

Baptist and Reflector.

Speaking the Truth in Love.

Old Series, Vol. LXII.

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CURRENT TOPICS.

The floods in the valley of the Yane-tse River, China, are greater than they have been for fifty years. Many old towns have been destroyed entirely and the crops ruined.

The Swedish census shows the lowest death rate of any people in the world, and the Norwegians are next. This has been brought about by the special sanitary efforts of those countries.

Ex President Grover Cleveland has been elected trustee of Princeton University in the place of Dr. Geo. T. Purvis. Dr. Purvis was the pastor of Dr. John Hall's old church in New York City when he died.

The Pension roll is now higher than it has ever been before. The number of pensioners during the last year nets 1,041,321, a gain of 4,206 over any and all records of the history of pension work. And still the work goes on.

A very fine Memorial Building to Mr. McKinley's memory is to be built in Philadelphia, Pa. It is to be called the McKinley Memorial Hospital. It will be especially for people suffering from contagious diseases. A worthy memorial!

James J. Corbett and Mrs. Carrie Nation were made Apache Indians at the Pan-American at Buffalo, N. Y., Oct. 14, in the presence of 51,000 people who were attending the Indian Conference at that place. That was quite a combination.

It is now announced that plans have been accepted for the new Agricultural Building at Washington, D. C. This new Department building is to be very fine and will cost \$2,000,000. It is said to be classical in style, whatever that may mean.

The telegraphic and cable system of the waters of the world have so grown that it now takes forty vessels laying new cables and repairing old ones. This seems enormous, but the world is larger and communication is getting to be a necessity of the day.

Miss Portia Washington, oldest daughter of president Booker T. Washington, has entered Wellesley College. This makes two colored students for Wellesley College this year. Nothing is said about how they live nor on what social relations the young women stand.

The Religious Telescope says that Jamestown, Va., where the English gained their first foothold, is now a deserted, uninhabited spot. There is but little that remains to mark the site except the crumbling church tower, dilapidated grave stones, and the ruins of a few houses.

It is now said that the New York Journal spent \$10,000 in one day, and the New York Herald, and the New York World spent nearly as much to get the story of the battle between the Spanish and Americans at Santiago Harbor. The New York Journal is said to have spent as much as \$121,000 per month.

My Thoughts.

BY MRS. ELLA E. WILSON.

One day as I lay in my chamber,
Afflicted with sickness and pain,
I watched a storm as it hurtled
With roar of thunder and rain:
The tall trees were swaying and bending,
Belabored and torn by the blast.
They moaned at the blows of the storm king,
Who cruelly smote as he passed.

And I thought of the want of the drunkard,
Who sways in a tempest still worse;
As he reels and falls by the wayside,
Wounded to death by the curse.
And what is his want, brother Christian?
What is his great need? I say:
The aid of his God and his brother—
Then get to thy knees every day,

And pray to thy God, for he heareth
And heedeth and answereth prayer;
O, pray to him every day, Christian,
For power to root out this tare.

Did I say tare? Yes, and truly!
For it is the devil's upstart:
It ruins the wheat of the nation,
And roots in the national heart.

"On a tare"—that's what he calls it—
When brains are sodden with rum,
And wife is at home in the wash tub,
And he in saloons on a "bum."
Poor wife, with spirit so broken;
Poor children, so ragged and bare;
Poor home, without bread, without fuel,
While father is out "on a tare."

Arouse ye, good Christians, arouse ye;
Stand forward in battle array,
And smite the foul demon amongst us—
Fight like the old heroes and pray.
Are your boy and my boy in danger?
Stand they in the path of that king?
Shall they be o'erwhelmed in the tempest,
While we sit in comfort and sing:

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave.
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save?"
And will you sing on, idle Christian,
Sing on in your satisfied way,
While thousands go down to destruction
And you put no help in their way?

I'd plant in their pathway a station,
And open the mission door wide;
I'd give it my help and attention
And help stem the miserable tide.
I'd cast up a fort in the highway
And buttress it strongly with care;
Place on it the banner of temperance,
And load well its ordnance with prayer.

New Albany, Ind.

Pastoral Experience.

BY ROBERT STEWART MACARTHUR, D.D.

In a pastorate of thirty-one years and a half in the city of New York, naturally many interesting experiences have occurred. The narration of some of these chapters in pastoral history may prove helpful to church workers, both of the clergy and of the laity. Some experiences cannot be narrated with any fulness of detail, because their chief actors are still living, and properly would be sensitive were their names mentioned or events narrated that might lead to their identification. Some other experiences are of so delicate a nature that they cannot be narrated, however delicately the story might be told. The experience now to be given in outline possesses some delicate elements, but the chief actors have now passed away, and the story may be told without violating any sense of propriety, and with helpfulness to church workers in many departments of service. The story also illustrates principles of human effort and Christian service in their connection with civic government, and with the best methods of dealing with moral questions in their relation both to Church and to State. There is a timeliness in the narration of this experience, because of the efforts now being made to purify New York, both by the enforcement of law and by the preaching of the gospel.

A call came to a young pastor, a generation ago, to visit a dying young woman in a house in a part of the city then resting under grave suspicion as to its moral character. Almost every house in this part of the city was known to be of ill repute, or was the subject of suspicion in that regard. What ought this young pastor to do in these circumstances? This was to him a grave personal and practical question. Could he justify himself in declining to respond to this call? Dare he, on the other hand, expose himself to the danger of criticism, should the call be made? He remembered the example of Christ when brought into contact with similar forms of evil. But could he, a young pastor in New York in the nineteenth century, follow the footsteps of Jesus, the ideal Man in the first century? Would even the most experienced pastor, and in mature life, dare follow the example of Christ in his relation to certain outcasts of his day? These were extremely important questions to this young man, confronted by the responsibility either of accepting or declining the call for a pastoral visit. He concluded to secure the presence of a judicious church officer, and, in company with him, the call was made. The house was no sooner entered than all previous suspicions were justified by actual observation. Here, however, was a young woman evidently near death. She was conscious of great guilt, and was earnestly crying unto God for mercy. The pastor's duty was clear. He must point her to Christ as the only hope of lost men and women. Never did the gospel seem more suitable to a sinner's case than on this occasion. Passages of scripture were read, revealing the relations of Christ as a sympathizing Savior to women of her class, which at once gave help and hope. These scriptures were read and heard as a voice from the living Christ himself. They seemed to be a benediction from heaven falling upon troubled hearts and guilty consciences in that sick room. Around the bed stood a woman in mature life, who was the head of this house, and several young women who were like the dying one, members of this sinful household. There were also two young men, who were visitors at this home, and one of whom had especial interest in the dying woman. It was an hour never to be forgotten by the pastor making the visit, and by those to whom the visit was made. The blessedness of the cleansing power of Christ's religion was earnestly emphasized on that strange occasion. The sweetness and the charmfulness of the Master's words

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," were witnessed so as never to be forgotten. The other words of Jesus, "He that is without sin among you, let him first cast a stone at her," and his other words, "Neither do I condemn thee; go and sin no more," and his still other words, "Her sins which are many, are forgiven," came with a tenderness, authority and blessedness never before experienced by any present in hearing or reading these blessed truths. When the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin," were spoken, following the invitation, "Him that cometh unto me I will in no wise cast out," there seemed to be an immediate realization of God's absolution, following the repentance of a broken heart and a contrite spirit. The blessedness of the gospel of Christ to save the lost was never so conspicuously experienced as on that occasion, not only by this dying woman, but by the entire group. Earnest exhortations were given, solemn warnings were uttered, and glorious promises were repeated.

Two days afterward the visit was repeated. The young woman was then rejoicing in the consciousness that her sins were forgiven, and that Christ was her personal Savior and Lord. She spoke frequently and fervently of the blessedness of forgiven sin, and of the loving kindness of her gracious Redeemer. She exhorted all to seek him, that the past might be forgiven and that the future might be lived in purity of heart and life, and in the consciousness of God's approval. The end came a few days later. The pastor who had made these calls officiated at the funeral. The room was filled with men and women of the classes represented on the occasion of the first visit. Again words of warning, exhortation, and encouragement were spoken. The closing days of this redeemed woman had been so filled with the joy of her new life that profound impressions were made on the entire circle of her friends. Her conversion was a distinct testimony to the omnipotent grace of God and to the boundless mercy of Jesus Christ. Her life had been well known, and her testimony was based upon experience, and was endorsed by those who had known her best.

A few months passed, and the young man to whom allusion was made as being especially interested in this young woman was laid upon a bed of pain. The same pastor was again invited to visit the sick room. He soon found that deep impressions had been made upon this young man's heart and conscience. He was an earnest seeker after God. He fully and penitently confessed his sins, and he earnestly and prayerfully sought divine forgiveness. The pastor had the joy of seeing him pass from darkness to light and from death to life. A few weeks later the pastor stood beside him holding his hand as he went into the dark river of death. God was with him. He triumphed over death. His end was a marked victory of divine grace over human sin and over the last enemy of the human race. Men may talk of ethical systems so long as they please; they may speak of rites and ceremonies as a ground of acceptance with God; but nothing except the religion of Jesus Christ could have helped these lost and seeking souls in these hours when life and death were hanging in the balance. Such times as these are times not to talk of creeds or rites, but of Christ. Faith in Christ as a personal Savior is the one great creed which men need when face to face with their own sins in the light of the judgment seat of Christ. All talk of church rites, of baptism or communion, or any other rite, at such a time, is utterly out of place. The soul needs first, last and always, Jesus Christ as a personal Savior. Whatever comes between a seeking soul and a seeking Savior, preventing the union of these two, is an evil, and is to be opposed as such.

What was the final outcome of these visits and profound experiences? The woman at the head of this house was soundly converted. She was received into the fellowship of one of the churches of this city. She gave at the time of her reception into the church an experience expressive of deep penitence, of personal faith, and of unspeakable joy in the Lord. It was free from all personal reference which could have identified her past, but was suggestive in the extreme to those who were familiar with that past. A new life opened to her. She died a triumphant death after living for twelve years a sweet and consecrated life. Six who stood around the death-bed, on the occasion of the first visit, four of them being women and two men, were credibly converted to Jesus Christ. So far as their lives could be traced, they proved to be consistent, devoted, and consecrated. The second man moved to Philadelphia, transferred his membership to a church in that city, and until the time of his death was an exemplary Christian.

The experience narrated has intimate relations with the social, civic, and religious questions of the hour. The dictum of Gladstone, regarding the duty of making vice as difficult as possible, and virtue as easy as

possible, is received by this writer at its full value. It embodies a truth of the utmost importance in our relations to moral evil—a truth which ought never to be forgotten, and on which we should constantly work for sanative results, socially and religiously. But, while we do not depreciate legal restraints against evil, we must supplement them by moral inspiration and by religious conversation. We saw a few years ago in New York the strong hand of the law applied to sins of this class. The evils were scattered into different parts of the city, there to take root and flourish again in perhaps more grievous forms and degrees than in their earlier positions. We have seen the heads of homes of this class arrested and imprisoned, and we have known them to come out of prison tenfold more the children of Hades than when they were arrested.

The only hope for this lost world is the religion of the Lord Jesus Christ. When this divine heaven is put into the sinful meat, it leavens the whole lump. This religion is the celestial meat. If its salutary influence is to be experienced, the salt and the meat must not be put into separate barrels. The business of religion is not to save a select few out of the world, and safely conduct them to heaven. The highest function of religion is to save lost men and women of every class and condition of life. The business of the church is not best accomplished when she gathers up her skirts lest she shall touch some lost soul, and so daintily steps along the narrow pathway until she passes through the gates of pearl and along the streets of gold.

