house to house, leaving no stone unturned whereby they might possibly make even "one proselyte." (But what he is, after being made, the Lord knows.) Seeing then, as we do, these obstacles coming up before us daily—a few of the most grossly erroneous of which I have mentioned—we ought to consider the matter of religious literature in a prayerful and serious manner, giving all literature that purports to be of a religious character and teaching religious doctrine, a thorough investigation, and permit nothing to enter the precincts of our household under the guise of religious literature that is unsound or misleading in its nature. We might learn a very important lesson from the honey-bee, which is considered an emblem of industry and economy; improving each shining hour of time as it passes by, unconscious of being devoured by a secret and deadly foe, until the stealthy moth-fly has crept in unawares and deposited its egg within the precincts of their much-loved and cared-for hive and home, and often unsuspecting of danger, furnishes food and nourishment to sustain it. Thinking perhaps it is their own progeny until it arrives to a condition that it is ready to devour the entire hive. But we should watch our interests with greater care, and obey the great command: "Watch," and reject and spurn all religious teaching that has the appearance of falsehood. False religious literature seems to be a favorite channel for Satan to work in, and furnishes him a very effective weapon. With it he enters the home of the saints, and decoys the mind of the unsuspecting; misguides the children, and leads them into channels of error and false doctrines, many of which are serious and damnable in their nature. By it he reaches the minds of parents who accept and teach it to their offspring. By this means he enters theological institutions of learning, corrupts the doctrines and poisons the mind of the student, and finds his way to the department of State; worst of all, he reaches the sacred desk, and often promulgates a doctrine from the pulpit as sound, healthy food for the hungry soul, and yet it is possibly as poisonous as an asp with its venom, covered up in the guise of religious literature. But it seems to me that a counterfeit that approaches nearest to a genuine coin is more dangerous, as it would pass more readily, and would be capable of doing greater harm than the one more grossly erroneous. A counterfeit doctrine without some points of truth would be worthless, and even Satan would discard such, because there would be lacking a means of deception; falsehood means to deceive, and Satan is a liar and the father of it. But we need not wonder at all his deceptive ways when we consider that he has transformed himself into an angel of light, and his ministers into ministers of righteousness. Then do we know by which light we are guided—the true light or the false light? Does the literature we read and study emanate from the one true fountain of life and light, or from the great flood of false, fictitious, confused, and conglomerated mixture of doc-

trines, lights, and theories before us? This might lead us up to a point to consider the question: How can we discriminate between the two, that we may know the genuine literature from the false? We know that all the theories set forth have some sound features and points, but are they sound all through? Satan, in quoting scripture to our Lord, made a fair quotation, and to the careless reader would seem correct; but it was sufficiently lacking, to make it a false quotation. The Lord says: "If a man should endeavor to keep the whole law and fail in the one point he is guilty of the whole, because he is a violator of the law." Then to be a type of genuine literature, it must be perfect in all its points. God has given us a golden rule by which we must try all things; a rule that is perfect in all its parts; a rule by which we must square our actions, perform our labors, and, by the same, be tried and judged in eternity. This rule is the Bible—the great book of books—and by this book alone, through the powerful influence of the Holy Spirit, we shall test all the literature that enters our sanctum. By it we should measure all the teaching we receive, and all that we impart to others; it is a light to our pathway, a guide to our feet; it furnishes food for the hungry soul; it contains the promises to the finally faithful; it is a waybill through life; it points the wayfaring traveler to the beacon light on the shores of eternity.

Then all literature teaching doctrines or theories that do not conform strictly to this golden rule, this Bible, this book of books, should be as readily rejected as though it was a viper infused with venom, or an animal affected with rabies. We would not think of taking poisonous food into the stomach to sustain animal life, and yet the soul is more precious.

Now, dear Baptist and Reflector, we have given vent to a brief outline of thoughts on the foregoing question through a deep impression of its great importance, which may be successful in finding its way into the columns of your valuable and highly-esteemed paper, and meet the eye of your many readers, and interest the mind of some humble student of the scriptures and of Christian duty, and cause some inquiring mind to investigate the importance of sound literature and its teaching, and to discard some pet, false theory and seek after the true teachings of the Lord and Savior Jesus Christ. Or it may probably fail to meet the approbation of the editors, go down in defeat, and receive a final resting place in the publishers' waste basket to await its consignment to ashes. But in either event, the writer feels relieved of the burden; of the great importance of the subject resting on his mind, and leaving the result of the whole matter to be disposed of according to "God's way," who doeth all things well and after the counsel of his own will.

Savannah, Tenn., October 8, 1901.

Baltimore Letter.

The sixty-sixth annual session of the Maryland Baptist Union Association opened on Tuesday, October 29 at Eutaw Place Church, and continued three days. About 450 delegates were in attendance.

Mr. Joshua Levering was re-elected President, as well as Rev. H. W. Smith and I. M. Wilbur, Secretaries; Mr. J. B. Thomas, of Baltimore, and Rev. T. A. Johnson, of Hagerstown, were elected Vice Presidents.

Rev. I. M. Wilbur preached the annual sermon, his topic being, "The Superiority of Christianity Over Other Religions."

The report of the Executive Board showed that \$7,041.67 were raised for State missions during the year, a slight decrease over the past year. The digest of letters from the churches, however, showed a slight decrease in membership. Maryland has, all told, only 14,648 Baptists. For all purposes, these members raised, during the year, \$107,392.61.

The State Mission Board has in its employ about thirty missionaries. Plans were laid for an increase

in gifts and work during the coming year. The most marked departure was the decision to appoint a State Superintendent of Missions, who shall give his whole time to the work. For several years there has been a growing feeling that we need such a man. May the Lord give Maryland just the man for the place!

For the State work several recent bequests have been made, amounting to \$5,000.

One whole day was given to the consideration of our State work. During this day we heard from all of our missionaries outside of Baltimore, besides several addresses by appointed speakers. Rev. O. F. Gregory, who is Secretary of the Board, read a most excellent paper on "Sixteen Years of Maryland Baptist History," which was ordered published in the minutes, as well as put in tract form.

Possibly the very best session of the Association was the one devoted to the consideration of Foreign Missions. The report was read by Rev. J. H. Eager, who was followed by Rev. H. A. Griesemer; Rev. Nathan Maynard, our Missionary to Japan; and Rev. J. Withingham. A collection was taken for a house of worship in Japan for Brother Maynard, who wanted \$600; instead, \$800 was given him.

The Home Board was represented by Rev. R. H. Pitt, of Richmond, in the absence of Dr. Landrum. Revs. C. L. Laws and B. P. Robert on also spoke on Home Missions.

No representative of the Seminary was present; so the matter was presented by Rev. J. W. Millard. Though there was no representative from the Seminary and no collection was taken, still the Association decided to forward \$250 to the students' fund.

Representatives from the Sunday School Board, at Nashville, and the Am. B. P. S., at Philadelphia, were on hand and gave accounts of their work.

During the three days there were held in the Central Presbyterian Church near Eutaw Place Church sessions of the Woman's Home, Foreign and State Mission Societies. Reports were encouraging.

Preceding the meeting of the Maryland Baptist Union Association, the Baptist Young People's Union of Maryland had its annual session. Over 2,000 members of Senior and Junior Societies were reported. The following officers were elected: President, George Miller; Vice Presidents—Eastern District, W. E. Hern, Cambridge; Middle District, Miss Jennette Brown, Towson; Western District, Rev. W. D. McCurdy, Cumberland, Md.; Secretary, Horace E. Gambrill; Assistant Secretary, George T. Bagby; Treasurer, J. Herman Suter.

Dr. E. E. Chivers, though no longer officially connected with the B. Y. P. U. A., was present and made a splendid address on "The Influence of Character on Work."

The next session of the Association will be held with the Lee Street Church.

ITEMS.

The address of Dr. C. S. Gardner, of Richmond, Va., on "The Consecration of Wealth," made a profound impression. Our churches surely need to hear such words.

The venerable Dr. A. E. Dickinson delighted us with several short talks in his usually happy vein.

Rev. A. D. Cohen, of Savannah, Ga., but now in Baltimore for the present, was a welcome visitor, and thoroughly enjoyed the sessions. For several months he has been worshiping with Grace Church.

Mr. George Miller, who is President of the B. Y. P. U. is one of the most progressive and generous Baptists of our State. He is a thorough Baptist, who believes in giving his energy and money to the cause which he espouses.

The reports from our colporter, Rev. T. W. T. Noland, show that we made no mistake in putting such a man in the field for all his time.

We feel that we know our missionary to Japan, Rev. N. Maynard, better than ever before and love

him with all our heart. No missionary has ever made a more favorable impression.

Your readers will pardon, I am sure, a reference to a church which is very near the writer's heart. Grace Church and Sunday school four years ago gave \$77 to the several missionary Boards. This year these people gave \$512 to the several Boards. For the encouragement of this people, I bear testimony to their quickened missionary zeal. All honor to these noble people whom God is leading forward.

Baltimore, November 2, 1901. W. H. BAYLOR.

Stewart County Association.

The churches which formerly composed Dover Furnace Association, through their messengers assembled at Model, October 30, organized Stewart County Association. We have two churches in adjoining counties and wish to invite others to join us. G. W. Bray being unwell, A. J. Byrd was elected Moderator; B. F. Stamps was elected Clerk. Eleven churches, with 665 members, went into the organization—a net gain of ninety-two since last year. There is a large gain in mission contributions. I have not yet footed up the figures, but I think the mission contributions are 100 per cent. better than last year. The next meeting will be held with Liberty Springs Church, near Dover. G. W. Bray preaches the introductory sermon; A. J. Byrd alternates. N. M. Williams was unanimously selected Colporter for the next year.

Model, Tenn.

B. F. STAMPS.

Orphans' Home Notes.

The following is a list of contributions paid in for the Repair Fund up to date:

Jesse French, St. Louis.....	150 00
Memphis, First Church, Ladies' Aid Society..	50 00
Humboldt, Ladies' Aid Society.....	50 00
Clarksville, Ladies' Aid Society.....	50 00
Howell Memorial, Ladies' Aid Society.....	30 00
The Young South.....	16 00
Mrs. W. N. Waters.....	5 00

This list is from memory, and some smaller amounts I do not recall are on my books. This is written on the train.

A. J. HOLT,
Treasurer.

The Corresponding Secretary will be absent from his office until November 10.

A. J. HOLT,
Corresponding Secretary.

I have just closed a fifteen days' series of meetings with my church, at Locust Grove, which resulted in sixteen conversions and six additions. I did all the preaching, but was ably assisted by my members and my faithful companion. I pray that a number of young men who were still seeking salvation may be brought to a knowledge of their Redeemer. The Lord was with us and moved mightily among the people. I go to Lewisburg on Friday to preach a missionary sermon.

Ewing, Ky., October 23, 1901.

E. LEE SMITH.

Notice.

In another column of to-day's paper we give an article from Dr. J. B. Cranfill, president of the San Jacinto Oil Company, concerning the Beaumont oil fields, and highly gratifying developments of the company he represents. The San Jacinto Company has fulfilled its promise to our readers, and has amply justified the hopes and expectations of its stockholders. Its directors are men of high Christian character, and if any of our readers wish to buy oil stock, we most heartily commend to them the San Jacinto Company.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Centennial.—Pastor Stewart preached at both hours to a good congregation in the morning; small at night; 128 in Sunday school.

Raines Avenue Mission.—Forty-eight in Sunday school; preaching at night, subject: "Satan's Blinding Power;" small congregation.

North Edgefield.—Brother Pate preached on "Stirring the Nest," and "Zacchaeus," to very good congregations; good Sunday school.

Howell Memorial.—Pastor O. C. Peyton preached at 11 A.M.; subject "A Live Church." (Eph. 1: 15-23.) Prayer meeting at night; one received for baptism.

First.—Pastor Burrows preached at both hours on "The Lord's Supper—A Duty More Than a Privilege," and "Personal Interest in the Crucifixion;" also spoke at the Sunday School Union.

Central.—Pastor Lofton preached to large congregations; 250 in Sunday school; received two by letter.

Mill Creek.—Pastor Trice preached in the morning on "The Struggle of Faith;" received two for baptism; baptized twenty-three in the afternoon.

Knoxville.

Concord.—Brother W. E. Davis preached at both hours.

First.—Pastor Egerton preached at both hours; 359 in Sunday school.

Bearden.—Pastor McLain preached at both hours; ninety in Sunday school.

Third Creek.—Pastor Dance preached at both hours; good Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; two were received by letter; 122 in Sunday school.

Second.—Pastor Jeffries preached at both hours; two additions by letter; one received for baptism; 309 in Sunday school.

Third.—Pastor Murrell preached at both hours; one profession; one baptized; two additions by letter; 153 in Sunday school.

Island Home.—Brother Tunnell preached in the morning; Pastor Maples at night; twenty-eight baptized; good Sunday school.

Centennial.—Pastor Snow preached at both hours; fifty additions to date; Brother Murrell, of the Third Church, will do the preaching next week; large Sunday school.

Chattanooga.

Hill City.—Pastor preached; good Sunday school, and unusual interest in all the church work.

Central.—Pastor Fristoe preached. He reports a good time with the church in Jefferson City in a meeting.

Third.—This church had a good day, with preaching by the pastor; good Sunday school. The employees of the W. and A. Railroad presented to the church a fine pulpit Bible and pulpit fixtures; also \$6.15 in cash.

Second.—Observed the Lord's Supper at the morning hour; received one by letter and two for baptism; one baptized. Good service at night, and two professions. A good meeting is in progress at Census Station, No. 1; 8 professions last week. Pastor Davis goes to Knoxville to-day to assist Brother McLain in a meeting at Smithwood.

First.—A "roll-call" service filled the morning hours. After a brief sermon on "What Is That in Thine Hand?" the pastor called the names of all resident members, and a large proportion of the 700 members answered "here." At night, Pastor Brougner preached his second sermon.

to an immense audience. He spoke of the very pleasant relations that have existed at all times between him and his people, and urged greater diligence in personal work. Three hundred have come in the church since he became its pastor; 325 in Sunday school.

Memphis.

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

Johnson Avenue.—Pastor Thompson preached; fair crowds. The new church is progressing nicely; will likely be ready for occupancy by December 1.

Central.—President E. Y. Mullens, of Louisville, was present. He reports a fine opening of the Seminary; quite a good attendance already, with hopeful outlook. Dr. E. Y. Mullens preached; good services.

Trinity.—Pastor Lipsey preached at both hours; baptized one. Brother G. W. Reeves, of Fort Smith, Ark., was present. He has been engaged in a meeting at Newbern for ten days.

I have moved to Whiteright, Texas, and would be glad to have my friends address me at this place. I have found a host of Baptists and a hearty welcome in the Lone Star State.

J. W. SLATEN.

Whiteright, Texas, October 30, 1901.

I was at Prosperity Saturday and Sunday, and had fine audiences. Saturday was election day for pastor for next year. A secret ballot resulted in the election of Rev. Jno. T. Oakly by one hundred and twelve votes; not a single vote for any one else. I take this as one of the finest compliments of my life, since I have been pastor there for thirteen years. Here we go for 1902. I am now on my way to Fulton, Ky., to assist pastor Turnley in a meeting.

J. T. OAKLY.

On Friday before the third Sunday in October I had a telephone message from Brother A. H. Rather, asking me to aid him in a meeting at Dripping Springs, Logan County, Ky., on Sunday morning at 11 o'clock. I commenced the meeting. For eleven days and nights it continued, with the following results: Fifty-seven conversions, sixty-five additions; forty-eight were baptized at one time into the fellowship of this church; four more stand approved for baptism, with others to follow. The last service was spent in the ordination of three noble young men to the office of deacon. To God be all the glory.

Enon College.

WILLIAM WILKES.

I am on my new field and in my new Kentucky home, at Cave City, Ky. We arrived here on October 30 and were greeted with a royal reception. We found our larder well stored with everything good to eat. It seems that they thought of everything that was toothsome and vied with each other to make an humble pastor and his family feel at home, and I am already feeling that "my lines have fallen in pleasant places, and I am dwelling in the house of my friends. May our attachment grow as the years go by. It was one of the severest trials of my life to leave my churches and friends in my native State. The Baptist and Reflector will come with new interest to me now. I shall ever love Tennessee, though I am feeling much at home here. Love to all.

Cave City, Ky., November 2, 1901. J. H. GRIME.

Our meeting at New Hope was greatly blessed of the Lord; we had twenty-three conversions, some converted in homes where there were no religious influences. We had twelve additions to the church—three restored, nine by baptism. The pastor did the preaching. Previous to the meeting, a motion was made that the church hold a meeting and invite the pastor to assist them, and by prayer and work they did it. Thus the result. We have just closed a gracious meeting at Mill Creek. God greatly blessed us in

the meeting, giving us twenty-four conversions, and twenty-four additions to the church—one by letter, and twenty-three by baptism. The pastor did the preaching, the members of the church nobly doing their part.

J. E. TRICE.

An Autumn Guest Out of the South.

My friend and brother, Edgar E. Folk, has granted me the pleasure of seeing him here in Buffalo, and of entertaining him as my guest. Seeing that newspaper editors praise more than they are praised, I shall be bold enough to speak a word of appreciation of a man in his own paper. Brother Folk gave me joy at his coming, and his going caused an inward rebellion in my heart. But his mind was set upon an extended itinerary, including Rochester, Palmyra, Albany, the great metropolis, "the Hub," "the Quaker City," and Baltimore. The swallow that flies ten thousand furlongs in a fortnight must be much on the wing.

Brother Folk was not extremely anxious to see the Pan-American Exposition; he has seen almost enough of expositions to be satisfied. He wanted to see Buffalo; so he buttoned up his overcoat, took an automobile, and faced a biting autumn wind, while he made a tour of inspection of the fair city by mighty Lake Erie. Through street and avenue, about park and public square he rode his ride. He wanted to see Niagara. So did I. I wanted to see it over again with him. He had never seen the cataract, whose thunder ceases not, day nor night. It is a pleasure to show another what fills him with astonishment and awe, such as you once felt. We went together on the electric car out of the populous city, through embrowned fields, through the Tonawandas, talking of nature in her yellow, red, and brown dress; talking of friends, of seminary days, of ministries, till we came to the little city of Niagara Falls. Away we hastened to the cataract. It was a great day; the heavens were as blue as if God had made them the day before, save the white clouds—stainless cumuli—that hung on nothing in the firmament. Understandest thou the balancings of the clouds?

Niagara was fair to look upon that afternoon—fair as a bride in her long, sweet veil, led to the altar by him she loves. The American Falls on one side, and the Horseshoe Falls on King Edward's side, were as white as snow. The blue lakes empty their tribute through Niagara River, whose blue waters caper and carouse, take on white caps, race 'like mad,' as they get toward the falls. When they reach the falls they burst into two great white veils that, from a distance, seem to hang on the rock cliff. A mist goes up from the chasm two hundred feet, and in its fickle volume the sun sets its rainbow. Brother Folk saw all this; I showed him things he was looking at. This also is another pleasure; this fellowship in seeing. We walked about "Goat Island" and the "Three Sisters;" we saw the Horseshoe Falls near at hand. We saw Mrs. Taylor's barrel go over with her in it, and trembled and sickened at the wild act of the woman. We walked on Canada's soil, and ate in Edward's province.

And this morning my brother left on his itinerary. I miss him to-night from my sanctum. He is easy to entertain, and this alone makes him a welcome guest. But I want to say two things about Brother Folk: he is a man of most judicious spirit; he is a Christian gentleman. In all our conversation together, I do not recall his uttering one bitter word. A strong, quiet dignity manifested itself in his bearing from first to last. He is not stiff in his bearing, nor conceited, but genuine, Christian. He left nothing but good thoughts in my mind—not a grain of poison!

Tennessee Baptists have as editor of their paper a man who is worthy of their trust and affection and cooperation.

I hope I have not spoiled anything Brother Folk will write about the Falls and about Buffalo.

ROBERT MORRIS RABB.

Buffalo, N. Y.

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.

From her busy labors at the mission rooms, Miss Armstrong takes time to write a letter, giving her view of the trip which, as we know, was so full of good results for the cause, and of pleasure to those who heard her helpful words:

"To the W. M. U. workers of Tennessee—After a long absence from the mission rooms during the past summer, the Corresponding Secretary of the Woman's Missionary Union returned to Baltimore, Sept. 18th. Since then, often has memory recalled the happy days of service which were spent in Tennessee, and faith inspires the hope that the visit, not only made to that State, but to other sections of our Southland, may result in stimulation of missionary interest. The privilege of thus coming into close touch with the women connected with many of our churches, the opportunity for better understanding of conditions, are both much appreciated. Believing that as 'workers together for God,' the women

of Tennessee are interested in that which concerns Woman's Missionary Union as a whole, attention is now directed to a brief outline of work in connection with our travels during the summer.

"Four trips were taken. The first to Manassas, Va., to attend a conference of mission workers. This very interesting occasion was greatly enjoyed, and in connection with it, we had the pleasure of meeting Miss Julia Trainham, who recently sailed for China with Mr. and Mrs. Chambers; Miss Claudia White and Miss Anna Hartwell, who are well known as most devoted laborers in the celestial kingdom.

"Later a visit was made to Rockville, Maryland, and two other places in the vicinity, at one of which we had the joy of organizing a missionary society.

"On July 28th, an extended trip of fifty days was begun. It included sections of Southwest Virginia, Tennessee, Kentucky, and Maryland; also a visit of three days to attend the Woman's Auxiliary of the National Baptist Convention (colored), which was planned in their respective States by Mrs. A. L. Stratford, Virginia; Miss S. E. S. Shankland, Tennessee; and Miss E. S. Broadus, Kentucky. Grateful acknowledgment is due these friends for very complete arrangements made. We wish also to emphasize the fact that the effectiveness of the work undertaken was due largely to the consecration of State officers and others in helping to carry out proposed plans.

"Johnson City was the first stopping place in Tennessee, after which we were glad to attend the Holston Association and to meet Mrs. A. C. S. Jackson, President of Tennessee W. M. U. Mrs. Jackson is a most devoted worker for the Master, and gladly made sacrifices and endured hardships in accompanying us from place to place. 'I am willing to be used'—an expression quoted from one of her letters—seems to be the keynote of her life, and great also is her faith in the guidance of God. Mrs. Jackson traveled with us to thirteen places in Eastern Tennessee, connected with eight District Associations. After a succession of cordial welcomes, good meetings, appreciative comments, we separated at Harriman. Mrs. Jackson visited five other places and succeeded in organizing five societies. The Corresponding Secretary of the W. M. U. went alone to Chattanooga, where the ladies very kindly held a reception, at which we had the pleasure both of presenting the important subject of missions, and of social intercourse with Mrs. L. D. Eakin, Band Superintendent of Tennessee; Mrs. W. E. Rape, Vice President of the Association; Dr. Brounger, Mrs. Charles Willingham, Mrs. H. A. Winters, and many others. Sweet was the privilege of thus meeting face to face many friends of former years, and we realized anew the strength of the tie which binds all those who acknowledge but 'one Lord, one faith, one baptism.' After leaving Chattanooga, we went on to Monteagle, where Mrs. Charles Stakely, President of the General Organization, was spending the summer. The thoughtful planning of this opportunity for conference between the President and Corresponding Secretary of the W. M. U. was much appreciated. Nashville was the next point to which we wended our way, and here we were also specially favored with opportunities for meeting many coworkers in efforts for the advancement of Christ's cause, including Drs. J. M. Frost and I. J. VanNess, of the Sunday School Board; Dr. J. O. Rust, pastor of the Edgefield Church, at which a very pleasant meeting was held. It was also a privilege to be present at a meeting of the Central



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Committee of Tennessee, to talk and pray together over the things pertaining to the kingdom. We much regretted not having seen Dr. A. J. Holt, State Secretary, who had kindly rendered much service in planning the Tennessee trip. Mrs. Jackson having again joined us at Nashville, in company with Mrs. Roth and Miss Gertrude Hill, kindly went with us to Springfield, the last stopping place in Tennessee.