Dare we imitate the example of our blessed Lord in saving lost souls? Is there a pastor in New York to-day who would even attempt to follow in the footsteps of Jesus in his relations to those whom Whitefield called "the devil's castaways?" Perhaps no pastor is sufficiently separated from the world by pure thought, by holy life, and by divine communion, to imitate his Lord in this respect. What woman is there who would stand in such relations to the castaway of her sex as did Jesus? Thank God there are some women who dare imitate the example of Christ in this respect. Never before was this writer so profoundly impressed as now with the fact that only the gospel of Christ can save lost men and women. If this gospel cannot save the lost, there is no power known among men which can accomplish it. Our cities need all the restraints which legal enactments can give and enforce; but they need above and beyond all these restraints, the saving grace, the boundless mercy, and the omnipotent power of Christ's religion. When this religion is thus experienced, there will be no grievous strikes, because the spirit of justice and love will be in the heart, alike of employer and employed; there will be no resorts of intemperance, because men will be filled with the Spirit of God, and not with the spirit of Satan; there will be no resorts of infamy, because purity will dominate the soul, and holiness to the Lord will be the rule of life, and earth itself will become a foretaste of heaven. Christ's method of saving the lapsed classes, and all classes and conditions of men, was by the preaching of his own gospel on the part of his children, and the reception of that gospel in its saving power on the part of the lost. Let us go back to Christ's methods, and to Christ himself, as the hope of the world at home and abroad, in city and in country, in this new century upon which we have entered.

Calvary Church, Borough of Manhattan, New York.

Fishing Preachers:

BY REV. E. H. HICKS.

Fishing is a very pleasant sport and may be indulged as such to a certain extent by preachers. It is not prudent for them, however, to become enslaved to a habit of the kind, so far as to make themselves subjects of ridiculous remarks. It is very interesting to go out among the hills here in our beautiful mountain land and look at the speckled trout fluttering in the glassy streams. Such a sight would well nigh free the preacher from censure, even though he should feel the temptation to go angling very often. Our mountain men often dream of broader rivers, where perch, cat, salmon etc., abound, and even of the seashore where the finny tribes roam by countless thousands. I am made to believe that all men are fishers. Millions are fishing in the mad whirlpool of the financial sea for a fortune; others are looking for a mere living; thousands are fishing for fame, which, like the "chub," (a small mountain fish that spoils soon after being caught) spoils soon after coming in contact with the airs of public opinion. Still others sit lazily along the shores of time and fish for pleasure, which, like the mountain trout among the fishes, is the wildest of them all, and when you think it safely in your possession, by a wily

flounce, it is off and gone among the waves. Coming into the religious world we find the fishing spirit at work in the ministry. In the first place, we think of men who are fishing for church-s. In the most obscure districts, there are preachers who will fish for months after the sorriest congregations. What their object can be is hard to tell. Surely it is not the money, for they do not pay their preachers anything scarcely. It is not honor, for there is none of that in it, and it seems doubtful if it is the good they might do, judging from the methods used by men of this character in procuring work. While it is rather difficult to know what prompts them in the matter, yet charity demands that we credit them with good motives. There are many things which might prompt men to look after the more wealthy and influential churches—such as money, rank, ease, etc. A man who has sought a church for these things, will more than likely not prosper in his work. Where a church seeks the man and he takes hold for the reason that he feels God needs his efforts to carry out his purpose in that particular field, the blessings of heaven are sure to attend the united efforts of church and pastor. Suppose we all quit fishing for fat fields and easy places and let the churches look out the men they need to do their work, while we go to work where we chance to be, for there is work to do for Jesus everywhere and all the time. The consecrated preacher can be happy in the humblest field of labor. That restless feeling produced by a field-hunting spirit is crushing the most vital powers of some men. Not only do men fish for churches, but for popularity. This leads to neglect of duty in many cases. There is some form of evil in the land that is very fondly indulged by the people, and to chastise them for their practices which they love so well, certainly effects the estimate in which he is held; so he feels tempted at once to cater to the fancies of the people—or at least to maintain silence along those lines—so as not to cripple his popularity. Also the preacher may not "contend for the faith once delivered to the saints" as earnestly as he ought. He is liable to sacrifice principles in his eager pursuit of fame. True enough, a preacher should have "a good report of them that are without," yet he must relieve the obligation upon him to declare the "whole counsel of God." Sensational methods are often resorted to in order to draw public gaze toward self, and the evidence is too plain that self is being set forth instead of "Christ and him crucified." Brethren, suppose we quit hunting sunny fields, and seeking popularity and remember the words of Jesus to his early disciples: "Follow me, and I will make you fishers of men." Fishing, with those early disciples, was not a mere sport, but an occupation, and it was so like our Lord to bring a divine lesson to a man through his vocation. I have heard men preach from Peter's expression, "I go a fishing," coupled with the reply, "We also go with thee," and unmercifully abuse Peter and the others and use their going a fishing to represent our straying from the path of duty. I do not know that Peter did wrong there—in fact I do not think he did. They were waiting for the promise of their Lord to be fulfilled, and should they sit idly about or go to work at their trade, fishing? When a minister is out of work should he sit about and watch the mails for a call to some unknown field, or go to work at something to earn a living for his wife and children?

I answer the latter, by all means. But at the same time I maintain that a preacher, who is divinely sent, and faithfully follows the Christ, is not likely to be without work; but the trouble is, so many of us think we ought to have a better field than he have—a more inviting one. If we are willing to work where God wants us we will always have a field. Christ said on one occasion, "henceforth ye shall catch men." While we fish for men we will always have a fishing place. As there are many ways of catching fish—by hook and line, seine, trap, etc., so there are many ways of winning men. Paul was "all things to all men" in order to gain the more. The bait to be used depends largely on circumstances. Kindness is perhaps more often used successfully than any other means. We are even bound closer to each other by it. "Be ye kindly affectioned one toward another," says holy writ. Kindness wins personal friends and you generally have to win men to yourself before you can win them to Christ. Kindness is gentle and persuasive, and "knowing the terror of the Lord, we persuade men." While the greater part of humanity can be led by kindness, there are a few who seem to regard it a weakness to submit under gentle persuasion or anything like sympathy. They have more respect for cold-blooded reasoning. You dare not be kind to them, for they think you are courting favor or have some motive behind your kindness, so they begin steeling themselves against any influence you might exercise over them. A dignified bearing toward them will enlist more of their esteem than a more tropical manner. Again, there is an exceedingly rough

class of people who cannot be reached by ordinary means. The appeals of friends cannot reach them; the tears of mothers and sisters fail to upset their stubborn resistance. The preacher is appealed to as the last resort. He tries all other reasonable means to no avail, then he climbs the rugged heights of Sinai, uncaps that hill of flaming wrath, and a voice is heard saying: "Cursed is every one that continueth not in all things written in the book of the law to do them." The smoke of his torment seems to rise, and the quenchless lake appears almost in view. The stony heart is melted and by this rough method the gate is opened for the Savior's love. Thus the rough and inflexible sinner is often made an affectionate servant of God. Naturally speaking, fishing requires much patience. The same is required of the preacher when seeking the salvation of souls. Men go out fishing for certain kinds of fishes, and preachers do their most earnest work for special classes of sinners. Men of means, influence, etc., are sought to the neglect of humbler men who are dying all about them and whose souls are doubtless of equal value. Let us fish for all men earnestly.

Pandora, Tenn., Oct. 7, 1901.

Quite Misleading.

A very large number of people entertain the idea that whatever goes by the name of a Christian church, involves in it the right to expect that God will vouchsafe special blessings to that church, that he will guard it, guide it, and cause it to prevail among men. But this is a misleading view. It by no means follows that because a company of men and women have banded themselves together in the organization of what they call a "church," it receives the sanction of God, and that therefore, he will make his glory known unto those people as a body. It requires much more than the organizing of a number of people for religious purposes, and a house built expressly for religious services, and the employment of a man called a minister, to perform such services, to constitute it a real church of God. There may not be any essential sacredness in the whole thing. And yet there is many a so-called church to-day, regarded by its members as receiving the approval of God, when, in fact, God disapproves of the thing entirely. It is a human organization—so human that the members deny the divinity of Christ, disbelieve in those portions of the Bible which are against their own conceits, and, because of these things, are yet in the grave of their sins. There is no virtue in one's supporting such a "church." It rests upon no ground which justifies any member in expecting that God will graciously preserve and perpetuate it. It is useless for its members to ask God to favor it with the light of his countenance. We often hear members of churches exhorting certain ones to "stand by the church," as though there were something so peculiarly sacred in the organization that they were solemnly bound to cleave to it under all circumstances; but the real question is: Is it a true Christian church? Was its organization approved by Christ? I do not mean to say that a true Christian church may not in some respects be out of harmony with some of the teachings of the Bible. I will not say that a church which holds to some doctrines that I do not believe are strictly scriptural is not a real Christian church. I have no moral right to judge such a body as being anti-Christian. I may believe that it is imperfectly Christian. But my present point is, not every organized body of religious people, under the name of a church, has any claims on God. A so-called church, not founded on the absolute divinity of Christ, and not recognizing the necessity of his atoning death, is by no means a Christian church.

C. H. WETHERBE.

Baptist Expansion in Louisville, Ky.

By REV. A. B. CABANISS.

When I became Corresponding Secretary of the State Mission Board of Kentucky, nearly thirty years ago, there were but four white Baptist churches in Louisville. Now there are twenty-one white and twenty-six negro Baptist churches, making forty-seven Baptist churches, with a larger membership than any other denomination.

Our Baptist Theological Seminary was the instrumentality that caused this rapid expansion, till it has brought us to the front as religious workers in Louisville. As soon as that institution was moved to this place, our zealous young preachers, in their anxiety to work, started Sunday schools and preaching places in the surrounding suburbs. As was ex-

pected, these places grew into churches as the city expanded.

When Dr. Caperton and I took charge of the Recorder it had about five thousand subscribers. We started its expansion, which has continued till it now numbers between twelve and fifteen thousand on its list. Quite a number are also taking the Baptist Argus, I am told.

I have been spending a week in the city with my oldest son's family. I attended the Baptist Ministers' Monday Morning Conference and heard cheering reports of progress from all parts of the city. Nothing has afforded me more pleasure than to hear of the steady progress our Seminary is making. All the young preachers with whom I have conversed speak in the highest terms of President Mullins. They think he is the right man in the right place.

Just at this time our Louisville brethren are much interested in a Rescue Mission they have started after the Jerry McCauley order in New York. They have a very zealous reformed man, who looks after the outcasts, and gets them to attend his mighty meetings, where they can hear the gospel and be encouraged to reform.

As is generally known, Dr. Eaton's church, the Fourth and Walnut, sold their house and lot and bought a lot south of Broadway, on which they are erecting a magnificent building that will cost one hundred and twenty thousand dollars. Brother Parr, one of the members, has ordered the best chime of bells that can be made in the United States, to present to the church when the building is finished. There is so much yet to be done to the edifice, they will probably not be able to worship in it before next spring.

Dr J. M. Weaver holds the oldest pastorate in the city, having had charge of Chestnut street church for thirty-nine years.

One of your Tennessee preachers, Rev. B. H. Dement, has charge of the largest Baptist church in the city—Twenty-second and Walnut—except Dr. Eaton's.

Washington Northwest Baptist Convention.

This body met in its fourteenth annual meeting with the First Baptist church at Tacoma, October 9.

The key word of the Convention was "Evangelization—Soul Winning." There were a few set addresses, but the time was largely given to the free discussion of the different subjects.

The Pastors' Conference occupied the morning and afternoon of the first day. The subject under discussion at the morning session was, "The Atonement."

Pastor L. S. Bowerman, of the First church, Seattle, opened the discussion and then many of the brethren took off their hats to walk in—some began to swim, but "Clark's View," "Bushnell's View," and the "Universalists' View" became planks, and the brethren swam and tussled, until Clark, Bushnell, and the Universalist were thrown into the sea and the old Philadelphia Faith of the Atonement was brought to shore, and we all rejoiced in the victory. The subject of the afternoon was the "Pastorate."

Four interesting papers were presented on "The Call and Preparation," "The Work," "The Relation of the Pastor to the Church," and "The Beginning and Ending of Pastorates." Many helpful suggestions were given; but the sad thought was brought out that only one pastor in the Convention had been on the Convention field six years. The fact is due to the unsettled condition prevailing in a new country, the coming and going of the people, and the lack of means on the part of the Home Mission Society to pay the missionary. These things are great hindrances to the progress of the Baptists on the Pacific Coast.

The Convention proper opened Wednesday evening. The address of President Shank was of a high order, and gave a good pitch to the Convention.