"During this trip, thirty places were visited, at each of which an address was made, sometimes more than one. Varied were our experiences, yet at every place there was clear indication of God's blessing on efforts made. Societies which had been zealously laboring seemed determined to 'go forward' in the accomplishment of greater work; others which had become disheartened, with renewed courage resolved to persevere; some that had been working only for the local church began to appreciate obligation for yielding obedience to the great commission, and new societies were organized in six places, bands in two. Seven letters of frontier missionaries were distributed; three societies each agreed to support a 'desk' in the school at Tung Chow, China, and three others are considering this work. One hundred and thirty mite barrels were distributed, representing as many families interested.

"The fourth and last trip of the summer, taken two days after returning to Baltimore, was to attend a woman's meeting in connection with a District Association in Maryland. In all over twenty-five hundred miles traveled.

"The protection and guidance of our Heavenly Father were clearly demonstrated. Owing to unprecedented rains in some sections, the trip was not devoid of real danger, but we were kept in safety, and were again encouraged by the loyalty of those who overcame obstacles to attendance upon the meetings. We believe that it was in answer to prayer that the labors of the summer were so fruitful, and with heartfelt gratitude to the women of Tennessee for help thus given, we go onward into the future, trusting they will continue to support

by their prayers their State officers and also those of the General Organization."

Reports of excellent meetings of woman's societies at Nolachucky, Cumberland, and Nashville Associations have been received. Unusual interest was manifested, the attendance being large and talks and papers bright with enthusiasm. May the interest spread, may the enthusiasm reach and include our whole membership of Baptist women!

ROUND TRIP.

On Saturday before the second Sunday in October I left home for my appointment at Prairie Plains. I preached Saturday night, Sunday, and Sunday night to large congregations. I spent Sunday afternoon with the young people in their Bible work, where I found much enthusiasm and zeal according to the knowledge of divine truth. Met Monday morning at Bradley's Creek and buried two brethren in baptism, this making nineteen baptized into the fellowship of this church in five weeks. I went from the baptizing to Estill Springs, where I boarded a train for the State Convention at Harriman. I joined a number of brethren at Chattanooga, and on we went, filled with great expectations and anticipations, which were fully met.

We arrived at Harriman at 8:10 o'clock and were conducted to the place of worship, where we had the pleasure of hearing Dr. Lofton's excellent speech on "Young People's Work." From there we were carried to our appointed homes, where all met with a warm reception. We spent three days in the town and enjoyed the many delightful things in the Convention. These three days shall ever be remembered among the brightest and most profitable of our lives. The excursion given by the Harriman and Northeastern Railroad in honor of the members of the Convention from Harriman to the State penitentiary added much to the pleasure of the occasion. I left Harriman on Friday night at 6 o'clock and arrived in Chattanooga at 8:45; spent the night in

the home of our old neighbor and brother in Christ, F. D. Nichols; spent Saturday forenoon in meeting and greeting old friends and school-mates in the city. Left the city in the afternoon at 1:30 o'clock for my appointment at Estill Springs, where I preached on Saturday night, Sunday, and Sunday night to good congregations. Two hours were spent in Bible study on Sunday afternoon. The Lord wonderfully blessed us at this appointment. On Monday morning I took an early train for my humble home, and this evening finds me in my study reading and answering many pleasant letters and receiving visits of home friends, but the morning brings with it the pleasant duty of study. May the Lord bless our dear editor and paper. C. V. HALE.

Shelbyville, Tenn.

We closed our meeting recently with twenty-five additions; do not know how many claim conversion. This has been a great meeting in many ways, and I must say I have never seen a whole church so revived and more spiritual. New life and new courage in every one. Brother pastors, you must know that I am truly happy; there is no discord, and we have life in every part of the "body." What possibilities are now before us! Such liberality! I have just been ordered aside by Deacon Abe White and Sister Bloodworth to receive a nice purse, with many expressions of appreciation. You know I am happy.

Martin, Tenn. I. N. PENICK.

FROM COLPORTER OF MEMPHIS ASSOCIATION.

My time expired October 30 as colporter in Memphis Association. I have entered school again at the S. W. B. University and am preaching to three organized churches and two mission points. While working as colporter this summer, I held six meetings, in which about forty-two persons were converted.

The new church at Moscow is doing well. I have baptized nine into its membership this year. We organized a Young People's Christian Union there last meeting day, in which great interest was manifested. Our greatest need is a house of worship. J. A. Fortune is the Treasurer.

Last Sunday was the day set by the brethren of Eads neighborhood for the organization of a Baptist church. There was a special effort made to have some other minister present except myself, but without avail. Sunday morning a large crowd gathered expecting the church to be organized and several of the members who had formerly expressed a desire to be in the organization were present, among whom were several aged brethren who thought it wise to proceed to organize—and so we did. There were eight members who went into the organization and three joined by experience and baptism. There will be others who will join soon. This church is self-sustaining and there is an opening for a strong church. Following the or-

ganization a contribution was taken, amounting to seven dollars, a part of which was for ministerial education. Lynn's Chapel, which was vacated by the Methodists, will be purchased soon at a reasonable price and then we will have a house of worship. It is five miles to the nearest Baptist church and this is a Baptist community, so there is not anything to hinder us from moving on nicely. Now will each Christian who reads this pray for us.

W. C. SALE.

I was at Snow Hill Saturday and Sunday. We had good congregations at all three of the services. One was received at the first service by experience and baptism, two by letter at the Saturday night service, and two by experience and baptism at the Sunday morning service. I baptized three in the clear waters of Indian Creek. There were about one hundred and fifty people there. I also received one by letter. When I returned to Snow Hill I found a large congregation. My text was: "Ask for the good way, and walk therein and find rest for your souls." It was good to be there, for the spirit came in power. I have received into the Snow Hill church this year forty-four by experience and baptism and six by letter. The church membership numbered thirty-eight before the protracted meeting. May God help us to take the country for Christ Baptist and Reflector—2

Come to see us, Brother Folk, real soon, and preach for us.

Yours truly,

STEPHEN ROBINSON.

Round Top, Tenn., October 28, 1901.

ANNOUNCEMENT.

The second Bible Institute will be held with the Round Lick Church at Watertown, Tenn., beginning on Monday, November 18, 1901, and continuing five days. All ministers and Christian workers are cordially invited to attend, and to all such, entertainment will be free. Lectures will begin each day at 10 o'clock A.M. and will continue forty minutes. We give below speakers and subjects:

T. J. Eastes, Monday, Tuesday, Wednesday, Thursday, and Friday, "Book of Romans;" G. W. Sherman, on same days, "Kingdoms of Israel and Judah;" J. H. Anderson, Monday, Tuesday, Wednesday, and Thursday, "Eschatology;" J. T. Oakley, Monday, Tuesday, and Wednesday, "Ecclesiology;" W. O. Bailey, Thursday and Friday, "Man's Relation to the Moral Law—True View of the Atonement;" E. E. Folk, Wednesday, Thursday, and Friday, "The Book of Hebrews;" J. O. Rust, Thursday and Friday, "The Holy Spirit;" A. J. Holt, Tuesday and Wednesday, "The Bible and the Baptists—The Gospel of John."

LANCASTER ITEMS.

While I feel my inability to write anything of interest for your valuable paper, I will attempt to say a few things in regard to our little church and noble pastor, Brother J. H. Agee. This is the third year he has been

preaching for our church and we have elected him for another year. It does seem that we could not well do without him. By his never-tiring Christian energy, he has awakened us out of our sleep. He certainly is a devoted, God-fearing Christian—one that never shuns his duty. A church cannot help but prosper under his ministry and strong missionary influence. Through his efforts the missionary spirit in our church has been greatly revived.

I pray God's richest blessings on the Baptist and Reflector and trust it may reach every home. I could not well do without it.

MRS. LIZZIE FISHER.

Lancaster, Tenn.

We had a good day at Big Creek yesterday; good congregations at both hours. Two dollars and sixty cents was collected for State missions. On Saturday morning we had the report of the Committee on Roll Revision, and the hand of fellowship was withdrawn from a number for perpetual non-attendance, and the church roll was otherwise corrected. The church is developing slowly, but I believe permanently, along several lines. This church pays the pastor's salary more promptly than any church I serve. I have been "requested to see that the cause of Ministerial Education is presented to all the churches in the Memphis Association, and ask that a collection be taken for the same." In response to this "request," I now call upon all our churches in this Association which have not already done so, since our last meeting, to give attention to this matter as early as possible.

Fraternally,

LEON W. SLOAN.

Lucy, Tenn., October 28, 1901.

Have just closed a splendid meeting at the Fifth street church which resulted in over thirty additions to the church. The church has been greatly revived and the pastor much encouraged. Rev. G. W. Hill, of Louisville, did the preaching. Evangelist T. T. Martin began a meeting yesterday at the First church and pastor Blake and his people are expecting a great meeting. I enjoyed reading the report of the State Convention at Harriman. How I do wish I could have been there! May God bless you and his faithful servants in Tennessee.

S. A. OWEN.

I have just closed a week's meeting at Battle Creek, Robertson County, Tenn. They have been without a pastor for a year, but have been keeping up their Sunday school. They have been prayerful and faithful under adverse circumstances not necessary to mention, but the Lord blessed their prayers and efforts, and as a result of their faithfulness, about ten professed faith in Christ. The church was greatly revived and many have taken new courage. I will never forget these people for their kindness. Our Methodist brethren rendered valuable assistance during the meeting. We give the Lord the glory. P. W. CARNEY.

Mt. Juliet, Tenn., October 27, 1901.

Good Positions.

By special arrangements, you may, without paying to the college a cent for tuition until course is completed and position secured, attend one of Draughon's Practical Business Colleges—Nashville, St. Louis, Atlanta, Little Rock, Montgomery, Shreveport, Ft. Worth and Galveston. Send for catalogue; it will explain all. Address: "Credit Dep't MB, Draughon's College," at either place.

PERSONALS.

Rev. R. L. Bunyard will not continue as pastor at Hernando, Miss., longer than January 1, 1902. He has done a good work there.

Rev. W. L. A. Stranburg has resigned his work at Banner, Miss., and gone to Vandervoort, Ark. His last service was to baptize three candidates.

Rev. W. S. Roberts, D. D., after a pastorate of ten years at the First church, Burlington, Va., has resigned. His plans have not been disclosed.

The First church at Lynchburg, Va., unanimously called Dr. Geo. W. Truett, of Dallas, Texas, to succeed Dr. F. C. McConnell. The Texans do not want to lose him.

Rev. E. G. Butler, of West Port, Tenn., has been called to the care of Mt. Pisgah church, near Wildersville, Tenn., and will accept. He is a young man of great promise.

Rev. J. I. J. Adams, of Erin, Tenn., who had for years been a preacher in the Methodist ranks, has, we are told, united with the Baptists. The truth is mighty and will prevail.

Rev. J. A. Lee has resigned the Third church at Covington, Ky., and will become pastor of the St. Charles Avenue church, New Orleans, La. For years he has labored in Covington.

Concord church, at Christmasville, Tenn., has recalled Rev. D. T. Spaulding, of Paris, Tenn., and he accepts. The work begins auspiciously. The church has lately put in a handsome new organ. Two candidates were baptized last Sunday.

Rev. J. N. McMillin, of Hattiesburg, Miss., will leave that church December 1, his resignation taking effect then. He will hold a revival with the church before leaving, and will do all the preaching. Blue Mountain church is looking toward him for a pastor.

President B. G. Lowrey, of Blue Mountain Female College, Blue Mountain, Miss., has been forced on account of declining health, to go to Hot Springs, Ark. We sincerely trust he may speedily recover and return to his loved employment.

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NASHVILLE, TENN., NOVEMBER 7, 1901.

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

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2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

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It must be a fact that all people are cranks on some things. If we are to believe the half about other people that some one else may believe about them we must believe that one half the world is going to the devil and the other half is rapidly going to the dogs.

Catholics are greatly aroused over the condition of Czolgosz, the murderer of Mr. McKinley. A priest came away from his cell saying: "He is a Christian. He was born a Christian, and although he may have renounced Christianity, he is a Christian." But poor Czolgosz is like all who die in sin—lost.

It is said that after deacon Joshua Levering's daughter decided to give her life to mission work, that Mr. Levering would meet friends on the streets of Baltimore and say: "Have you heard the good news? Daughter is going to be a missionary." A man who gives his money to missions, as Mr. Levering does, can talk that way. God made it so.

THE CHILDHOOD OF MOSES.

Moses, the illustrious prophet and legislator of the Hebrews, was born about 1,570 years before the birth of Christ. He was the child of Amram and Jochbed, both of them descendants of Levi. He was the youngest brother of Aaron and Miriam.

The birth of Moses took place in troublous times. It was, most likely, in the reign of Rameses II., one of the foremost of the kings of Egypt. The children of Israel were being sorely persecuted. The Egyptians were disturbed because of the rapid increase in numbers and great prosperity of the Israelites, and they were doing all they could to check their growth and development. Various methods were used, hoping to accomplish the end. Great cities were built by their labor. Taskmasters were set over them as they labored, and their tasks were made rigorous and painful. The sacred history is exceedingly strong in the language used to tell of their wretched condition: "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve was with rigor." But the more the Egyptians afflicted them, the more they multiplied and grew. Disappointed in this plan, Pharaoh tried another. He ordered the Egyptian midwives to put every male child to death as soon as it was born. But God touched their hearts. Instead of obeying, they evaded the order of the king. Determined, however, not to have his purpose defeated, he gave strict orders to all his people that whenever they knew a male child was born to the Israelites they were to put it to death under pain of his displeasure.

It was at this distressing juncture of affairs that Moses was born. He was a child of beauty of face and elegance of form. His mother tried to hide him as long as she could. She succeeded for three months. Then she must either surrender him to the slayer or expose him to be swept away by the river. What a dreadful alternative! She chose the latter course. She trusted the child's life to God's protecting care. Her conduct in this, the writer of Hebrews declares, was an act of faith. The child was rescued and was adopted by the daughter of Pharaoh.

God's providential hand is clearly seen. Miriam, the sister of the child, was in hiding. She came forth and heard the daughter of Pharaoh say, "This is one of the Hebrew children;" and she said, "Shall I go and call one of the Hebrew women, that she may nurse the child for thee?" She was bidden to go. She brought the child's mother. Thus Moses was providentially put in loving hands. After a time he was brought to the palace of Pharaoh. He was taught in all the wisdom of the Egyptians. That learning consisted of astronomy, arithmetic, geometry, mechanics, music, medicine, chemistry, and other things. As we shall see hereafter, the learning of Moses was all used for the glory of God. He was reared amid the temptations of court life, but he discarded all the evils about him and gave himself to God's service. It is said of Moses in words we ought to cherish: "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt."

EDITORIAL CORRESPONDENCE.

I did not need to tell the porter to "put me off at Buffalo." That was understood. Everybody got off at Buffalo—on business, to see the fair, to visit Niagara Falls, and other places of interest around.

Buffalo is a city of about 350,000 inhabitants. Situated on Lake Erie at the head of Niagara River, which connects Lake Erie with Ontario, about twenty-two miles from Niagara Falls, the gateway between the United States and Canada, it occupies a command-

ing position, and its growth has been remarkable, especially in the last few years. Its buildings are large and handsome. One of them is said to be the largest office building in the world. Its residences are, many of them, very beautiful. Its streets are generally broad and clean. Delaware Avenue is one of the prettiest streets from one end to the other that I ever saw. It is on this street that the Milburn residence, in which President McKinley died, is situated. The house is still an object of much interest. Every visitor to Buffalo wants to see it. There is nearly always a curious crowd in front of it, and a special policeman is kept patrolling the sidewalk to prevent them from trespassing upon its privacy or carrying off leaves, flowers, etc., as relics, so great was the interest aroused in the house all over the world by the tragic events which occurred there a few weeks ago. The world, in fact, has never had its eyes and its heart so centered on any one place as on that house—not even on Calvary. And when the sad end came in the early morning of September 14, there started from this house a wave of sorrow which rolled all over the world, and set the bells to tolling in every city and town in this land. The house is a nice but rather unpretentious two-story brick structure. It is the home of Mr. John G. Milburn, President of the Pan-American Exposition, but it ought by all means to be bought by the government and preserved as a memorial to President McKinley, a place of historic interest for coming generations, in which the story of the martyred President, the statesman, and the Christian gentleman, shall be told over and over again, and his dying words: "Good-bye, all; good-bye. It is God's way. His will be done, not ours"—shall be inscribed in letters of gold, to impress upon the youth of our land the beauty and power of the Christian religion, by which a man may die as well as live. I hope this will be done in the near future.

The best way to see Buffalo is in an automobile. You can get a public one for fifty cents which will take you through the principal business and residence portions of the city, carrying you about ten or twelve miles during the hour. The driver, or chauffeur, as he is called, will point out to you the chief places of interest.

There are about fourteen Baptist churches in Buffalo, altogether. Probably the strongest one of these is the Delaware Avenue church, of which Dr. O. P. Gifford is pastor. I will anticipate a little to say that I attended services there on Sunday morning, October 27. There was a large audience present. Dr. Gifford preached a very interesting sermon on "Face Values." I think he went rather out of his way to bring in the Booker Washington incident. But I was glad to see that he emphasized so strongly the grand old Baptist doctrine of regeneration, using some very suggestive and helpful illustrations to impress the truth. I said to him afterward that I supposed he was the only preacher in the city that day to proclaim that fundamental doctrine—unless it was in some other Baptist pulpits. And yet that is not only a fundamental Baptist doctrine, but it is a fundamental Christian doctrine as well. There is and can be no vital Christianity where that doctrine is not taught and insisted upon. Baptists evidently have a mission yet to perform in the world. The Sunday school of the church, or as they properly called it, the Bible school, is held at the close of the morning service. This is generally the case in the North and West, except when it is held in the afternoon. By invitation of Dr. Gifford, I went in the young men's Bible class. Here I was disappointed. Most of the time was taken up with a roll-call of the class, preparatory to a "rally." There are about one hundred and fifty names on the roll, but two-thirds of the members were absent. When they came to the lesson it was not the regular international Sunday school lesson but a study in Acts. I think the teacher showed something of a spirit of irreverence in his treatment of the subject, and it seemed to me also that I could perceive a leaning toward the higher

criticism. Do higher criticism and irreverence always go together? At night, accompanied by my friend, Rev. R. M. Rabb, whom I was glad to meet in the city, and to whom I am indebted for much courtesy while there, I attended services at the Prospect Avenue church. This church is without a pastor at present. Rev. W. B. Wallace, of Utica, was the preacher for the day. He gave us a very interesting and eloquent discourse on "The Sanity of the Christian Faith." It was greatly enjoyed by all. The church might go further and do worse in getting a pastor. More next week. **EDGAR E. FOLK.**

THE CLEW TO THE TROUBLE.

The editor of one of our exchange has been asked a question by one of the subscribers of that paper that furnishes "The Claw to the Trouble." The editor of the aforesaid exchange has said some very pertinent things in answer to the inquiry. He is gifted in saying good things as well as wise things.

The condition is about this: In a certain village is a small Baptist Church struggling to live. "A few faithful ones" have been trying to run a Sunday school, but "the attendance is so small" that these faithful ones feel like giving up. They have labored with the indifferent ones until it seems a waste of time to go again.

Now the last resort has come with these faithful ones. A people calling themselves "The Church of God" occupy the house one Sunday each month. This has been going on for some time. Among these people are some very active workers.

Now the question to the aforesaid editor is: "Would it not be better to join in with these 'Church of God' people and run a good Sunday school than to die gradually?" The editor has given plain advice and good.

Now we would remark on this and all such combines that the claw to the trouble can be found. If people are going to die Baptistically, it is better to die quick than by the inch. Sell out the house to these "Church of God" people and give your money to missions or to some institution that will use it well. Either run a Sunday school of your own or let the "Church of God" people run one of their own.

But why is it that even a few faithful ones cannot have a Baptist Sunday school? Maybe the building of the church in that town was a mistake. We are commanded not to cast our pearls before swine. This may be somewhat akin to such an act. But, still further, may not this very alliance with the "Church of God" people, who are claiming a great deal, be the reason why the church is cold and lifeless? Can God bless and prosper such an alliance as this? God will not dwell where Dagon is on the pedestal for worship, and may he not frown upon this like unto the case of ancient times?

Before a Baptist Church quits and turns over the keys into the hands of those who teach and preach what we believe the Bible is against, would it not be well to stop and think? Then we ought to try to find the cause of any failure of labor in the Lord's cause. We ought to be far from bragging; but, on the other hand, it is well for us to remember that there are some Bible words about becoming partakers of other men's evil deeds by bidding them Godspeed.

To this inquiring friend we would say: Be faithful, and God will bless. We sometimes talk of quitting too soon. There is no place to quit at all until we lay our armor down. God has not commanded us to succeed, but to be faithful. The claw to this trouble may be the unholy alliance with error. Faithfulness is bound to succeed in God's cause. No labor is in vain in the Lord.

STATE MISSIONARY MATTERS.

The State Board has held two meetings since the adjournment of the Harriman Convention. At these meetings all the applications for aid from churches, Associations, and Boards were up for consideration,

and the appropriations were made accordingly; \$12,250 was appropriated at these meetings to mission stations and needy fields and to colportage. The Board calculated that \$12,000 was all we could safely presume on being contributed to State missions and colportage during the year. Our appropriations were made accordingly. Owing to the extreme necessities presented to the Board, we exceeded the limit we imposed on ourselves by \$250.

There has been given ample notice to all needy fields. For three weeks before the Convention met a standing notice had appeared in the Baptist and Reflector, inviting all who desired assistance of the Board to send to the Secretary for a blank application. Scores had been sent out in response to the requests that came. Every application that came before the Board received due and impartial consideration. Some had to be declined; others, only partially granted. But the Board did as best they could with the lights before them. Some have arrived since the appropriations were granted, and yet others may, and likely will, continue to arrive. But the Board cannot imperil our work by appropriating more than there is any hope or prospect of receiving.

COLPORTAGE.

The State Board appropriated \$3,000 for this department, and this has not all yet been absorbed by appointments. It is desirable that a colporter be placed in each Association. This is invariably done on this wise: The Executive Board or Committee of any Association or the Association itself to elect their colporter and apply to the State Board for a co-operative appointment. The State Board will respond to every application so long as the \$3,000 holds out. The terms of our appointment are as follows:

1. We pay the uniform price of \$1 a day to each colporter for every day of labor performed, provided he must average in book sales at least \$1 a day.
2. The State Board will pay the whole of this salary if the Board of the Association will send us \$10 a month for Sunday school and colportage.
3. Or the State Board will pay one-half if the Association Board will pay the other half of the salary of the colporter.
4. The State Board in either case furnishes all the colportage stock free of cost to the colporter. The State Board also furnishes each colporter with an abundance of good religious tracts for free distribution.

NOTICE TO COLPORTERS.