The annual sermon was preached by pastor Ohrum, of Seattle. The theme was: "A Forward Movement." Text: "Go Forward." It was a good sermon.

The subject for Thursday morning was: "Coördination." Quite a brisk discussion was produced by the different brethren.

A business method of Christian work is what every church needs, but it is doubtful whether a defined plan for coördination between the great societies of the denomination will bring about the desired aim, either for the North or the South.

The annual report of our Corresponding Secretary, W. E. Randall, was very encouraging. The report

showed that \$10,946.32 has been expended on the field during the year, and thirty-nine missionaries sustained. There are seventy-seven churches; number of Baptists, 224; other additions, 555; present membership, 4,273. These churches have contributed \$27,093.96 to local expenses; paid on church debts, buildings, and improvements, \$23,287; contributed to missionaries, \$6,195.60; total contributions reported, \$56,575, a gain over last year of \$27,802.52.

These figures mean much to us, and they show the growth in our denomination on the Coast. There is much destitution here and the Macedonian cry is heard continually.

My work at Snohomish is under a good headway and gaining ground all the time. The church has given over one hundred dollars to missions in the last quarter, and made some valuable improvements, both on the church and parsonage. We are looking forward to a gracious revival when many of our young people shall be won to Christ.

The Baptist and Reflector is a welcome guest to my study and I take great interest in all Tennessee news.

S. M. MCARTER.

Snohomish, Wash.

Carson and Newman College.

Three new students entered our business college to-day, and another is expected to-morrow. These came from Rockwood, Lenoir City, and Newport.

Last week we received a nice lot of casts for our art school. It is now very well equipped. Two new students entered it to-day.

The expense of equipping and maintaining a growing institution is almost appalling. Saturday we felt compelled to buy two new type writers for the business college. We have recently purchased four new pianos for the music department. The school of natural science must have apparatus, the department of history needs maps, charts, and reference books, the library needs to be enlarged, etc. However, with the generous support of our friends, we are adding these things as rapidly as possible.

Our school and community have enjoyed a very delightful visit from Miss Sallie Hale, our able and consecrated missionary to Mexico.

Dr. Fristoe's sermons attracted large audiences. Our church and college became very much attached to him and hope they may have the opportunity to hear him again. The meeting was quite a success. I have not heard the results.

The sunrise meetings of the young people in the college on Saturday and Sunday were memorable occasions. There was no unsaved one left at the close of either service.

We have recently had the following visitors to the college: Rev. J. H. Sharp, of Jonesboro; President Cooter, of Washington College; ex-President Moore, of Tusculum College; Rev. J. H. Snow, of Knoxville; Dr. B. H. Dement, of Louisville.

J. T. HENDERSON.

Washington, D. C. Letter.

I came from the Seminary in June, to Washington, D. C., to supply the Brookland Baptist church for the summer, in the absence of the pastor, Rev. C. H. Braden, who at that time was at Battle Creek, Michigan, on account of ill health. Finding that his health would not permit him to resume his work, he has since tendered his resignation. The church has asked me to remain. My summer's work has been delightful, and I take up the work of the pastorate with renewed interest and inspiration.

Brookland is a beautiful and growing suburb of Washington. Its population is composed chiefly of government clerks who came from all sections of the country.

Of Protestants, the Baptists are in the lead. But this is a veritable stronghold of Catholicism. From my boarding house I can see a half dozen magnificent Catholic buildings.

The pastors who took vacations have all returned and there is a perceptible growth in the interest and work of the churches. Pastors' conferences are well attended and greatly enjoyed.

Columbia Association meets November 19, 20, 21 and 22.

This week the sixth annual anti-saloon revival is in progress. It is under the auspices of the Anti-Saloon League of the District of Columbia. Through the aggressive opposition of this league to the liquor business, the number of saloons is yearly decreasing. In five years one hundred and thirty-two liquor selling places have been closed.

H. M. GEREN.

A Statement From the Sunday School Board.

In view of the circulation of certain charges against the officials and administration of the affairs of the Sunday School Board of the Southern Baptist Convention, the Board wishes to make the following statement to the denomination:

The first knowledge concerning the existence of such charges was afforded by a communication, dated August 27, 1901, from Rev. J. J. Porter, D. D., of Mexico, Missouri, to whom they had been given, unsought by him. This communication was in the form of questions, embodying all of the charges, and he desired to be informed if they were facts.

Subsequently, information was given the board that a circular, bearing neither name nor date, containing substantially the same charges, in a different form, was appearing in certain sections. In addition to this, the Board was directly informed that as early as the month of February, 1901, this purported information was offered for public use to certain competitor in the business of publication of Sunday school literature.

So soon as attention was drawn to these charges, in the communication of Dr. Porter, the board immediately began a close investigation of them, first through its business committee, and then in full and special session; and then, on September 10, informed Dr. Porter of its conviction that no evidence existed to establish the accusations, and insisted that he should meet the Board, and in their presence, be satisfied of this fact.

On November 5, 1901, Dr. Porter kindly presented himself before the board for this purpose, and, by prior arrangement, the following brethren were also present: Hon. W. J. Northen, President of the Southern Baptist Convention; Rev. M. P. Hunt and Rev. E. J. Forrester, Vice Presidents of the Sunday School Board for Missouri and South Carolina, respectively; Rev. J. S. Felix, of Kentucky; Rev. J. C. Armstrong, of Missouri; and Rev. W. B. Crumpton, of Alabama. All the members of the Board, save one, who was absent from the city, gave the entire day to the investigation of these charges, in the presence of Dr. Porter and the above-named brethren, entering into every specification with thoroughness, and affording, from the books and papers of the Board, every facility possible for a complete understanding of the matters involved.

The author of the charges, who was unknown to the Board prior to this meeting, had been invited through Dr. Porter to appear and present the evidence for his assertions. Instead of so coming, he sent by Dr. Porter a paper, which he deemed would be such evidence, even giving book and page in the Board's records, and presenting also a paper which had been taken, without permission, from the files of the Board. It was then announced that the author of these charges was a former bookkeeper of the Board, employed in the business office, but having no part or responsibility in the conduct of its affairs or the direction of its policy, beyond the performance of his detail duties.

At the termination of the investigation, the brethren who had been requested to be present, separately and collectively, and being led by Dr. Porter, expressed themselves as entirely and completely satisfied with the result of this investigation of the conduct of the affairs of the Board and the administration of its business officials, giving out the following statement, with their signatures attached in their own hand, to wit:

"At the request of the Sunday School Board we have this day attended upon a very thorough and exhaustive investigation of the charges made against the methods and general management of the Board at the instance of Mr. Elijah Ford, the former bookkeeper of the Board. We desire to say that the investigation has been without reserve on the part of any one concerned, and the results have completely exonerated the Board and its officials from any and every charge which was submitted.

"We desire to express our renewed confidence in the brethren composing the Sunday School Board and its officers, and to commend them and their work most heartily to the denomination. Signed,

"J. J. PORTER,
"J. C. ARMSTRONG,
"W. J. NORTHEN,
"W. B. CRUMPTON,
"M. P. HUNT,
"E. J. FORRESTER,
"J. S. FELIX."

The Board bears testimony to the manly and Christian spirit in which Dr. Porter conducted and even

pressed the investigation, being faithful in the use of the information which had been placed in his hands, and equally just and honorable in his recognition of its untrustworthiness as the true facts were brought to light.

Through the ten years of its history, the Board has endeavored to administer its affairs with economy and without personal aggrandizement to any one. There has been nothing which it has wished to conceal. Its officials have been found diligent and faithful each in his respective sphere of work, each seeking the interest of the denomination as entrusted to the Board. The Board commits itself to the brethren, hereafter as heretofore, seeking their confidence and support in the furtherance of these great interests.

Adopted, this 8th day of November, 1901.

THE SUNDAY SCHOOL BOARD OF THE
SOUTHERN BAPTIST CONVENTION.

LANSGING BURROWS,

President pro tem;

A. B. HILL,

Nashville, Tenn.

Recording Secretary.

The Texas Convention.

This greatest body of Baptists met in the city of Fort Worth, November 7. The Tennessee Secretary had been granted a leave of absence for a few days to attend. It was but natural and proper that he should do so. He had the honor of being the first Corresponding Secretary of this Baptist General Convention of Texas, and in fact suggested the name.

This is the first time he has met with this body since becoming a citizen of the commonwealth of Tennessee. It is a joy unspeakable to grasp so many by the hand, with whom in other days, it was a delight to labor.

Two days before the Convention convened, the Pastors' Conference assembled. It was a grand meeting, and gave zest and spiritual power to the great Convention to follow.

The enrollment of the messengers shows so far 1,200 names of messengers actually present, besides a great multitude of visitors. It tested the capacity of the immense auditorium of the City Hall to seat the immense concourse of people. It was positively inspiring to just look at the throng of Baptist people.

The Convention was organized by the election, for the eighth time, of Dr. R. C. Buckner, as the President, and F. M. McConnell and A. E. Baten, as Secretaries. Quite an extensive opportunity was extended to visitors from other States to tell why they came and what they came for.

A pleasant rivalry between Dr. Harvey of the Western Recorder, and Dr. Prestridge of the Baptist Argus, was enjoyed by all. Of course each was after subscribers, and each secured quite a number. These, and other brethren from Kentucky, seemed to desire to claim everything for that grand old State, from the President down. However, the prodigal son, the Tennessee Secretary, called them down. This latter brother was introduced by the President, his honored uncle, as the representative of Dr. Frost. He replied that he could not fill Dr. Frost's position, or his clothes would not fit; that the honored brethren of Kentucky were not wholly correct in claiming everything in Texas as from Kentucky; that the President himself was a Tennessean; that Texas would never have been had it not been for Tennessee, who furnished Texas with their immortal Houston, and the hero of the Alamo, and many of her noblest sons; that Tennessee had made a slight reprisal in selecting their present Secretary from Texas.

This is a great Convention; great in number, great in labor, great in giving; great at present, greater in prospect. Last night, at a mass-meeting held in the interest of the Buckner Orphans' Home, \$11,000 was subscribed for that magnificent institution. Think of churches pledging \$500 for this great work! Those same churches will give \$2,500 to missions, too. Just common town churches think nothing of giving \$100 to the Orphans' Home here. Bro. F. L. Carroll sent his check for \$10,000 for this great Home all at one time! If some one in Tennessee would just dare do such a thing as that, it would cause the mountains to tremble. And why may this not be? Not all the good and great and liberal people live in Texas. Tennessee has not a few. Let us pray that the Lord God will open the hearts of some large and liberal givers in Tennessee.

The business of this monstrous Convention is but just begun. The Tennessee Secretary cannot remain until its conclusion. He must hasten back to his own beloved State and to his own peerless brethren. But his heart has certainly caught the glow of brighter, bigger things in Texas.

The Baptist and Reflector divided well, with other visiting papers, the subscriptions that seem just to lie around loose here in Texas.

God be praised for the might and power of this great assemblage of the people of God! The Secretary records here and now his determination, by the help of God, to undertake greater things for God.

A. J. HOLT.

Seminary Notes.

S. H. Hadley, Superintendent of the famous McAuley Rescue Mission, of New York, was in the city a week in connection with the Hope Rescue Mission here. He spoke at the Seminary one afternoon and at three of the churches Sunday, as well as at the Hope Mission each night. It was a rare privilege and pleasure, and an inspiration to hear him—himself an ex-drunkard and thief—tell of the power of the gospel to save even the lowest.

The students adopted resolutions of sympathy with Dr. Dargan in the death of his daughter.

Dr. Robertson was one of the speakers at the State B. Y. P. U. Convention at LaGrange.

The Thursday night prayer meeting was led by W. W. Homer on the 24th.

Dr. Sampey led the missionary meeting Monday night the 28th.

A number of the students attended the lecture by Hamlin Garland, on the "The Joys of the Trail."

Rev. W. M. Egerton, of Knoxville, was the speaker on missionary day. His subject was, "The pastor and Missions," and his address was highly spoken of.

Dr. Carver attended the Missouri Convention and Dr. Sampey the Texas Convention.