All colporters who have been elected by their Boards or Associations and whose appointments have been requested of this Board, have been appointed by us, and their commissions and books sent. Should you fail to receive the same promptly, notify the Secretary.

Fifteen colporters more than we have may yet be appointed. First come, first served.

It is the hope, desire, and determination of the Board to do a greater work this year, if the Lord and the brethren will help us, than we have ever done before. Pray ye the Lord of the harvest to send forth more laborers into his harvest.

Faithfully,

Nashville, Tenn.

A. J. HOLT, Secretary.

PERSONAL AND PRACTICAL.

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.

Mr. Roosevelt is becoming noted in many ways. He is a fine hunter, a fine fighter, a fine writer, fine in social life, and makes a fine President. Now Yale University has conferred upon him the degree of LL.D., although he is a graduate of Harvard. He is a great man in many ways.

Since Dr. George C. Larimer, pastor of Tremont Temple, Boston, has fully decided to come to the Madison Avenue Church of New York City, Dr. Robert

S. MacArthur is talked of as a possible pastor for Tremont Temple, Boston. Dr. MacArthur has been pastor in New York so long we see no need of such a change as this.

We remember something a few years ago about a man in Chicago, we believe who was so impressed with the value of missions in Cuba, and especially the mission work carried on by our Home Board at Atlanta, Ga., that he made an investment in our mission work in Cuba. He was a business man, as well as a Christian and knew the opportunity was open for great good.

It seems that Presbyterians up in Indiana have been reading and thinking and have decided very wisely about the use of money in missions. So thoroughly convinced was one man that he turned over to the Baptist Mission Board a considerable amount of money for missions. This was a fine thing to do, and is quite a compliment to the Board and the agents carrying on the work.

Mr. George W. Bowman, a large mine owner in Arizona and New Mexico, has given the People's Church, of Chicago, \$1,000,000 earnings from two of those mines. He has indicated to the pastor, Dr. Hiram W. Thomas, that several more millions are ready when needed. We venture that the real good of that church is now over, since it can sail by some one else lifting the sails.

Iowa Baptists have just held their sixteenth annual State Convention. They have 400 churches and 40,000 membership. Notwithstanding this small number of churches, less than one-third the number of churches and members that Tennessee has, and yet little Iowa had 300 messengers and as many visitors at their Convention at Cedar Falls, October 21-25. This speaks grandly for our brethren in the North State.

We learn with much regret of the recent death of Mrs. Sarah Thomas, of Brownsville, mother of our friend, Spencer F. Thomas. She was one of the noblest and truest Christian women we ever knew, gentle, loving, and consecrated. In addition to Brother Thomas, she leaves two step-daughters, Mrs. T. E. Glass and Miss Annie Cutie Thomas, of Brownsville, and grand-daughter, Miss Anna Mildred McLemore, of St. Louis. We tender to them and to her numerous other friends our deep sympathy in their loss. We ourselves feel her loss as that of a dear, personal friend. But thank God she is not gone. She has only gone before to meet with loved ones there and await the coming of others here after awhile.

The Religious Telescope tells the following story, which is very striking and significant: "Many years ago, in Tuscarawas County, Ohio, a man by the name of Martin, a member of an infidel club lay dying. Overwhelmed with a keen agonizing sense of his lost condition, he wildly, loudly exclaimed: 'O my soul! My soul! My soul is in hell! My soul is in hell!' A number of the members of the infidel club were present. One of them, then a young man, was afterwards the Rev. Cyrus Jeffries, and gave the account of the incident in the presence of the writer, he having witnessed their brother's awful death. Thinking to divert the mind and relieve the agony of the dying man, one of them said to him: 'Why, Brother Martin, if you have a soul it is still in your body.' 'I know it,' shrieked the dying infidel, at the same time smiting violently on his breast; 'I know it, but there is hell!' 'Thus he died,' said Mr. Jeffries; 'but his terrible death broke up our infidel club, and his agonizing shrieks rang in my ears for months and years.'"

The Home

CHILDHOOD'S PRAYER.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering g.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years

And lingers with a dear one there.
And as I hear the child's amen
My mother's faith comes back to me;

Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Magic of that treble tone—
And "now I lay me down to sleep."

—Eugene Fields.

THE STORK'S MESSAGE.

By Mary Gorges.

Far away in Norway there is a quiet little village where the figure of a stork appears, carved on the church and over many of the houses. All children in that village know the history of that stork, and how, in return for kindness, he saved the boy, Conrad, from hopeless misery.

Conrad and his mother once lived in this village. She was a widow, and this little lad was all she had to love in the world. God had implanted tenderness in the boy's heart for bird and beast, and he grew to love a stork which every summer built its nest on the house top.

When Conrad was grown to be a young man, he went as a sailor, and set out for a distant land.

At first all went well with the sailor, but one day, when they were near the coast of Africa, a number of pirates took the ship and put the crew in irons, and, on reaching port, sold them as slaves.

Conrad, years after, was toiling by himself one day in some lonely place, when a stork came flying close and wheeled about him. In a moment he thought of the days of his boyhood, of his home, his mother, and their yearly visitor.

He whistled as he used to do to call the bird long ago, and to his joy the stork came to him, as if to be fed.

At that moment Conrad's heart was full of tears and thanksgiving. It was as though a dear old friend had found him.

But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to his mother's cottage? Was there any one to welcome it now and to feed it?

Suddenly a thought came to him. He might find help in the stork, and yet get away from his slavery. He managed to write a line or two on a scrap of paper, telling where he was and that he was a slave. This he tied firmly round the bird's leg, and committed his message to God's care.

Spring came again to the cold north lands, and with spring came the stork to seek its old nest. The widow's eyes grew bright at sight of the bird, which reminded her of her lost boy, and she welcomed and fed it tenderly. As it took the food from her hand, she caught sight of the paper tied to its leg, and with some curiosity removed it. What was her joy to find it a message from her son.

She could scarcely believe her eyes as she read it. She ran hastily to the minister of the little parish to show the precious letter. The news spread through the village, and a cry went forth from every house: "We must send and redeem Conrad!"

They meant it, too. The next Sabbath morning they brought their money to the church, and each gave what he could for the widow's son. Then they chose one of their number to go to the king to lay the case before him, and get him to send a ship of war to help Conrad—such a one as no pirate dare touch.

It was done. To the simple faith of those times, it would have seemed disobeying the will of God had such a sign been neglected. The warship made good speed, and she was given good success, for the stork had not flown, on the autumn day when the bells of the church rang out, and all the people rejoiced with great joy, for the widow's son was redeemed, and was safely at home again in his mother's cottage.

Such is the story of the stork told in the quiet Norway village to this day.—Children's Friend.

PAPA'S "DOLL."

"You have no papa to give you presents," said Rose, sympathetically, to her father, as she sat on his knee caressing her new doll.

"Oh, yes," said her papa, looking tenderly into her eyes. "I have a Father who gave me you."

"Am I your doll, papa?" laughed Rose.

"A nice doll," said papa, "with eyes that can open and shut, a little red mouth that can say, 'I love you,' and little feet that can run to meet me. Besides you, my Father gave me your brothers and sisters, gave me your lovely mamma."

The little maid mused a while. "Your Father gives you the nicest things, but"—her face lighted loyally—"I'm satisfied with what you give me."

And papa, as he explained how his Father, the good God, was hers also, wondered if he were as loyal to his

Father—as grateful for God's wonderful and perfect gifts as was his little daughter with the inanimate toys he had bought her.—Exchange.

WHO SAID IT FIRST.

"As in green old age."—Dryden.

"Bread is the staff of life."—Swift.

"A thing of beauty is a joy forever."—Keats.

"Out of sight, out of mind."—Lord Brooke.

"By robbing Peter, he paid Paul."—Rabelais.

"To waste its sweetness on the desert air."—Gray.

"To point a moral and adorn a tale."—Dr. Johnson.

"Plain living and high drinking."—Wordsworth.

"The pen is mightier than the sword."—Bulwer Lytton.

"One ear it heard, at the other out it went."—Chaucer.

"Man proposes, but God disposes."—Thomas à Kempis.

"The stone that is rolling, can gather no moss."—Thomas Tusser.

"Virtue is its own reward."—Home (the minister dramatist).

"While there's life, there's hope."—Gay (of Beggar's opera fame).

"Spare the rod, spoil the child."—Samuel Butler (of "Hudibras" fame).

"Half a loaf is better than no bread;" and "a cat may look at a king."—Thomas Heywood.

Baptist and Reflector—2

"Man wants but little here below, nor wants that little long;" and "the pink of perfection."—Goldsmith.

"Through thick and thin, both over bank and bush, in hopes her to attain by hook or crook."—Spenser.

"One cannot have one's cake and eat it, too;" and "enough is as good as a feast."—Bickerstaff (an old playwright).

"A man's a man for a' that;" "O, wad some power the giftie gie us, to see ourselves as ithers see us;" "The best-laid schemes of mice and men gang aft a gley."—Burns.

"No rest for sole of the foot;"

"Heap coals of fire on his head;"

"There is no new thing under the sun;" "He that runs may read;" "Do not cast pearls before swine;" "The race is not to the swift, nor the battle to the strong;" "Weighed in the balance and found wanting."—The Bible.

"Worth makes the man and want of it the fellow;" "Order is heaven's first law;" "An honest man's the noblest work of God;" "Who shall decide when doctors disagree?" "To err is human, to forgive divine;" "Fools rush in where angels fear to tread;" "Damn with faint praise."—Pope.

"Now good digestion wait on appetite, and health on both;" "Stand not upon the order of your going, but go at once;" "But screw your courage to the sticking place;" "Oh, what a fall was there, my countrymen!" "If you have tears prepare to shed them now;" "This was the most unkindest cut of all;" "Sweets to the sweet, farewell;" "To hold, as 'twere, the mirror up to

A Preacher's Discovery.

A Prominent Minister of Atlanta, Ga., Has Discovered a Wonderful Cure for All Catarrhal Diseases.

Rev. J. W. Blosser, M.D., of Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Deafness, Bronchitis, and Asthma. It consists of a combination of medical herbs, roots, and leaves, which are smoked in a common clean pipe, the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet no other means can reach and cure the disease in all its forms.

Dr. Blosser offers to mail a three days' sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of fifteen, twenty, and twenty-five years' standing. If you wish a box containing a month's treatment, send \$1, and it will be forwarded, postage paid. Address Dr. J. W. Blosser, 68 Broad street, Atlanta, Ga.

nature;" "The lady doth protest too much;" "Brevity is the soul of wit;" "Neither a borrower nor a lender be . . . to thine own self be true, and it must follow as the night the day, thou canst not then be false to any man;" "Cabin'd, cribb'd, confined;" "Some are born great, some achieve greatness, and some have greatness thrust upon them."—Shakespeare.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1896.

SEAL
A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

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.

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.

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 NOVEMBER.—FRONTIER MISSIONS.

"Forward" is the word with which to meet new opportunities.

I wish you all could have heard our new Secretary of the Home Board tell of the vast opportunities now opened in Oklahoma. The population of that section of our country has increased two millions in ten years. There are more missionaries to be sure, but not nearly as many as that rapid growth requires. Study, pray, and give to the Home Board.

BIBLE LEARNERS.

Learn Psalm 142: 1-5.

THE STUDENT BAND.

The right of way must be given today to the few who have studied "Brazil." These were the questions:

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

Only three sets of answers have come in, from Reese Puckett, Willie Collins, and Bernice Baker.

I give you those furnished by Willie Collins:

No. 1.—Brazil covers half of South America, and is as large as the United States without Alaska.

No. 2.—Rio de Janeiro.

No. 3.—It is the largest city in Brazil.

No. 4.—Coffee.

No. 5.—Sao Paulo is the largest city in southern Brazil, and lies forty-seven miles from the coast. There are 200,000 people, and nice houses and stores.

No. 6.—Bahia is second in size to the capital and is on such steep bluffs that elevators are required to carry people up the streets.