Several of the students, among them J. F. Vines, from Tennessee, took a trip of several days to Buffalo and Niagara Falls.

A party of twenty-five or thirty students expect to visit Mammoth Cave Thanksgiving and next day.

U. S. Thomas was elected to take charge of the gospel wagon which goes out Saturday nights for services on the streets.

H. B. FOLK.

Dayton Items.

After the dedication service of the new church building on August 18, by Rev. A. J. Holt, the meeting was continued for a few days by Rev. C. B. Waller, of Elizabethton, Tenn., until the arrival of Rev. W. J. Robinson, from Nashville, who then took charge of the meeting. The people fell in love with him at once. His preaching was acceptable to every one. His deep thinking, his logical conclusions, and his fearless presentation of Bible truths took possession of the mind and captivated the heart. The meeting was increasing in favor and interest when suddenly it was announced that owing to a previous appointment, it was necessary for him to go to Mississippi. The people had resolved to call him for pastor of the church until it was understood that he already had a call and would probably accept it. Several backsliders were reclaimed as a result of the meeting, quite a number joined the church by letter, and one will shortly be baptized. Had Brother Robinson continued the meeting there was every prospect for a more successful issue.

At quite a large and representative gathering of the membership of the Dayton First church, Rev. C. B. Waller was unanimously elected pastor of the church. It is not yet known whether he will accept.

D. V. CULVER.

Dayton, Tenn.

Santa Fe Notes.

The latest storm at Santa Fe, Tenn., occurred on one Friday evening recently. About six and a half o'clock a knock at our door called us, and on opening it we found waiting a number of friends with bundles, baskets, etc. Pretty soon others followed until the shower had reached a storm of friends loaded with good things. To our astonishment and delight this was the gathering of a large number of the good people of Santa Fe, of all denominations, to bid us welcome home. They brought with them an elegant, already prepared supper, which was much enjoyed by all the participants. Besides the supper, they left some good things for the pastor's pantry. Our hearts are full of gratitude for the welcome, and for the good things, but especially for the kindly Christian motives which prompted the surprise party. May the Lord bless and guide us so that we may all have a happy meeting on the other side.

J. W. PATTON.

News Notes.

PASTORS' CONFERENCE.

Nashville.

Lebanon.—Dr. Lamar preached at both hours to very good congregations.

Mt. Hermon.—Pastor C. W. Gregory preached to a good congregation in the morning.

Murfreesboro.—Dr. VanNess preached to a packed house on "The Valley of Dry bones."

First.—Good congregation; Dr. Burrows preached on "The Age to Come;" spoke at Belmont College in the afternoon.

Edgefield.—231 in Sunday school; Dr. Rust away; both hours were occupied by representatives from the Y. M. C. A.

Howell Memorial.—Pastor O. C. Peyton preached in the morning; subject: "The Uplift of Worship;" no service at night.

Sadlersville.—B. T. Linnom preached to a good congregation in the morning on "the ministry of suffering;" baptized five in the afternoon.

New Hope.—Pastor J. E. Trice preached on "God First in Service," and started a meeting at the Soldiers' Home at night; subject: "The Fatal Line in Life."

Seventh.—Pastor Lannom away; Bro. W. C. Cleveland preached at both hours to excellent congregations; morning Subject: "Ruth," and evening subject: "New Birth."

Rains' Avenue Mission.—Fifty-two in Sunday school.

Third.—Pastor Golden preached at both hours, subjects: "Spiritual Hunger Satisfied," and at night on "The Heart and its Treasure;" 163 in Sunday school.

North Edgefield.—Dr. Gurnsey preached in the morning, and Bro. C. W. Gregory, of Dickson, preached at night. Good cottage prayer meetings are being conducted on the field. The church gave a contribution of the new church at Dickson.

Centennial.—Bro. S. M. Gupton preached in the morning, and Pastor W. J. Stewart preached at night. Church gave \$150.00 for city missions; 130 in Sunday school; one profession, one approved for baptism, and one received by letter.

Waverly Place.—The Baptists of Waverly and others from the city churches met at the home of Bro. Davidson and organized a mission, and services will be held every Sunday afternoon by our city missionary, S. M. Gupton; interest good.

Central.—285 in Sunday school; very fine congregations; Dr. McElhaney of New York City, spoke in the interest of the Y. M. C. A., in the morning, and at night, Dr. Lofton delivered his third lecture in the series on Pilgrim's Progress.

Knoxville.

Meridian.—Pastor Maples preached; one addition by restoration; forty in Sunday school.

Bell Avenue.—Pastor Murray preached at both hours; 125 in Sunday school; three professions.

Second.—Pastor Jeffries preached at both hours; two restored, one by letter; 344 in Sunday school.

Third.—Pastor Murrell at both hours; one approved for baptism, one baptized, two additions by letter; 157 in Sunday school.

Smithwood.—Bro. Davis of Chattanooga, who is assisting Pastor McLain in a meeting, preached at both hours; three professions; 100 in Sunday school.

First.—Pastor Egerton preached in the morning; meeting of the Woman's Christian Association at night; address by Prof. Jordan; 383 in Sunday school.

Centennial.—Pastor Snow preached at both hours; forty-six for baptism, thirty-four baptized, eleven by letter, four by relation, making in all sixty-one additions during the meeting; 351 in Sunday school.

Memphis.

Bartlett.—Pastor Whitten preached. Fair congregations.

Johnson Avenue.—Pastor Thompson preached to good audiences. Enjoyable services.

Rowan.—Pastor Richardson preached morning theme, "The Anointing at Bethany;" evening, "The Sabbath." Fair congregations.

First.—Pastor Boone preached, subjects: "The Second Commandment;" "Why will Ye Die?" A social meeting for the men of the church Monday night.

Central.—Pastor Potts preached morning and evening. The sixth anniversary of his pastorate. A very fine day. Large congregations; five additions, four by letter, one for baptism, one baptized; fine B. Y. P. U., and Sunday school.

Chattanooga.

First.—Pastor preached on "Deuteronomy" in the morning, and "Why Young Men Go Wrong," at night. Fine congregations; 312 in Sunday school.

Second Church.—Sunday school good. Rev. H. B. McLain, of Bearden, preached at both services to good audiences. J. A. Brown was present at the evening service with his harp, and he and his wife rendered good music. Meeting closed at Montgomery Avenue Mission with good results.

Just closed a successful meeting at Una church; six conversions and ten additions; much interest manifested. Church called Rev. C. S. Reed to serve them as pastor. Rev. Reed is a good man and a strong preacher, and we predict success to this church. G. A. OGLE.

Milton, Tenn.

Fiftieth Anniversary of Spring Creek Church.

On Nov. 29th, 1901, Spring Creek church is to celebrate her fiftieth birthday. She is expecting all of her former pastors and some other brethren to be present and join in the exercises. The following program will be carried out, beginning at 10 o'clock Friday morning:

1. History of Spring Creek church—Dr. Inman, J. C. Askew.
 2. Why I am a Baptist—Dr. E. E. Folk.
 3. State Missions—Dr. Holt.
 4. Baptist History—Prof. H. C. Irby.
 5. Temperance, in general—W. H. Bruton and Bro. Hughes.
 6. Foreign Missions—Dr. Savage, A. J. Barton.
 7. Home Missions—D. D. Shuck, Bro. Bartles.
 8. Work of the Sunday school—Ross Moore.
 9. Baptist Churches of Twentieth Century—Dupont, W. A. Jordan. W. E. HUNTER, Pastor.
- Adam's Hall, Jackson, Tenn., Nov. 8, 1901.

Ordination Service.

Several weeks ago our church elected three new deacons, Brethren E. B. Parks, T. J. Jones and J. P. Ingle. After the election Brother Parks told us that he had been a deacon in the church of which he was a member before he moved here, so began work as ordained deacon at once. Last Monday night the other brethren were ordained. Brother G. H. Crutcher, of Fayetteville, preached the sermon of the occasion. The pastor asked some questions, proving the soundness in the faith of these brethren. Brother Crutcher prayed the ordination prayer. Then he and the pastor and the other five deacons of the church laid their hands on these two worthy brethren. The pastor delivered the charge and all the members present extended the hand of co-operation. In all it was a good service and our church is again equipped with a good board of deacons.

Our work is moving smoothly. Good services yesterday.
R. A. KIMBROUGH, Pastor.
Shelbyville, Tenn., Nov. 11, 1901.

Contributions.

Contributions to the Baptist Orphans' Home have been delayed this month.

Miss Lillie Alkin, one gallon of butter beans.

One coop of chickens from the Ladies' Aid Society of the Pulaski church, by Mrs. Fannie McGrew.

One bushel of apples from a country member of the First Baptist church, Nashville.

A treat of stick candy by Mr. Hill.

One box of fruit from Sweetwater.

Mrs. C. L. Henderson, Madisonville, one barrel of dried fruit, ham and potatoes.

Mrs. E. J. Cambron, Flintville, one bag of Irish potatoes, so much needed.

From unknown parties, three quilts to keep the children warm.

A real shower of potatoes and turnips from the Womans' Missionary Union of Summertown, five sacks of them.

Two barrels of fruit and preserves, the finest I ever saw from First church, Clarksville.

One box of dry goods of all kinds from Sunbeam First church, Sweetwater, Tenn.

One box of all kinds of groceries, nuts, and dry goods from the church and Ladies' Missionary Society, Fellowship church.

These contributions have been a much needed help to the Home. Also the contributions from the Market House of the city. Many thanks.

MRS. A. J. HOLT, Matron.

Jackson Items.

Cold rainy Sundays are hard on the preachers; they meet their appointments regardless of the weather and regardless as to size of the congregation; nevertheless, the churches in Jackson had fair congregations, and all the regular services were good. Bro. Moore, of the Highland Avenue church, is greeted by new accessions every week, and four good working members were received by letter at the evening service.

Bro. E. B. McNeil filled his engagement at Whiteville, and one joined the church by baptism. The university preachers were out in force, except Prof. Savage who was kept at home by illness; he is at his post of duty, however, at the university.

J. T. Early preached to the good people of Walnut Grove where one was received for baptism.

Thos. Spight preached to a good congregation at Selmer.

D. A. Ellis filled his appointment at the First church of Dyersburg, had a delightful service in the morning, and adjourned for the evening hour to worship with Bro. Crutcher at the Dyersburg church. Two joined by letter.

S. E. Tull preached at Ararat, this being his first appointment since he was called to the pastorate; small crowd but enjoyable service. Bro. Lon Lanier, a most excellent young man and worthy member of that church, died last week.

W. E. Hunter preached at Cumberland Creek with the usual good meeting.

E. W. Reese preached for W. A. Jordan at Salem, and reports good work.

M. E. Dodd filled W. R. Hill's place at Oakwood, and had a good service.

J. W. Dickens met his charge at Middleburgh; small crowd but a good spiritual meeting.

J. F. Ray had as usual good services at Bolivar.

W. C. Sale had two good services at Mt. Olive.

W. E. Elmore edified the saints at Liberty Grove.

New pupils are matriculated continually at the university, and everything is moving along nicely.

MADISON.

Nov. 4th, 1901.

Brother Dortch in East Tennessee

Have just returned from French Broad Baptist church where a series of meetings began. The services of Bro. Dortch from Columbia, this State, have been secured and he is now with the church. We are charmed with his singing and his song books. He has written and published quite a number of popular song books and has others to publish.

Bro. Dortch came to us, the Baptists, about three years ago, having been an evangelist in the Cumberland Presbyterian church for a number of years. It is, as I understand, his intention to spend some time in East Tennessee, and any church will be fortunate to secure him both as a teacher of music and also as leader in the song services of any protracted services.

I have not words, with which to express my appreciation of his soul-stirring songs. He wins the hearts of men, and all because his voice is sweet, his spirit is amiable, and his soul is in the work.

Let all the churches that can, secure his services. His address for the next week or so will be at Oak Grove, Jefferson County, Tennessee. S. E. JONES.

Jefferson City, Nov. 11, 1901.

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.

WEIGHTY REASONS FOR HOME MISSIONS.

For our own salvation. The American people are in a very optimistic state of mind just now. We are roseate about our politics, our business and our religion. But let us not be blind. We have claimed this land for God in our constitution and our ordinances. We have claimed it in the heroism of our missionary pickets. But no optimism can make it appear that we have claimed it in fact. Our principles are right but they do not control. Our institutions are properly baptized, but they do not shape the national life toward God. Our gospel yet is little more than a voice crying in the wilderness. It has not evangelized the people. We punctuate our creeds with stately spires in great cities, but even under their shadow the people die friendless and unregarded. By all the misery and wickedness, by all the

doubt and despair of our congested population, we are not a Christian people. By the infidelity and ungodliness of a thousand new communities in which the church is but a feeble protest against conditions she has not changed—we are not a Christian people. By all the sodden sin and crime of mining camps, by all the fever of mammon, regardless of whom it consumes in gay capitals, lonely hamlets or moving tents—we are not a Christian people. By all the menace of incoming tides of population, east or west, infidel or pagan—we are not a Christian people.

And a Christian people we must become if we would not add one more to the wrecks of republics along the path of history. To this result there is only one road. Christian missions must do the work they have so splendidly outlined. The army must follow the flag. Institutions, the lengthed shadows of good men, must raise their fortifications against threatening tides.

CHARLES L. THOMPSON, D. D.

The above selection should certainly appeal to every sincere follower of our Lord. It is worthy of solemn consideration. It prompts to prayer and to action. Where is the failure? Is it with us? Oh, let us arouse to do the duty which lies nearest! Let us seek our profit and our pleasure in the institution which Christ established. If our church does not come up to our standard, let us help to raise it. There is no estimating the leavening power of one truly consecrated life.

For the workers in the Woman's Missionary Union, there are plain and pleasant lines of activity. Every one may take up some service sure to become congenial if heart is put into it.

A new opening is presented in the Home Department of the missionary society. If one has a vehicle or is a good pedestrian, one may make a round of visits every three months, leaving booklets composed of missionary leaflets. A promise is secured that a half-hour per week will be given to missionary reading and prayer. An envelope is left for voluntary contributions. At the next visit, a new booklet is left, and a record made of the offering.

1. The booklets are not to be given or even loaned to members of societies.
2. The object of the Home Department is to enlist those who are not already identified with missionary societies.
3. Each member of the Home Department will become a contributor to missions.
4. It is essential to the success of this plan that the "visitors," either in churches where there are missionary societies or where there are none, be persons who are themselves thoroughly interested in missions, and will be systematic in transferring the booklets each quarter, collecting the envelopes and making reports to the societies, or where there are no societies, to the Central Committee.
5. Each person as she reads the booklet will enter her name on third page of cover.
6. Those who join the Home Department should be requested to subscribe

Why is ROYAL Baking Powder better than any other?

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

to the Foreign Mission Journal and Our Home Field.

We learn that at Morristown such a "visitor" is already at work, and one will soon take up this department in a thickly-settled country neighborhood where there is no missionary society.

Samples of the Home Department literature will be mailed in the packages containing programs and envelopes for our annual Christmas offering to China. We hope that the first of the year will see many engaged in this attractive method of interesting the "stay-at-homes" and making them feel that they too are collaborators with us. Samples can also be had upon application to Mrs. A. C. S. Jackson, 1209 N. Cherry street, Nashville.

It is not too early to offer a suggestion as to the Christmas offering. By taking thought and pains there is no doubt but that it may just as well be doubled. Presidents and secretaries of societies might write a kindly, sisterly, personal note, enclosing a collection envelope and some interesting leaflet, to every woman in the church who is not in touch with the work of the missionary society, explaining the reason of this special effort and inviting her to a share in it. This will cost some postage and stationery, but we should like to hear of the plan being tried and the result. We cannot expect programs and envelopes to work without the life-giving human touch, the spirit-filling fervent prayer.

FROM THE NATIONAL CAPITAL.

Washington paid loving tribute to the memory of the late President. She knew Mr. McKinley well. He spent some of the best years of his life here, and while his official duties made large drafts on his time, they did not hide

the man's fondness for his fellows, or deprive him of the opportunity to endeavor himself to all with whom he came in contact.

President Roosevelt, like his distinguished predecessor, lives to the fullest degree the plain, natural life. He is always approachable and agreeable. Life in its simple, every day aspect both pleases and inspires him, and he mingles with it whenever occasion permits. He walks to church on Sunday mornings and worships in the chapel of Grace Reformed church, a building which will seat only one hundred and fifty people. This is a good example for some Baptists and others, who, in a city like Washington, pass by small churches even of their own denomination, to work and worship with the large churches where they are not needed. I shall have more to say of this in a future letter.

The Columbia Baptist church, a new organization in West Washington, has just been recognized by a council composed of representatives from all the Baptist churches in the District. This gives us two Baptist churches in that section of the city, formerly Georgetown. The new church has fifty-seven members, having baptized eight since the meeting of the council that recognized them.

Owing to continued poor health, Rev. C. H. Braden recently resigned the pastorate of our Brookland Baptist church, and Rev. H. M. Geren, has been unanimously called to succeed him. Brother Geren, who is a Tennessean, has been most cordially received by his brethren in the ministry, who wish him great success in the work.

It is not yet known what the First Baptist church will do in the matter of calling a pastor. Dr. E. B. Pollard is still the acceptable supply. This im-

portant field needs one of our strongest men. The right man may be in sight.

The ministry of our denomination in this city has sustained a great loss in the recent death of Rev. J. T. Jesse, pastor of Grace Baptist church.

At the Metropolitan church we are encouraged by the signs of growing prosperity. Since vacation, congregations fill the house again. Our great need is a larger house of worship. We cordially invite readers of the Baptist and Reflector, when in Washington, to worship with us.

GRANVILLE S. WILLIAMS.

APPLES AND CRAB APPLES.

The world and the brethren despise you if you tell them your trouble, or even if you allow your manner or face to betray that you have a sorrow, but the Savior invites your tales of woe. Do you see the difference?

A preacher gets over a dead line, and a more fortunate preacher complacently informs him that he made the dead line and then stepped over it. Is not that refreshing? The fact is, that the dead line is drawn by unhealthy demands in many instances. Recently I was in a community where a dozen Deering mowing machines had been purchased by as many farmers, and one machine could easily do all the work that the dozen farmers had to do. But each man imagined that it would pay him to own a fifty-dollar machine to do a half day's mowing with every year. Should they live to see their mistake, it will do no good to wish they hadn't done it.

Like Dicken's man, some farmers spend one-third of their time studying how not to do it, another third in not doing it, and another third in wishing they had something to eat. Do you know any churches of like character?

Is giving lending to the Lord? Thousands do not believe it. To a great many, giving is simply paying taxes from which they would gladly be relieved. Mortals are too much inclined to the idea that the Lord is under obligations to dispense to them his bounty.

Faith in God is a moral condition (state) of soul with which God condescends to work and save the soul from sin. Faith does not save, God saves. Salvation is not the result of faith, but is the result of God's purifying and sanctifying grace.

ENOCH WINDES.

OKLAHOMA LETTER.

Our State Convention has come and gone. It was the greatest meeting we have ever had in this Territory, perfect harmony prevailing throughout.

The brethren came praying for the Holy Spirit to direct. There was no North, no South, no East, no West, but one body in spirit, ready to do the Master's work as he directed. One thing that characterized our meeting was that all questions which came before the body, were passed by a unanimous vote. The reports of our district missionaries were very gratifying. They had collected something over \$1,700 for the work of the Convention; the greatest year's work that had ever been done by the Baptists of this Territory. I did not get the number of additions to the church, but there were a great many.

Our work for the year starts out very promising. The Convention elected a Corresponding Secretary instead of two district missionaries. This year we want to raise \$2,000 for our work here, and ask the two Boards to help us \$1,000 each. That would make us \$13,000 instead of \$10,000, as we had last

"Let the GOLD DUST twins do your work."



GOLD DUST will clean anything about the house at half the cost of soap and with half the labor. "Housework is hard work without Gold Dust." THE N. K. FAIRBANK COMPANY, Chicago.

year. But that is not enough. We could use \$30,000 and then not have any more than we need. The people are coming from every quarter to this new country. They are of every belief, and the Baptists are responsible for the propagation of the gospel here, as everywhere else. New towns and cities are springing up everywhere and they are calling for the gospel. If they receive it, we must look in a large measure to the old States for help to do this work.

Our Baptist college at Blackwell was dedicated last Sunday, October 13, 1901. Elder S. M. Brown, of the Word and Way, preaching the sermon. We have a fine building which cost \$27,000, all of which is paid or provided for, except about \$4,000, and that will be paid soon. The college opened September 17, 1901, with a good number of pupils, and new ones are coming every day.

The Baptist and Reflector is a welcome visitor at our home. May God bless it and the editor.

Yours in Christ,
J. L. CALDWELL.

PROGRAM.

Following is the program of the fifth Sunday meeting of Weakly County Association, to meet with the Gleason church, Friday before the fifth Sunday in December, 1901:

Sermon for criticism—C. H. Bell; J. E. Miles, alternate.

1. Relationship of Pastor to Church and Church to Pastor—J. H. Davis.

2. Justification—When and Where?—S. C. Hern.

3. Is the Bible, or Scriptures, as We Have it, Inspired?—C. H. Bell.

4. Salvation—How Obtained?—G. H. Stigler.

5. Election—J. E. Miles.

6. Baptism—J. R. Garrett.

7. Communion—C. H. Felts.

8. The Work of the Holy Spirit—W. F. Matheny.

9. Duty of Baptist Parents to Sunday School Work—M. E. Wooldridge.

10. Church Discipline—C. C. McDearman.

11. How to Increase our Attendance on Regular Meetings—J. N. Argo.

We say to one and all, come, and let us have a good meeting. This is Christmas week, and as holidays come, let us serve the Lord together. We need you; will you deny us?

C. H. BELL,
R. C. WILSON,
D. H. WOOLDRIDGE,
Committee.

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. CORROX, West Gorham, Me.

A SUGGESTION AS TO A GOOD THANKSGIVING OFFERING.

We can easily endow a chair in the S. W. B. U., the 28th of this month, if we will. This is one way for accomplishing so worthy a purpose: Let ten men give one thousand dollars each; one hundred men one hundred dollars each, and one thousand people one dollar each. The university has this number of friends who are able to give these amounts. The larger amounts might be paid in five equal annual installments, but bearing six per cent. interest from date. This effort would give to the denomination and to the world one able, consecrated, Christian teacher for all time to come. Is not such a conception inspiring to every well-wisher of this and future generations?

The university must have more endowment. This is not intended to interfere with our other benevolences, any more than any other way of disposing of property by gift or will.

A letter from R. W. Hooker at Leon, Mexico, was received this morning enclosing \$5.00 for ministerial education. His own wise and beautiful words are:

"I wish to contribute the enclosed mite to the cause of ministerial education. I cannot do much at one time; but it is in my heart to send more as the months and years go by. This cause lies at the bottom of all missionary success, and in fact at the bottom of all religious success. God bless the dear preacher-boys; I love them and pray for them and you, in your great work. Remember us in this work. Yours affectionately."

In response to such kindness, and to such a promise and such a request, I must say that hardly a day passes that I do not name R. W. Hooker at the mercy seat. I am told by those who know Mexico that Leon is one of the most fanatical cities in the Republic, and therefore one of the most difficult and dangerous fields for missionaries.

G. M. S.

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.

I filled my appointment at Lexie the second Sunday at eleven o'clock; went to the river Sunday evening and baptized two young ladies. The third Sunday night we began our meeting at Hale's Chapel. Bro. Boles, of Wartrace, joined us Monday morning and preached until Friday night. The results were three conversions and seven additions by experience and baptism. We filled our appointment at Rutledge's Fall's the fourth Sunday; took a collection for State missions. This church has taken on new life, and is not only going to be missionary in name, but in practice, also.

L. D. AGEE, Fosterville.

The meeting at Union Ridge church, Rover, Tenn., which began on Friday night Oct 25th, was indeed a season of rejoicing with us all. We spent Saturday afternoon at the Hester grave yard decorating the graves of departed loved ones. Observed the Lord's Supper Sunday morning; met Sunday evening at the stream near the church and buried one candidate in baptism. Congregations good at each service.