No. 7.—Rev. Z. C. and Mrs. Taylor and Miss Alyn Goolesby.

No. 8.—Manaos.

No. 9.—Pernambuco.

No. 10.—Eight Baptist ministers and their wives.

No. 11.—Eight ladies.

No. 12.—Not more than fifty.

No. 13.—Eighteen million.

The story from which these facts are culled was written some time ago. On the inside of the front page of the cover of the October Foreign Journal, you will find nineteen missionaries

working in Brazil under the Southern Board, besides several native helpers. So we are growing in Brazil.

I am very much obliged to this trio of mission students, and I shall send them each a souvenir of Japan, left me by Mrs. Maynard. Now, let us take up Mexico:

(1) What is the population of Mexico? (2) What Spaniard conquered this country? (3) Who were its rulers at this time? (4) Where was their capital city? (5) What building stood where the great cathedral now stands? (6) What is the name of the President of Mexico? (7) How long has he been President? (8) How many Protestants are there in Mexico? (9) How many missionaries have the Southern Baptists? (10) How many church members? (11) Describe a Sunday in the City of Mexico.

Won't you give me a larger class this month? Mexico is our "next door neighbor," and it certainly behooves us to learn all we can about that country. Send in answers by November 27. Find them for yourself; write them with ink on one side of the paper, and sign your name and correct address to both paper and letter, and, if possible, put in an offering for our work.

The Foreign Journal is our referee. I wish it might go into every home in which a Young South member dwells. Send me twenty-five cents, and it will visit you a whole year. In the November number are the answers to these questions in a pleasant story by Miss Heck, and much more besides. Try it for a year and you will never want to be without it.

Now, I know you are busy in school, and napping on Saturdays, but answering these questions is fine work for Sunday afternoons. I hope to hear from many more this month.

L. D. E.

YOUNG SOUTH CORRESPONDENCE.

I want you to be sure to note how well we did in October. It was a glorious month in our history. We are starting November a bit slowly, but it is in November that our Thanksgiving offerings pour in. I want every one of our members, young and old, who feel grateful to our Father for his mercies, to send during this month

A THANK OFFERING.

Take any line of our work you please and show your gratitude by a gift to the Lord. Will you? I beg each teacher of a class, each leader of a Band, to collect at least a penny for each year of the lives of the members. Then, if some one in each family, where the Baptist and Reflector goes, would do likewise, what a great work we would do in November. Won't you think about it? Won't you plan for it? But understand, I do not want to limit you to these pennies. Get nickels, dimes, or dollars, if you can. Don't wait, either, to be asked to join with others. If you are moved by God's spirit, send an individual offering. Only let us hear from every reader of this page in November. Every day the need of our work grows greater. There is no use of thinking we shall ever rest at ease with everything done. No! no! As we never stop receiving at God's hand, so must we keep on working for his cause. Our letters to-day will show you fresh fields of labor. I pray God you may take them up bravely and cheerfully.

Some one said to me not long ago (and it pleased me much), that the Young South not only helped the children, but it was a great aid and incentive to the women of the Baptist churches, and I want to tell these what

a delightful time we had at the Second church in South Chattanooga yesterday afternoon. It was their regular Missionary Society's meeting day, and from the pulpits and through the papers, their gracious President, Mrs. Breaker, invited the other societies of the city and suburbs to be present. Four societies gladly responded to the invitation and a most pleasant and profitable service followed. An interesting program was rendered, with "echoes" from the Convention, by Miss Brown, and your editor. I wish Dr. Folk could have heard the recitation by Miss Lucy Mitchell, entitled, "The Saloon Must Go." Music by Mrs. Carey, Mrs. Jett, and Miss Hattie Brown, added much to our pleasure, and at the close a social half hour, accompanied with delicious cream and cake, was enjoyed in the cheerful room where our "Little Givers" are wont to meet. By the way, Miss Brown reported that their usual offerings were doubled last Sunday, so profoundly stirred were they by Mrs. Maynard's visit. I wish more of our city churches would test the good accomplished by such gatherings as these. We learn to know each other, and we "provoke each other" to greater zeal.

But you are waiting for the letters! Here they are:

No. 1 comes from Dr. Holt. I think I told you last week that he wanted the Young South to give one hundred dollars to the refurnishing of the bug-ridden rooms by January, 1902. I sent him what we had received recently, \$29.50, and he says:

"This money will be placed in the 'Furnishing Fund' to the credit of the Young South. I trust the precious members of that Band will generously contribute between now and Christmas, adding to it enough to make it \$100. May the Lord bless them all."

"A. J. HOLT."

I feel that the Young South is highly honored, and I think that Dr. Holt may count on us. What will you do toward this great work?

And I want you to share my pleasure in these words from Miss Armstrong:

"I have heard quite glowing accounts of the meeting at Harriman, and of the successful Band exercise, which was given by members of the Young South. I am quite sure when you get 'Home' you will be astonished to find how many of the little ones the Young South trained to become active workers in the Master's vineyard. There will indeed be many sweet surprises in the skies."

Is not that a sweet thought? God grant it may be true! Miss Annie has sent me one hundred certificates for our Babies' Branch. Send on your orders as fast as you please. Let us enter the babies by the dozen this month. Two pennies a month makes the sweet little ones members, and a two-cent stamp brings you a certificate, box, and literature. Who will take up this work in your church or community? Won't you? Miss Annie is preparing to make "fishermen" of you, and "coin-takers" if you will. More of this hereafter. But I must hasten.

No. 3 brings another quarter from our Slonaker Band in Missouri, and we are most grateful to the "Texas Auntie."

In No. 4, South Fork Sunday school sends \$1.20 for Japan, and we are so much indebted both for the money and the prayers.

Rutledge sends No. 4, with \$1.00 from the Rutledge Sunbeams for our missionary. Assure the Band of our heartfelt appreciation, Miss Mollie Morgan.

No. 5 asks for help in forming a children's society. The literature shall go at once. May you have great success, Mrs. Gowen.

Sevierville sends No. 6: "Enclosed find \$1.13 from our infant class. We are sorry that our Sunbeam Band had to discontinue their meetings on account of scarlet fever. I wished while at Harriman that all my little pupils could be with me, and meet our dear missionary face to face. It was such a pleasure to hear her tell of her work in Japan. We also enjoyed seeing our Miss Hale, by whose request we sent over five hundred cards to Rev. Alejandro Trevino last month. We wish success to the Young South."

"MRS. H. B. CLAPP."

It certainly was a great privilege to sit at the feet of these friends. I hope those Sunbeams may soon begin work again. The scarlet fever seems everywhere this fall. Please thank the "infants," Mrs. Clapp. We need their help now.

No. 7 is marked "private," but it brings \$1.50 for Japan from our best of friends, Lillian Burdette, of McKenzie. Mrs. Maynard told me, when she was here, that she was specially anxious to take by the hand this dear worker. I hope she may realize that wish before her return to Japan. She will be back in Middle and West Tennessee probably later in the year. Thank you so much, Lillian. We never think of you forsaking the Young South.

In No. 8 Bernice Baker sends love to Mr. and Mrs. Maynard, and thanks her for her Bible button.

No. 9 brings 10 cents from Reese Puckett, with his answers, and I like that.

But No. 10 crowns the week's work, for it brings good tidings from our own little Mexicans, as well as a generous gift of \$5.00.

Continued on page twelve.

"I wrote Dr. Pierce regarding my case, and received a prompt reply, free."



"I endured nearly four years of suffering," writes Mrs. J. L. Myers, of Washington, W. Va., "caused principally from improper medical attention after the birth of a child, and female weakness, resulting in a complication of diseases. Had a terrible cough and an incessant pain and soreness in lungs."

Was reduced in flesh from 184 pounds to about 100 pounds in eighteen months. I had no appetite, and became so weak and nervous I could scarcely sit up. I doctored with our home physicians for two years with no benefit, I was finally induced to try Dr. Pierce's medicines. I wrote to Doctor Pierce regarding my case, and received a prompt reply, free, advising the proper medicines for my case. After taking four bottles of Dr. Pierce's Favorite Prescription and four of his 'Golden Medical Discovery,' three doses each day, also taking one bottle of Dr. Pierce's Compound Extract of Smart-Weed and some of his 'Pellets,' I ceased coughing, and am now enjoying splendid health and have gained thirty-five pounds in weight. I again feel like my former self, thanks to Dr. Pierce and his great medicines."

Sick women are invited to consult Dr. Pierce by letter FREE. All correspondence sacredly confidential and all womanly confidences guarded by strict professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.



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Young South.

Continued from page eleven.

MEXICO.

It is about time the Mexican division of the Young South was sending in some report of itself. My health has been quite poor for some time, and several doctors have advised me to go to the States for a change of altitude. The altitude of many places in Mexico is greatly against the good health of most American women living here. I have declined going to the States yet, and compromised by coming to the sanitarium for a few months to rest and take treatment. The weather here now after the rainy season is almost perfect, and makes me shrink to a certain extent from any encounter with a Northern winter. I wonder what my children would think of a genuine snow storm? Some day perhaps they may tell me. I think our last letter was sent from Morelia, Mexico. Since that time we have been sent to Guadalajara, where we are very much pleased. For the first time in their lives the children are all in school, except baby Regina, who is just four years old, and mother's company-keeper. Effie and Garvin were baptized and joined the church some two months ago. For the first time in nine years we have congenial American friends, which is a great pleasure.

Our Sunday school and church services are well attended and we feel greatly encouraged in the work. I do wish we had a school for our Sunday school pupils. Sometimes there are as many as eighty in the Sunday school, and many of the children attend the Congregational day school for lack of a Baptist school. We had such fine day schools in Doctor Arroyo and Morelia. When will the Young South be able to send us some picture cards for use in our work? I intend to send a collection of Mexican stamps to the first one of the Young South who sends me a package of cards, and some Mexican curiosity to the one who sends the finest and largest assortment during the next three months, and I intend to acknowledge in the Young South department every card received.

Now it is almost time to go to the Woman's Bible class. Who wants to send me by mail a package of calico scraps for the Sewing Circle of that

class? Don't all answer at once, and don't send a bundle that it will take more than a ten-cent stamp to bring. But if I don't stop begging, this letter will never get into print. The enclosed check is from Effie Wright, Garvin, Francis, and Regina Chastain. Do you all remember that they have to drop two pennies into the mite box before they can punch a star? Who can tell me why? But the glorious work being carried on for Jesus by their missionary is worth great and many sacrifices. May she be fully restored to health by her rest in the home land and revived in mind and spirit! Meeting with her and learning from her own lips about her work for the Master will thrill the hearts of all her friends and be a benediction as well as an incentive to all. God bless her!

LILLIAN WRIGHT CHASTAIN.

Sanitorium de Guadalajara, Mexico, October 23, 1901.

Now, just read this last letter all over again! I am so fearful you will fail to take it all in. Who will follow directions strictly and send Mrs. Chastain the scraps and the cards? Who wants the Mexican stamps? Who wants the Mexican curiosity? Go hard at it! The postmaster will tell you just how much postage to use. Remember to seal nothing, but to tie up securely. Send only twenty-five cards in one package. I am so pleased that we are to hear from Mrs. Chastain and get in closer touch with her. Be sure to answer her questions about the two cents for one of ours. I shall send new boxes and cards at once. We certainly appreciate the offerings of our "Chastain Band." They make us feel that we must work harder. May God soon send perfect restoration to the mother, and bless them all!

So ends our first week in November, 1901. Come on now, with your thank offerings, your birthday offerings, your willing offerings of all kinds.