C. V. HALE,
Shelbyville, Tenn.

The Value Of Charcoal.

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

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

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

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

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

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

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

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

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

A RESIGNATION.

Whereas, Our beloved pastor, W. A. Jordan, has resigned, it being as we believe through the guidance of the Holy Spirit, we submit cheerfully, although it being a severe task upon us, as we have learned to love him as a pastor, preacher, and brother, worthy of his high calling; be it

Resolved, That we commend him to the guidance of the Holy Spirit and that wherever it may lead him that much and lasting good may be done through his ministry.

Second, That any church that may call him will have a shepherd worthy of his hire, a good, faithful, and gospel preacher.

Third, That a copy of these resolutions be sent to the American Baptist Flag, Baptist and Reflector, Southern Baptist, and Dyer Reporter.

Signed by committee appointed in church conference at Dyer, Tenn., Oct., 24, 1901.

J. E. S. BYARS,
M. E. RHEGNESS,
J. H. DEMENT.

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.

FRANK J. CHENEY.

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

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.

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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NASHVILLE, TENN., NOVEMBER 14, 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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Do we believe in a call of God to the ministry? There is not so much said about it as in other days. Those who should know tell us that the students for the ministry in our schools and colleges are decreasing. Some would leave the impression that young men turn away from the ministry because of the small pay. We cannot believe it. That is too far below a divine call to the ministry. We believe, however, that many struggle against, and do not heed, the divine call. This is partly because it is not taught as it once was, and not prayed about as it once was. We have not heard a prayer for more laborers called and sent of God for many a day. We heard it in our young manhood, and trembled as good men prayed that God would call some one from the little church to preach. Do we hear such prayers now?

WORLD'S TEMPERANCE LESSON.

Our lesson brings us face to face with the direst curse that imperils our safety and prosperity as a nation, and may God open the eyes of all who have the opportunity of teaching this lesson to the young, that they may tell out from glowing hearts and in words that burn, the truth about strong drink.

The evils resulting from the manufacture and sale of intoxicating liquor are beyond all estimate. An inventive genius has made a cap for the neck of bottles containing poison. The cap bristles with needles, which, even in the darkest night, will give the careless a warning that the bottle contains poison. Every bottle of strong drink ought to be thus labeled. It is poison, the surest, the most deadly. It blasts all temporal success and prospects; destroys the body and damns the soul; it brings woes—too great and too many to be named separately. They are woes of estate, woes of body, woes of mind, woes in one's self, woes in one's family, pains, disease, poverty, everlasting destruction. The liquor evil is so huge that it is just to say it is pre-eminently the curse of our nation. Aside from the ruin of men's bodies and souls, the blasted homes, and consequent pain and sorrow, think of what could be accomplished in one year with the money that goes for liquor. Every community in our land could add to its wealth and attractiveness by the establishment of parks, libraries, hospitals, and asylums for the orphans and poor. Think of the gain if the money our poor people use for drink was applied to their own use. Thousands of impoverished and ill-furnished homes might be touched with comfort and beauty. Ragged children could be clothed and educated. Slaving women could have liberty and joy. Any habit which absorbs the money which the liquor traffic absorbs, and gives in return no useful result, is a misuse of resources which cannot be justified, and which no sane man can approve.

The liquor traffic is the bondage of our nation. To thousands it means personal slavery, far more menial and debasing than our land knew in days of yore. The man who is bound by habit of drink, is a slave of the basest and most loathsome sort. There is no evasion of that fact.

And the liquor traffic has gotten us into political bondage. Mayors, councils, police forces, legislatures, are the slaves of the liquor dealers. Every citizen—male, female, boy, and girl—is directly or indirectly, a sufferer from it. The saloon arrays itself with organized and implacable hostility against every and all action designed to protect the public against it. Political parties are afraid to touch the saloon question lest they alienate the saloon vote. Political leaders cringe under the same servitude. We are slaves—every man, woman, and child of us—in bondage to the base, bloated, defiant, soul-destroying saloon keeper.

Let us hope and pray that as the minds of millions are directed to this subject, earnest thought about the dire and far-reaching evils resulting from intoxicating liquors, may stir many out of their sluggish indifference, and lead them to take up arms against this monster iniquity and put it down. We are responsible for the existence of this gigantic evil, if we have, and fail to use, influence against it. The saloon, the legislature, the voter are all linked together in responsibility before the bar of God, for the existence and results of the ruinous traffic.

What are you doing to destroy this accursed business?

EDITORIAL CORRESPONDENCE.

But what about the Pan-American Exposition at Buffalo? Well, I confess that I cared very little for it. In the first place, I had seen so many similar expositions. As a matter of fact, I have been to every exposition of any importance ever held in the United States, beginning with the Centennial at Philadelphia, in 1876—except the one in Omaha. Then we had one for six months in Nashville, you remember. A person who has seen one exposition

has practically seen all. Of course, there is a variety in the buildings and grounds, and to some extent, in the exhibits. But for the most part, there is a sameness about them all. And besides, when the managers of the exposition decided to open its gates on Sunday I lost interest in it, as did many other Christian people. But still I felt that while I was so near, I ought to see something of the exposition so that I could give my readers some idea of it, as they would probably expect me to do so. I spent an afternoon and part of an evening there.

The building and grounds were certainly beautiful. Instead of the buildings all being painted white, as at Chicago and Nashville, they were painted in colors, the prevailing color being pink, giving them a fine effect, and occasioning the title of the "rainbow city." Some of the views on the grounds were magnificent, especially the view from the bridge across the fountain to the electric tower. But by far the prettiest feature of the exposition was the illumination, and it was this feature especially, which I desired to see. Since the Chicago exposition, and even since the one in Nashville, the improvements in the use of electricity have been marked. Imagine myriads of lights sparkling everywhere—on the roofs and eaves and sides of buildings; in rows along the walks and streets; in the lakes and fountains on every hand; up and down and all around the tall and imposing electric tower, and shining through the water of the miniature Niagara Falls which came leaping and dashing down the side of the tower. Imagine, if you can, such a scene, and you get some faint conception of the magnificent picture presented to the eye of the visitor to the Pan-American Exposition after nightfall. I suppose that a more beautiful scene it has never been the privilege of mortal eyes to behold. It gave me a faint conception of the glory of the New Jerusalem.

Perhaps the one place which interested me most was the spot in Music Hall where President McKinley was standing when he was shot by the hand of a foul assassin as he was in the act of extending his hand in friendly greeting. Not since the death of Judas Iscariot has such a treacherous and dastardly deed been done. It seems very strange that the army of police and secret service men present could not have detected and prevented the crime. But it is too late now for useless lament. "It is God's way; his will be done, not ours."

I did not go into any of the numerous side shows on Midway. I understand that some of these were very good, and some were very bad. Why should these immoral shows be allowed to flaunt their vulgarities in the faces of decent people, to say nothing of Christian people? And yet at all of our expositions and street fairs and carnivals, such are to be found. It is a shame and disgrace. Are they necessary to the success of those shows? I do not believe it; but if so, then better, far better, have no show than have, such places in connection with them. They leave a residuum of slime and filth from which it takes a community months and perhaps years to recover.

The exposition was not a success financially. In fact, it lost an amount estimated at from \$3,000,000 to \$400,000,000. There were several reasons for this: 1st. The cold and wet weather; the muddy condition of the grounds and the want of preparedness of everything at the opening of the exposition. 2nd. The long drouth in the summer extending over a large part of the country. 3rd. The assassination and death of President McKinley while on a visit to the exposition early in the fall, throwing a damper over it from which it never recovered. 4th. The fact that there have been so many expositions in this country recently. As I said, there is a sameness about them, and when you have seen one you have practically seen all. 5th. The decision of the managers of the exposition to open its gates Sunday. This act disgusted Christian people and many of them took little interest in it. I hope the managers of expositions will learn the lesson that it will not do to fly in the face of the Christian sentiment of this country. It will be remembered that the managers of our exposition at Nashville decided to close its gates

on Sunday—and at the end of the season it had paid all expenses and had a balance in the treasury. It is gratifying to know that Congress, before it would vote the appropriation of \$5,000,000 to the St. Louis exposition to be held in 1903, attached to it the condition that the gates of the exposition should close on Sunday.

EDGAR E. FOLK.

THE SUSPICIOUS HEART.

The writer of the book of Proverbs has left on record not only an awful, but a condemning statement, against most people. The language of the wise man that is here referred to is found in the twenty-third chapter and the seventh verse. From this language we find that as we think in our hearts, so are we. This is a serious and a solemn thought when we know that with most of us, we are very susceptible to suspicion. Strange it is, that our suspicions are so universally objective and never subjective. It is easy to conclude something wrong with some one else. Why is it that we think of the other person's duty instead of our own; the other person's wrong instead of our own; the other person's weakness instead of our own, and apply fitting truth of criticism to the other person instead of to ourselves? Is it not because the heart is deceitful and wicked? Certainly there is no other ground or reason for such a state of affairs.

Still the situation grows more serious as we think of cultivating a spirit of suspicion to suspect others of wrong without the best of grounds, even overwhelming evidence, convincing evidence beyond a doubt. We are only cultivating ourselves into a condition like unto those about whom we think. It may be said that the expression of the wise man is more a statement of a fact, that as we think in our hearts, so are we; that it means that we speak out of the fulness of what is within us, or that we think out of the fulness of what is within us. If this be true, it is still worse, for it must mean that our own hearts are fountains of suspicion and evil.

What does observation as well as self-examination teach us in this regard? As we look upon the world, we find that those who are most suspicious of evil in their fellow-men have sooner or later proven themselves characters of suspicion. Their words of suspicion about others only portend what was really true in their own lives. Indeed, this may not be true at the beginning when the stealthy spirit of suspicion creeps into the hearts, but when its bitterness and more than gangrene poison is allowed to abide in the hearts long, it will soon produce of its kind.

What shall we do? What is the wise, the only wise thing to do? Banish the spirit of suspicion from the mind, hasten to another subject, turn to a good book, write a letter to a friend, disposses that demon from the inner heart. His presence means ruin. If he has been lingering along the secret place of prayer, strive for the help that will bring freedom. Open the heart to long and continued appeals unto the Most High, that the sunburst of His cleansing presence may fall into the sombre night of the heart that has been darkened by the presence of the spirit of suspicion. If the Son of Righteousness shall give us freedom, we shall be free indeed.

A VICTORY FOR RIGHTEOUSNESS.

The election of Mr. Seth Low as Mayor of Greater New York on Nov. 5th, was a notable event. It was a signal victory for right and righteousness. The issue was clearly made of virtue against vice. The administration of the affairs of the city during the last four years under the control of Tammany Hall, has been unspeakably bad. It is spoken of as "a carnival of vice," "an orgy," "a nightmare." Tammany Hall is beyond doubt the most corrupt and vile political organization ever in the world. It thrives on crime, and fattens on vice. With 40,000 office holders, with all the patronage of the city in its hands, with a thorough

organization, with almost unlimited money at its disposal wrung from its victims, it was not dethroned without a struggle, and a terrific struggle. But the people were aroused as never before. Not only the men, but the women of the city—from the highest to the lowest—took part in the contest. The campaign was conducted with consummate skill. It was pitched on high moral lines. People of all shades of political opinions united in the one object of overthrowing the vile crew in power at Tammany Hall. Tammany was put on the defensive. Every respectable paper in the city was against it. The result was an overwhelming victory. We believe that such a victory can always be gained when the issue is joined squarely between right and wrong. And certainly it can be if good people will only go to the polls and vote, as they did this year in New York.

SUNDAY SCHOOL BOARD STATEMENT.

On the fourth page of this issue will be found a "Statement from the Sunday School Board" of the Southern Baptist Convention. This editorial reference is not so much concerning the matter referred to, as it is to call the attention of the readers of our paper to that statement. The "statement" from the Board is the special thing noted, and more especially that part given by Dr. J. J. Porter and other brethren, who were invited to be present at the investigation of what the paper indicates as "charges" against the Board.