Have you thought of making Christmas gifts and earning money? This is the time! Let us have a "Talent Band." Take a dime or a quarter, or a dollar, and invest it, and see what you can make it earn by Christmas. Some of our ladies here are already taking orders for boxes of fine candy, stuffed dates, etc., and then there are pretty handkerchiefs, fancy aprons, etc., that always sell well at this time of the year. If you can interest several and work together, you will be surprised at the results. You know I have a weakness for earned pennies. Good-bye; let me have lots of letters for next time. Most fondly yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Received since April 1, 1901:

For Japan	\$370 81
For Orphans' Home.....	53 85
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 63

Total

RECEIPTS.

First half year.....	\$427 16
October offerings	80 37
First week in November, 1901.	

FOR JAPAN.

South Fork S. S., by T. H. Treasurer	1 20
Rutledge Sunbeams, by Mollie Morgan	1 00
Infant class, Sevierville, by Mrs. Clapp	1 00
Reese Puckett, Water Valley..	10
Regina Chastain, Mexico.....	40
Francis Chastain, Mexico.....	1 50
Garvin Chastain, Mexico.....	1 05
Effie W. Chastain, Mexico.....	1 05
Mrs. L. W. Chastain, Mexico...	1 00
Lillian Burdette, McKenzie...	1 50

FOR ORPHANS' HOME.

Slonaker Band, Mo.....	25
Infant class, Sevierville.....	13
Postage (Mrs. M.).....	13
Total	\$517 84
Star card receipts.....	\$ 97 82

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulency, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from bladder and prostate inflammation and from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly, and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Baptist and Reflector may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys, inflammation of bladder, and enlargement of prostate gland.

There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle.

I began the annual meeting with Union Ridge church, Rover, Tenn., the fourth Sunday in September, and continued eight days. Brother G. A. Ogle came to our assistance on Tuesday evening and did all the preaching from then to the close of the meeting. Ten persons professed faith in Christ. I had to leave on Saturday evening before the meeting closed. I will be back to that pulpit the fourth Sunday in this month and baptize those that stand approved, and we hope for many others. The Lord is still blessing us at Rover. C. V. HALE.

Shelbyville, Tenn.

Home Treatment for Cancer.

Dr. Bye's Balm Oils for cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

AMONG THE BRETHREN.

The church at Edenton, N. C., has called Rev. J. E. Smith of Letts, Indiana.

The Biblical Recorder pertinently asks: "What has become of Messrs. Elicit, Direct, Combine & Co?"

Rev. W. M. Vines of the First church, Asheville, N. C., assisted Rev. W. H. Reddish in a revival at Morganton, N. C., which resulted in about forty conversions, and twenty-eight additions—twenty-six by baptism. The sermons were profound and greatly enjoyed.

Rev. J. W. Allen of Ewing, Ill., becomes pastor at Rector, Ark., under very favorable auspices. He has done a splendid work at Ewing.

Rev. O. P. Miles of Harrisburg, Ill., formerly of Covington, Tenn., baptized nine recently into the fellowship of the church. His work was never more hopeful.

Rev. I. N. Penick of Martin, Tenn., has been holding a revival without extra ministerial assistance and many have been added. At last accounts eighteen had been baptized and the interest continues to grow. Bro. Penick is a redoubtable Christian warrior.

The death of Rev. A. M. Vardeman on Thursday, Oct. 24th, has evoked the heart aches of the entire brotherhood. He was much beloved and the aggressive pastor of Vandalia, Mo.

Evangelist J. C. F. Kyger is assisting Rev. G. W. Simmons in a revival at Humansville, Mo., in which there have been fifty-two professions in one week. The work goes gloriously on.

Revs. Geo. W. Elliston of Fulton, Ky. and W. J. Ward of Shelbyville, Mo., have just closed a glorious meeting at Madison, Mo., which resulted in twenty-one additions, eleven by baptism. All heartily commend Bro. Elliston's preaching.

The final outcome of the meeting at Independence, Mo., in which Rev. C. J. F. Tate of Louisiana, assisted Rev. Peter Stockdale, was 100 professions and seventy-four additions to the church.

Rev. Edward Stubblefield, a former Tennessean, but lately pastor at Sharpshurg, Ky., has accepted the care of the church at Kirkwood, Mo.

Rev. W. T. Campbell has resigned in Jefferson City, Mo., to take effect Nov. 1st. Where he will locate is not known.

Rev. W. A. Foreman, one of the great preachers of Arkansas, is holding a magnificent revival at Benton, Ark., in which scores are being converted.

Rev. I. N. Penick of Martin, Tenn., baptized twenty-five into the fellowship of that church as the result of his recent meeting.

Rev. J. H. Wright of Union City, Tenn., is holding a revival with his church which is proving very helpful. Bro. Wright is doing his own preaching and immense crowds are attending.

Rev. E. B. Miller of West Point, Miss., has been assisting Rev. J. E. Thigpen in a revival at Magnolia, Miss. There were thirty-three accessions. He is now with Rev. S. W. Sibley at McComb City, Miss.

Rev. D. D. Shuck of Water Valley, Miss., has been assisted in a revival by Dr. H. F. Sproles of Vicksburg, Miss., which resulted in fifteen accessions, fourteen by letter and one by baptism.

WANTED.—Two correspondents in every town in this county of more than five hundred inhabitants. Experience unnecessary. Must have common school education. Stamp with application.

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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.

Developments on the Great Beaumont Oil Field.

By J. B. CRANFILL.

Some weeks ago I wrote an article for your paper concerning the world-famed Beaumont oil field. At that time the developments had not been sufficient to justify an opinion as to the extent of the field, or the supply of oil. Since that time the oil-gushing territory has been practically defined. It is about one mile square, and in this space there are now something over eighty flowing wells. There does not seem to be a doubt that the supply is practically without limit. Those who invest in oil stock should be careful concerning the character of the men at the head of the company in which they invest. Any oil company that is not over capitalized, and that is honestly managed will make money in the Beaumont field.

As many of your readers are stockholders in the San Jacinto Oil Company, of which I am president, I think it well to give you some facts concerning our recent developments. A matter which will be of great interest to

WHAT SHALL WE EAT

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits, and meats is undoubtedly the best, in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality, should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, pepsines and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of the food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada, and Great Britain sell them at the uniform price of fifty cents for full treatment.

our stockholders was the accession of George W. Carroll, of Beaumont, to our directory, and to the treasurership of our company. Mr. Carroll is the original oil man of Beaumont, and it was on his land that the first oil was found. He owns a half interest in 2,300 acres of land adjoining the tract on which our first well is located. This land is worth millions of dollars. He is closely identified with the oil interests of Beaumont, and we feel that it was a bright day for our company when he became so intimately connected with it. He had already purchased thirty thousand shares of our stock and has evinced his further faith in the enterprise by the action stated.

I am also glad to state that our well No. 2 has been finished. It is capable of producing one hundred thousand barrels of oil a day. The details of the bringing in of this well are graphically stated in the following extract from a letter written by our secretary, Mr. J. W. Pinson, to our president:

"At five o'clock Saturday afternoon our No. 2 well came in with a roar and a total disregard of the rules made by the Safety Committee. Mike, the driller, had sent the bailer down and had turned the engine loose. The bailer was racing towards the bottom of the well, and suddenly it stopped. Mike made a rush for the throttle to reverse the windlass, but he was too late. He only succeeded in stopping it. The oil came out and shot over the top of the derrick and brought the bailer almost out of the well with it. Then the pressure lessened and the bailer dropped back into the well with a kink of the steel cable around it, thus fouling the hole. Then the oil came out worse than ever. It drove everybody out of the derrick. It shot fully eighty feet over the derrick and with the bailer blocking its passage too. Finally the bailer choked the flow somewhat, and a man went into the derrick and succeeded in unscrewing the top valve. As soon as this was done, the oil brought out the bailer and cable and sent it through the top of the derrick like it was a straw, and the gusher was master of the situation. In about five minutes, however, they succeeded in getting the top valve back on and turned the flow into the horizontal pipe. Through this pipe it flowed for about ten minutes with a straight, steady flow that did not touch the ground for two hundred feet. The drillers from the other wells and the Safety Committee say that it is certainly as large as any well that has come in and they are not certain that it is not the largest yet. And the quality of the oil is entirely different. It is a lighter color and doubtless more valuable."

Our well No. 1 is now on the cap rock. Last Saturday afternoon it had a mud-gushing spell, and the pressure was three hundred and fifty pounds to the square inch. It gushed mud for over an hour, throwing it more than a hundred feet above the top of the derrick. No permanent damage was done, but it will take us a few days to clean up this mud and prepare to finish the well, which can be done by drilling about four feet further.

Our Company has secured a pipe line,

loading racks, and ample tankage facilities, and have begun soliciting contracts for the marketing of our oil. One large contract has already been practically closed, and we expect soon to be selling oil in large quantities. I do not doubt that the Beaumont oil is to be the future oil of the world.

In addition to our other developments we have secured another tract on Spindle Top. This is in addition to the Spindle Top tract mentioned in my other article to your paper. On this tract our well No. 2 is located. We have also secured some twenty-five tracts of oil land in Nacogdoches County with an aggregate of over three thousand acres. The Nacogdoches field is the original oil belt of Texas and great developments are expected in that field very soon.

The price of our stock has been advanced to fifteen cents a share. We cannot sell this stock in blocks of less than one hundred shares. Very soon the stock will be advanced to twenty cents a share, but I am authorized by our directors to fill all orders that reach me promptly at fifteen cents a share. The purchase of our oil stock can no longer be counted a speculation. It is now a distinct, and as I believe, a safe investment, and one that will pay large and quick returns on the money invested.

Some of our stockholders are as follows: Hon. Joshua Levering, of Baltimore, Md.; Jonathan Haralson, of the Supreme Bench, of Alabama, and for ten years president of the Southern Baptist Convention; Rev. Geo. L. Spining, pastor of the Presbyterian church, South Orange, N. J.; J. W. Bailey, editor of the Biblical Recorder, Raleigh, N. C.; Boston W. Smith, Superintendent of the Chapel Car work of the American Baptist Publication Society; Rev. N. B. Rairden, of Omaha, Neb., General Secretary of the Home Mission Society, of New York; Rev. A. L. Dickinson, of the Religious Herald, Richmond, Va.; Dr. Chas. Lee Smith, of William Jewell College, Mo.; Rev. E. E. Folk, editor of the Baptist and Reflector, Nashville, Tenn.; Rev. A. J. Holt, Corresponding Secretary of Tennessee Baptist Convention; Rev. V. P. Harvey, Business Manager of Western Recorder; and many others equally as strong and prominent. Our stock is full paid and non-assessable. No stockholder can ever be assessed for dues of any sort.

As to the standing of our Company and its officers, I refer to the Beaumont National Bank, Beaumont, Texas; the National Exchange Bank, Dallas, Texas, or to the editor of this paper.

Send all orders for stock to J. W. Pinson, Secretary, Box 275, Beaumont, Texas, or to J. B. Cranfill, President, 247 Main Street, Dallas, Texas. It will be best to order promptly as only a very limited amount of the stock will be sold at the price named—fifteen cents a share. The capital stock of the Company is \$250,000.

Dallas, Texas.

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

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend, or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brain to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the Baptist and Reflector to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

THE BAPTIST MINISTERS' MUTUAL BENEFIT ASSOCIATION OF TEXAS.

Affords safe and economical Life Insurance for Baptist Ministers, giving \$2,000 to the pastor's family at his death. Among the members of this Association are Drs. R. C. Buckner, J. B. Cranfill, G. B. Truett, B. F. Riley, J. A. French, A. J. Harris, W. C. Luther, W. A. Wilson, all of Texas; Drs. R. J. Willingham and Bomer, of Richmond, Va.; Drs. S. R. C. Adams and A. W. Bealer, of Georgia.

Tennessee Baptist ministers, in good health, may now become members on payment of the usual \$2.00 entrance fee. For a limited period, one-half of this fee has been promised toward the new Baptist church at Dickson, Tenn. To secure this benefit, for one of the most distressingly needy fields in our State, brethren desiring membership in this established Association, now numbering over six hundred members, are requested to act promptly.