It would seem that Dr. Porter acted as a courageous friend of the right, sparing neither the Board nor any one else. At the invitation of the Board he left his work in Missouri and came to Nashville and joined with other brethren in the work of investigating the charges that had been made against the Board and its officials in their management of its affairs. It becomes more and more apparent that one of the most needful things in a friend is courage. When we are doing right, it is easy for our friends to stand by us, but when there are charges of wrong in what we have done, it takes a courageous friend to show the wrong and point out the right.

After our readers have perused the Board's public statement, we shall probably have something to say concerning the matters of the investigation and the history connected therewith. We may say just here, that we are glad that we have part to do with no Board that is not ready to listen to suggestions from the brethren and to constantly hold itself open to the investigation of any charges that may seem worthy of investigation. We believe that our Boards should all do this. The denomination at large has a right to know what is going on, and, if need be, to know the general policy and operation in the great affairs that have been committed to these various Boards. If things are wrong, they ought to be known. If everything is alright, no Board need to fear the searching eye of honest, enquiring brethren.

QUESTION BOX.

I am asking the following questions of all the editors of our Southern Baptist papers:

1. Do you hold the vicarious, (i. e., substitutionary) theory of the atonement?
2. Is your paper committed to the propagation and defense of this doctrine?

Will you be kind enough to answer the above in plain and unambiguous language in your next issue and send one copy to

A. F. BAKER.

Versailles, Ky., Oct. 30, 1901.

1. Yes, most emphatically.
2. Certainly, with all its might.

To say so is only to say that the Baptist and Reflector is a Christian paper, for there could be no Christianity without the vicarious atonement. It is "the blood of Jesus Christ his son," that "cleanseth from all sin"—not our deeds, not the church, not our obedience to law, or observance of any ceremony.

PERSONAL AND PRACTICAL.

As we watch the reports of our State Conventions, both North and South, we note the lament that more of our laymen do not attend. There is no question but there is great need of this. How can it be brought about? Not unless he is given something to do.

A writer from Washington, D. C., to the Baptist Outlook says that Miss Stone's abductors are Christians, but of a low order, and that her abduction was for political reasons and not on account of any feeling against religion. This may be true, but it seems to be a strange thing from our view point, to say the least.

"The Origin of the Book of Mormon Re-examined in relations to Spaulding's 'Manuscript Found.'" This is a timely book. The author goes into the details and completely refutes the claim of the Mormons that Mr. Spaulding's manuscript is now in the Library of Oberlin College, Ohio, and is very different from the Book of Mormon. It shows that Mr. Spaulding wrote two manuscripts, the first one of which is now in the Library of Oberlin College, but the second was stolen by Sidney Rigdon and changed into what is now known as the Book of Mormon. The price of this little book is ten cents. Address,

REV. RICHARD WAKE,

Salt Lake City, Utah.

When Dr. H. L. Wayland was editor of the National Baptist he gave the following advice to his correspondents, which we give for the benefit of ours: "In writing for the paper, please always leave out all the letters possible. The editor has nothing to do, and it does him good to spend his time writing out the words in full for the printers. Please to write thus: 'Rev. Brown has been called to Zion ch. The ch has many good brn and srs; th ho is large; th congn is fair; th salary is a hundred \$ pmo and a donn ea yr. His sermn addd to th yng was velt. The past and his fam hve gne to th mts fr a fwks.'" When a brother sends a communication of that kind, it is easy, of course, for the printer to read it, and it makes the work of the editor light.

In saying last week that it was unfortunate that A. J. Barton was taken away from his work at this time on account of the illness of his wife, we did not mean that he had resigned the Secretaryship of the State Mission Board in Arkansas. On account of the illness of his wife, he was compelled to take her to the Sanitarium at Battle Creek, Mich. When he left, he wrote the board that if in their judgment, it would be better for the work to put another man into this office in view of his enforced absence, they might consider that letter his resignation. Otherwise they could give him an indefinite leave of absence with or without salary, as they thought right and proper. The board, however, declined to consider the letter as a resignation. As his wife is better, it is expected that Dr. Barton will return to Arkansas this week and work until the meeting of the Convention. His wife will remain in Battle Creek until Christmas probably. We trust that she may fully recover.

Dr. W. C. Gray, the distinguished editor of the Interior, of Chicago, for thirty years, died recently. A few days before his death, Dr. Gray awoke from slumber and said: "I have a message which I want to deliver." An assistant brought pen and paper, and took down this message: "I expect within a few hours to glide off the stage like a launching ship and be afloat on the wide ocean of eternity, and I desire to say to my contemporaries of the press, of whom I am probably the senior, that they have contributed to the pressure of my long editorial life. I have never met one of the fraternity who did not leave me happier when he retired. There has, therefore, grown up in me a more than respectful, even affectionate, regard for the members of the religious editorial fraternity, and to them I send a cordial and loving greeting. I expect in a few hours to be in the shadows which are only a brighter life, and from that misty region I call back most cordially, God prosper and bless you all. It pleases me to think that this shall be among the last of my coherent thoughts." A noble message from a noble man.

The Home.

WHITE HANDS.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking very eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently: "Louise, what are your plans?" her answer was eagerly awaited.

"I shall help my mother," said quiet Louise.

"O-o-oh, we mean to do that, of course," said one; "but what plans have you? You can't mean just to stay at home in a poky way, and not try to do anything."

"Girls," said Louise, "I do mean to do just that, for the present, at least. My business shall be to help my mother in any way it is possible for me to help her."

A glance at the puzzled faces around her, and she continued:

"Shall I open my heart to you a bit, and let you read a sad passage from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be, but, as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said: 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to; oh, why didn't I do it at once?'"

"You can't understand what an impression all this made upon me, and when a few days later, I was called home by the failing of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. To make the promise more binding and real, we exchanged rings. Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing was done promptly, under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we beg her not to inquire, for we know she enjoys the little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I passed through could I understand how she was able to accomplish so much. Once, when I expressed something of this to her, her eyes filled with tears, as she asked: 'Do you suppose she can see us—that she knows what I am trying to do? Her hands were not fair and delicate, but I thought them more beautiful.' Why, girls, I never see a pretty hand now without wondering whether it has a right to be fair and white. So I am going home to help mother; I shall be happy, because I know it is my duty."

As Louise finished speaking, the retiring bell sounded. Not a word was spoken, but the kiss which each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—Everybody's Magazine.

THE HABIT OF KINDNESS.

I know of a home in which the very atmosphere is so charged with human, loving kindness that it is a delight to be a guest therein. I have been a guest in that home for weeks at a time and I never heard a single harsh, unkind word spoken to or about any one. One day I said to the sweet and gentle mistress of the home:

"Do tell me, if you can, the secret of the beautiful and unfailing kindness that forms a part of the very atmosphere of this home. What is the real secret of it?"

"Why, I do not know that there is any secret about it. It is a kind of habit with us. You know that some people fall into the habit of always complaining. Others form the habit of speaking sharply, while still others are

habitually morose, and sulk continually. Now it is just as easy to form a good habit as a bad habit, and, if one would only think so, it is just as easy to form the habit of kindness as it is to form the habit of unkindness. When I was a little girl at home my father had his children sing nearly every day:

"Oh, say a kind word if you can,
And you can, and you can;
Oh, say a kind word if you can,
And you can, and you can."

"If any one spoke an unkind word in the house, some one would be sure to sing these lines, and so we came to speak kindly nearly all of the time. So much happiness came from it that I resolved when I came into possession of a home of my own that habitual kindness should be the rule there."

"It is a beautiful rule," I said.

"It is a rule that will bring peace and joy to any home, and, as I said before, any one can cultivate the habit of kindness."

I believe this to be true, and am sure that Sir Humphrey Davy told the truth when he said: "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and small obligations, given habitually, are what win and preserve the heart and secure comfort."—J. T. Harbour.

ABOUT HANDKERCHIEFS.

A pretty handkerchief is a very harmless looking article, but in the hands of one who is troubled with a cold, this dainty bit of cambric may become charged with elements of infection. One person may impart the trouble to other members of the family unless the handkerchiefs of the individual who is affected are kept to themselves, and great care taken in their cleansing. They should never be thrown around carelessly, nor should they be put in with the general wash, for there is no better method of scattering tubercular germs. Place handkerchiefs that have been used by one with a cold under water in which several teaspoonsful of kerosene have been poured and let them remain over night. The oil tends to whiten them, and will not injure the fabric in the least; and there are few articles that possess the power of kerosene for purifying and cleansing. Wash the handkerchiefs through clean, hot suds, then rinse carefully in warm water and hang them upon a line to dry in the open air. The odor of the oil soon evaporates, and handkerchiefs washed in this way are soft and white and there can be no danger of disease germs. Nice handkerchiefs should never be allowed to become so soiled as to need hard rubbing, and slightly soiled handkerchiefs may easily be washed by the owner in her own wash bowl. They may be washed so they will be beautifully white and clean in a strong suds of pearline and warm, soft water, and the handkerchiefs should be put in the suds to soak for an hour before washing. Wash between the hands in the suds, then rinse in water slightly blued and dip them in

Woodsmen

Know that in spite of hard work in the clear forest air the blood often becomes impure. The heavy food served in the lumber camps is to a great extent responsible for this condition of the blood, which renders the body an easy prey to many forms of disease. There is no better blood purifier than Dr. Pierce's Golden Medical Discovery. It cures eruptions, pimples, eczema, scrofula, rheumatism, and other diseases caused by an impure condition of the blood. It cures absolutely and altogether by cleansing the blood from the poisons which breed and feed disease.

Accept no substitute for the "Discovery." There is no other medicine "just as good" for the blood.

"I will forever thank you for advising me to take Dr. Pierce's Golden Medical Discovery," writes Mrs. James Murphy, of Fonda, Pocaterra Co., Iowa. "It has cured me of chronic scrofula of twelve years' standing. I also had chronic diarrhea for twelve years. I am in good health now—better than I ever was in my life, owing to Dr. Pierce's Golden Medical Discovery. I took several bottles of the 'Discovery' before I stopped."

Dr. Pierce's Common Sense Medical Adviser, containing 1008 pages, and over 700 illustrations, is sent free on receipt of stamps to defray expense of mailing only. Send 21 one-cent stamps for the book in paper cover, or 31 cents for the book in cloth binding. Address Dr. R. V. Pierce, Buffalo, N. Y.



thin boiled starch. The handkerchiefs should be carefully ironed on the wrong side before they are quite dry, as they keep clean longer and look nicer when they have been slightly stiffened and ironed than when they are pressed over a window pane or marble slab. MARTHA.

"A mother was grieved to learn that her boy was gambling, and pleaded with him, as only a mother can. He turned upon her: 'Where did you get that beautiful vase on the parlor mantel?' 'I took it as a prize.' 'Well, mother, when you give up gambling, I will.' When things go wrong at the gambling table they shout, 'Foul! Foul!' Over all the gambling tables in New York, whether in public places, protected by police complicity, or in private parlors, presided over by sweet women, I cry out, 'Foul! Foul! Foul!'—Madison C. Peters.

THE BEST PATENT ON THE MARKET.

\$100. REWARD.

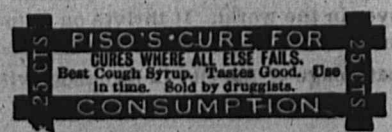
If treatment don't cure any case of Bad-Health, Catarrh, Bad-Blood, Bad-taste, Bad-Breath, Bad-Complexion, Irregular Appetite, Bowel-Trouble, Weak Kidneys, Lazy Liver, Rheumatism, Dyspepsia, Headache, Backache, Stomache or Heart Trouble. The very best constitutional treatment in unhealthy seasons and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

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

One months treatment by mail.....\$0.25

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

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



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.

TWO YEARS IN CHATTANOOGA.

The ladies of the First church were "at home" to the entire congregation on the evening of Nov. 5th, in honor of Dr. and Mrs. Brougher, celebrating in a beautiful way, the second anniversary of Dr. Brougher's pastorate.