Apply to C. W. Gregory, Pastor Baptist church, Dickson, Tenn., or W. C. Luther, Secretary of the Association, Dallas, Texas.

PATRIOTIC PRAYERS.

Christians who desire the welfare of their country would do well to add the four following petitions to their private, family, and public prayers:

May thy kingdom come into the United States, and thy will be done by all our citizens! May thy people feel their responsibility to thee in all matters, and acknowledge the authority of Christ and the dominion of his word over them!—From the Christian Observer, Louisville, Ky.

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Lv. Cincinnati.....Penna	4.30 pm	8.30 am
Lv. Loveland....."	5.16 pm	9.08 am
Lv. Morrow....."	5.38 pm	9.30 am
Lv. Xenia....."	6.30 pm	10.17 am
Lv. London....."	7.20 pm	11.00 am
Ar. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C.A. & C.	8.30 pm	12.05 p'm
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautau-)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
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NASHVILLE, TENN.

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.

MISS MORRISON.

It has pleased God to remove from us our friend and sister, Miss Nora Morrison, aged fourteen years, who departed this life September 20, 1901, after an illness of seventeen days. She was the daughter of Rev. and Mrs. J. L. Morrison, besides whom are left two brothers and two sisters to mourn her seemingly untimely death. She had been a loyal member of the Waynesboro Baptist church one year, and was always punctual in attendance. Being of a sweet and loving disposition, her memory will always remain in the hearts of those who knew and loved her.

Resolved, That we, as a Sunday school, do greatly mourn her loss, feeling that the church and school have lost a pure, sweet, and faithful member.

Resolved, That while we know we shall never meet Nora in church again, we humbly submit to the will of the Lord "who giveth and who taketh away." Our prayer is that we may all meet her some day in that bright home where parting will never come, but where all is joy, peace, and love.

Resolved, That these resolutions be spread on the minutes of the Sunday school, a copy be given the family, and a copy be sent to the Baptist and Reflector for publication.

MRS. R. J. WOOD,
MRS. BELLE RAY,
MRS. LIZZIE MOORE,
MISS ROBBIE MORRISON,
Committee.

MR. LYLE.

"God giveth his beloved sleep." Mr. R. A. Lyle died at his home, Beulah, Greene County, East Tennessee, June 22, 1901. He was born in Missouri, November 27, 1840. The spiritual birth occurred in January, 1874, and in April of the same year he was ordained deacon, and served the Rocky Point church a number of years in that capacity; was a charter member of the Beulah Baptist church, and its only deacon. He leaves a wife, two grown sons, and many relatives and friends to look forward to the joyful reunion in the place that our blessed Savior has gone to prepare for us.

Resolved, That in the death of Brother Lyle the community has lost a worthy citizen, the family a noble husband and father, and the Beulah church has sustained an irreparable loss.

Resolved, That while we mourn this great loss, we bow reverently to the will of God and say, "Not as I will, but as Thou wilt."

JAS. S. NERLSON,
MEDIA TALLEY,
MRS. F. P. M'CORKLE,
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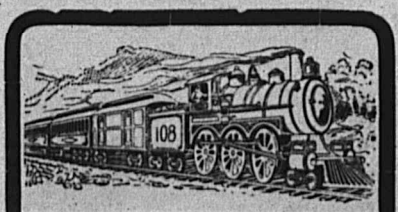
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NASHVILLE, TENN.

OBITUARY.

MRS. SAUNDERS.

In memory of Mrs. Amanda Emeline Covey-Saunders, who was born January 13, 1840, and died September 13, 1901, after a painful illness of one month. She had been an invalid for years. She was married December 12, 1866, to William Clark Lamar Saunders, who died in 1879. Of this union there were four sons born, Henry Clark, Lindsey Addison, Marcus Lattimore, and Elbridge Gerry, all of whom survive her. She died triumphant in Christ. She was a member of the Baptist church and had been for years. She was a dutiful, obedient daughter, a devoted wife, and loving mother. **MRS. ANNIE PERKINS SAUNDERS.** Stantonville, Tenn., October 20, 1901.

WYNNE.

"We, your committee appointed to draft resolutions of respect to the memory of our dear brother, S. L. Wynne, beg to submit the following report:

"Whereas the hand of divine Providence has removed our beloved brother, we are desirous of testifying our respect for his memory. He was born in Cumberland County, North Carolina, on November 14, 1824; married to Rebecca Wynne on December 23, 1851. He professed faith in Christ and joined the Big Creek Baptist Church in 1866, and was baptized by Elder T. J. Hunt, and served as church clerk from that time till his death. He leaves six children—four boys and two girls—and a host of friends and relatives to mourn their loss. He was a regular attendant at church, and it is sad to see the vacant seat and to know that we will see him no more. But God in his infinite wisdom saw fit to remove him, and on the bright morning of September 23, 1901, he quietly and peacefully passed away to a brighter home above. Funeral services were conducted by Brother Leon W. Sloan, after which his remains were laid to rest.

"Resolved, That the church has lost the oldest and one of her best members; the children, a kind father; and the community, a good man.

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

"Done by order of the church in conference, the fifth Sabbath in September, 1901.

"LEON W. SLOAN,

"IONE HILL,

"M. M. SHAW,

"Committee."

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CURED WITHOUT TAKING MEDICINE.
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A medical discovery which is revolutionizing the treatment of rheumatism is the

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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.

Nashville, Tenn.—For nervousness and general debility I have tried the James Henry Medicated Rheumatic Belt and have found wonderful relief from its use. My nervousness has entirely disappeared, my general health is good, and I feel like an entirely different man. I have advised several of my friends to try this remedy, and they have done so, with the same happy results.

L. H. DAVIS,
of Yarbrough & Davis.

Nashville, Tenn.—I certify that I have been afflicted with rheumatism for the past seven years. I have tried all kinds of remedies, without any permanent relief, until my attention was directed to the James Henry Medicated Belt. After having tried the Belt for for the past eight weeks, I find my rheumatism entirely cured, not a vestige of the disease remaining in my system. Relief came in a few days after using the Belt.

NEWT. C. HARRIS,
Shoe Merchant.

Nashville, Tenn.—For years I have been a sufferer from rheumatism. As a result, I have passed many sleepless nights, and have been incapacitated for active business. My attention was called to the James Henry Medicated Rheumatic Belt by those who had tried it and in whom I had great confidence. I tried it, and am a well man. Three days' trial convinced me that the result would be all that my friends claimed for it. My restoration from rheumatism has been complete.

JOHN S. WOODALL,
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Nashville, Tenn.—My wife has been a sufferer from rheumatism and extreme nervousness for the past two years. After wearing the Medicated Belt for a short time, she found relief from both troubles.

LULAN LANDIS,
with Landis Banking Co.

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.

Nashville, Tenn.—I commenced wearing a James Henry Medicated Rheumatic Belt about the first of last November, and was relieved entirely of all pain in less than thirty days. I am well for the first time in ten or twelve years. I think the Belt is one of the wonders of the age.

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Mailed on receipt of price \$2.00.

James Henry Medicine Company,

(Gare Baptist and Reflector Publishing Company.)

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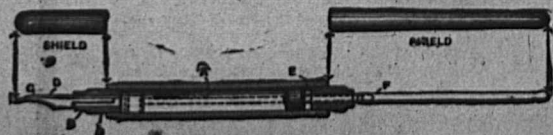
Nashville, Tenn.

NOTE.—The business manager of this paper is personally acquainted with the most of the parties who give these testimonials and will vouch for the statements being true. Send all Orders to the Baptist and Reflector, and we will see that they receive prompt attention.

THE "POST" FOUNTAIN PEN.

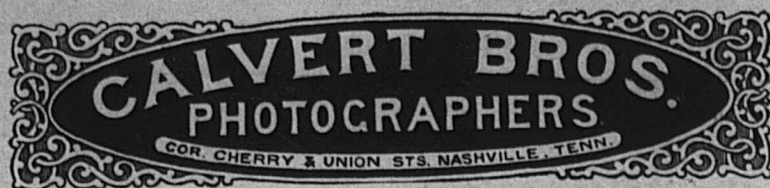
Self-filling—Self-cleaning.

Only those who have used the ordinary fountain pens and suffered from the inconvenience of having to refill them can fully appreciate the advantages of having a pen which practically fills itself as does the "Post." All that is required with it is to dip the point into an ink bottle, draw out the plunger and the pen is ready for use. The same in cleaning it. It is done in a few seconds by simply putting the nib into a glass of water and drawing the plunger backward and forward a few times when the pen is thoroughly cleaned. These are not the only important features in the "Post;" other cardinal points are:



SIMPLICITY,
DURABILITY,
RELIABILITY,
NON LEAKING.

OUR OFFER:—We will send to either old or new subscribers the Baptist and Reflector for one year and the famous "Post" Fountain Pen postpaid for \$3.00. Now is your opportunity to secure a \$3.00 pen for \$1.00. Let us hear from you.



SAVES LIFE

Willard, Ill., August 1, 1900.
I was in bad health this spring and could not sit up in bed for four weeks. When I was confined my child died. When I began to sit up I felt so weak and had such terrible pains in my back and hips. I had kidney trouble and falling of the womb. I also had hysterical spells. I was in a bad condition when I received your "Ladies' Birthday Almanac" and read the advertisement of Wine of Cardui and Thedford's Black-Draught. Since April 20th, I have taken four bottles of Wine of Cardui and three packages of Thedford's Black-Draught. I feel like a new person now. I can do all my work and can walk out to see any of my neighbors. I believe I would have been in the grave had it not been for Wine of Cardui. IT SAVED MY LIFE.
Mrs. ALICE DAVIS.

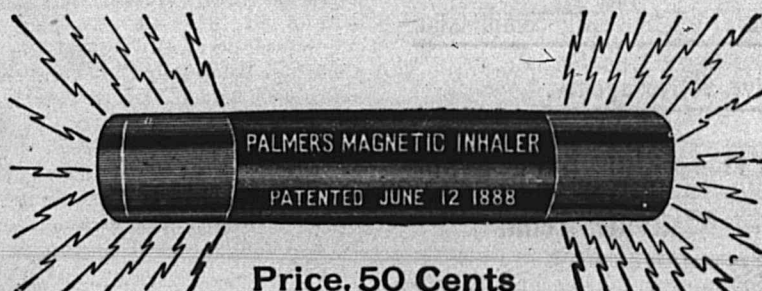
It is well that women are more patient than men. Few men could bear the bitter pangs, the agony and distress that women endure. Thousands of women have come to look upon suffering as a duty of their sex. But there are many instances of this heroic fortitude which

WINE OF CARDUI

now renders unnecessary. Women need no longer suffer for modesty's sake. Wine of Cardui brings relief to modest women in the privacy of their homes. Many of the best homes in this city are never without this great medicine. It cures whites and falling of the womb and completely eradicates these dragging periodical pains. Mrs. Davis' cure shows you conclusively what you may expect if you follow her example and take Wine of Cardui. Thedford's Black-Draught aids Wine of Cardui by regulating the stomach and bowels. When you ask your druggist for these medicines, be sure you get them. It was Wine of Cardui and Thedford's Black-Draught that saved Mrs. Davis' life. Never take a substitute.

For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

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Hoarseness and all Head, Throat,
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Unequaled for Convenience, Durability, Neatness, Power
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One Minute's Use Will Convince You that it is an Absolute Necessity for Every One in Every Family.

Why suffer when you can get relief for 50c. You would not take \$5.00 for it if you knew you could not get another one. If you are not satisfied return it and we will refund your money. We have never had to do this yet. They will last for 2 or 3 years and then can be recharged by us for 20c. The inhalations go right to the spot and kills the destroying disease germs, making a cure of the above diseases quickly.

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Rev. J. H. Wright says: "I would not be without one."

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Dr. E. E. Folk says: "It has saved me from many a cold, and it has relieved catarrh and headaches."

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