Several hundred of his people and their friends assembled in the lecture-room and after greeting the pastor and his wife, listened to a delightful program of music and readings, interspersed with "talks" from Chattanooga's recently elected Mayor, Hon. A. W. Chambliss, Dr. Adams, of the Walnut Street Christian church, representing the Pastors' Conference, and Dr. Brougher. Deacon I. B. Merriam presided, and Deacon R. A. Woodward offered prayer.

The beautiful lecture room was gay with palms, ferns, and handsome chrysanthemums of every hue.

At the close, light refreshments were served to the music of the "Angelus," and Dr. and Mrs. Brougher received hearty felicitations on the success of the evening's entertainments, and earnest hopes that many such "anniversaries" might occur.

If any doubts existed as to the popularity of the pastor, all were dispelled. Never has a "social" been so largely attended, and as the guests overflowed into the classrooms and parlor, the fruits of Dr. Brougher's labors were very evident. Many of the 300 added since he took charge two years since, mingled with those grown old in the First church, and love and sympathy beamed from the faces of the happy throng, as they discussed the success of the past two years, and planned for broader lines in the year to come.

Has your church sent a "Box?" If not, write to Mrs. A. C. S. Jackson, Nashville, Tenn., for the name, etc., of a frontier missionary, and begin at once to get one ready. It is a blessed work. The First church, Chattanooga, has just completed one worth over \$135. The missionary lives in Florida and has eleven children. It was wonderful how the clothing, books, toys, canned goods, dry goods, quilts, etc., poured in. Even the big white umbrella for his buggy, that was asked for, came. We always pack these boxes with tears, and we are so grateful to God for allowing us to brighten the lives of these hard-working, poorly-paid servants of his on the frontier! We do not give one cent less to the Home Board. Just try a box once.

L. D. E.

THE BIBLE LEARNERS.

Will you learn Psalm 33:18-22? and may God bless it to the good of your souls

THE STUDENT BAND.

I have sent the little "souvenir cards" Mrs. Maynard left, to Bernice Baker, Lillie Collins, and Reese Puckett, for answering the questions on "Brazil." Have you gone to work on "Mexico?" I want a larger class this month. Send in the answers by Nov. 27th.

YOUNG SOUTH CORRESPONDENCE.

I think you must have known by intuition that there was to be the long-looked-for letter from our own dear missionary this week! Why? Because so very few letters have come from you. You wanted to leave her abundant space. Was that it? Well! Remember I am depending on you alone for next week.

That reminds me that I have forgotten to tell you something. Some of you will remember that we began collecting for a "Kindergarten Fund" last year, to be used in providing for the instruction of the little "Japs" in Mrs. Maynard's home in Japan. We closed our seventh year with \$14.77 on hand, just as Mrs. Maynard started on her homeward journey, and I kept it in bank until I could talk it over with her. She is convinced that it is not best to press this matter now, and I have handed this amount over to her, to be used as she thinks best for the good of the Japanese little ones. I feel sure that will satisfy the givers. After a little, when the Young South is stronger, we may establish and support this school, that our missionary longs to have. The great need of it appeals to her strongly and constantly, and "some sweet day" we'll take the whole burden of it on ourselves perhaps.

But you are anxious to hear what our missionary has to tell us. So I give you, first of all,

MRS. MAYNARD'S LETTER:

"Dear Young South friends:—Like a delightful dream that lingers with us, and surrounds us with the beauty of its happy memories, was my brief stay in Tennessee. At the time there was so much coming and going, so many warm welcomes to hear, and so many mission talks to be planned for, that I felt a bit bewildered. I found it hard to realize that I was really in the home of our dear friend and the leader of our work, Mrs. Eakin. The brown and orange ribbons were fluttering everywhere and their wearers almost overwhelmed me with their loving greetings. A little girl was once asked what she would choose to be when grown up, and she replied: "A returned missionary." She had evidently seen one entertained in her home, but even that little girl did not know what it means to be a returned "Young South Missionary." My heart overflows with gratitude to each one who did so much to make my stay among you such a joyous one. It was all too short, but while much better, I am not yet strong enough to stand very much excitement, and then too, our promise had been made to attend the Maryland Baptist Association which we are now in the midst of. I had a great desire to write you a letter from the desk of the Young South editor, but the many engagements while in Chattanooga prevented. This is my very first opportunity, and I have been several times interrupted while writing this. But I did want you all to know how kind the friends were to me in Harriman, Chattanooga, and Knoxville. We spent a night too, at Carson and Newman, where we met with the pupils in their chapel service in the morning and had an opportunity of laying missions upon their hearts. Everywhere the same warm welcome met us, and the same sympathetic, often tearful, "God speed!" followed us. It was inspiring and yet made us feel very humble. We did not deserve it, we

knew that, but God helping, we will try and prove more worthy of the "high trust" committed unto us, as well as the loving trust manifested toward us by our friends.

I feel that I shall be nearer to your hearts than ever before and that God, through our faithful band, will work an even greater work than that of the past seven years. I know I shall have your prayers that he may be my strength and enable me to do something for him while at home. And I am trusting you to make my year at home a bright one by working just as faithfully for our dear Japan as when I was there. Will you?

"As ever with dearest love,

"BESSIE HARLOWE MAYNARD."

Baltimore, Md., Oct. 31st, 1901.

Mr. and Mrs. Maynard go to Richmond from Baltimore and we shall hear from her again before long. They are doing a mighty work here in the home land. We, here in Chattanooga, will never lose the sweet impress of her gentleness and devotion. The children especially speak of their love for her. Keep praying that she may have strength according to her day.

But these servants of God are burdened for the souls of the Japanese, as we cannot be. They realize so thoroughly their lost condition and their crying need of the gospel. Pray daily that God may use them to rouse the home people to do more for all heathens and especially for their own loved field. We shall never cease to thank God that they came to Tennessee.

And I believe I have never told you that I passed over to Mrs. Maynard the "Young South Gallery" of fifteen photographs. She is going to have a "Young South Corner" in that room we built for her Sunday school. If you will send more, I'll see that she gets them before she sails next summer. She will prize them all as sweet souvenirs of her rest-year at home.

Here is a letter from Hickman:

"Please find enclosed \$1.00, saved by gathering apples and picking peas for our brother. Divide it between Japan and the Orphans' Home.

"We were sorry we could not attend the Convention at Harriman, and meet Mrs. Maynard and Mrs. Eakin. We would have been so glad to take them by the hand. We rejoice over our missionary's improved health. May she soon be fully restored.

"LENA AND GRACE SMITH."

We are so much obliged for another proof of your love for our work. Perhaps later in the year, Mrs. Maynard may come nearer to your home. Such industrious workers are the bone and sinew of the Young South. We hope you will do well this year.

Lenox sends this:

"Enclosed find \$2.00. Give to Japan and Orphans' Home. We hope to have more soon.

"Maud, Judson, Eunice, and Alonzo Kirby."

That's well done, and we are most grateful. Work hard this winter. Our needs are so great!

Mulberry comes next:

"For three weeks past I've been trying to interest my little Sunday school class to furnishing a room in the Orphans' Home. But they respond slowly. I send you twenty-five cents, and I hope by God's help to send more in the near future. May the Lord ever bless the grand work the Young South is doing.

"MRS. R. L. FARRAR"

We thank you and trust you may realize your fondest hopes.

One more closes the list. It is from that best of Bands at Harriman:

"Here's our \$2.00 for October. We are sorry to be late this month of all

months, but the superintendent has been just a little busy this time.

"We are sorry Mrs. Maynard went away from Harriman before we saw more of her, but we certainly do intend to go 'Forward' with greater zeal and stronger determination than ever before. Our last meeting was a special prayer service for her and her work in the homeland for Japan. God bless her and the Young South!

"MRS. M. SUBLETTE,
Leader of Harriman Juniors."

Mrs. Sublette's "Forward," each letter framed in brilliant autumn leaves, held before the assembled ladies at Harriman will be an inspiration all over Tennessee. Eternity alone will show the results of the beautiful exercise, given by her Band. And you see they do not rest on their laurels. They go straight on! Mr. Tindell need not fear for his church for the future. They will be so well trained, so full of love for missions, that he will not have to beg and explain as some pastors I wot of have to do. Press on, dear wearers of the brown and orange ribbons in Harriman! There is great need of you just now.

Would you believe it? This is all! Are you going to let November drop me down with a dull thud? Never!

You are just waiting for Mrs. Maynard's message. Now, that you have it, you are going to read it and pass it on to a friend or neighbor, read it aloud to all your bands and classes, and respond at once. Just cover my desk before November gives place to the Christmas-tide!

And don't forget that thank-offering for the Orphans' Home! We want to meet Dr. Holt's expectations, and send him \$70 by January 1, 1902. Will not each one agree to take up a collection on or before Thanksgiving? While we remember our own mercies around a groaning board, let us, out of the fullness of our hearts, give of our abundance to the wards of the Tennessee Baptists in the Nashville Home. I wish every Sunday school in the state would take up a collection on November 24th for this good cause. Suggest it to your superintendent. Let us make Dr. Holt's face beam more than ever. His heart is in this work. He loves the children almost as if they were his own. Make him happy by giving him the means to make them comfortable and happy, and to do it before the bitter weather comes on. Who comes first?

Most confidently, yours,
LAURA DAYTON EAKIN,
Chattanooga.

RECEIPTS.

First half-year.....	\$327 16
October Offerings.....	80 37
First week in November, 1901....	10 31
Second week in November.....	

FOR JAPAN.

Lena and Grace Smith, Hickman.....	50
Kirby Band, Lenox.....	1 00
Harriman Juniors, by Mrs. Sublette.....	2 00

FOR ORPHANS' HOME.

Grace and Lena Smith, Hickman.....	50
Kirby Band, Lenox.....	1 00
Robert Lee Farrar, Mulberry, by Mrs. Farrar.....	10
Estella Farrar, Mulberry, by Mrs. Farrar.....	10
Ruth Dance, Mulberry, by Mrs. Farrar.....	05

Total.....\$523 09

RECEIPTS SINCE APRIL 1, 1901.

For Japan.....	\$374 31
" Orphans' Home.....	55 60
" Babies' Ranch.....	22 08
" State Board.....	10 34
" Home Board.....	31 13
" Foreign Board.....	19 63
" Journal.....	2 25
" Sundries.....	4 52
" Postage.....	2 63

Total.....\$523 09

A NEW DEPARTURE.

A New, Effectual and Convenient Cure For Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve



and the washes, douches, powders, and inhalers in common use are very little if any better than the old fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be!

To cure catarrh, whether in the head, throat, or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work, I let it run along until my hearing began to fail me, and then I realized that I must get rid of catarrh or lose my position as I was clerk and my hearing was absolutely necessary.

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefitted me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

"They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

The name of one of the defeated Tammany candidates in the late election, is John T. Oakley. We do not know whether he is any kin to our John T. or not. We presume not from his being a follower of Tammany.



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

DR. BROUGHER'S SECOND ANNIVERSARY.

Sunday, November 3rd, marked the second anniversary of the pastorate of Rev. J. Whitecomb Brougher, D. D., at the First Baptist church, of Chattanooga. The services of the day were appropriate to the occasion and greatly enjoyed by all. The platform was beautifully decorated with palms and out flowers; the music by the large chorus choir was unusually fine and the pastor preached two inspiring sermons.

The covenant meeting and communion service at 3 p. m. was largely attended, and was one of the most helpful of the day. About twenty new members received the right hand of fellowship at this service, making a total of 306 who have united with the church during the past two years. On Tuesday night the ladies of the church gave a reception to Dr. and Mrs. Brougher and the new members. It was the most largely attended social ever held by the church. The lecture-room and parlors were thronged with people who came to congratulate the pastor and his wife on the past two years' work, and express the hope that pastor and people might enjoy many such anniversaries together. Deacon I. B. Merriam presided, and Mayor A. W. Chambliss presented the congratulations and well wishes of the church. Dr. J. W. Adams, of the Christian church, spoke for the Ministers' Conference and paid Dr. Brougher a high tribute from his brother pastors. The church is in a most prosperous condition; the attendance at prayer meeting is beginning to tax the capacity of the lecture-room, and the spiritual and financial condition of the church were never better. The people are enthusiastic in their support of the pastor, and Dr. Brougher took occasion to express his appreciation of the fact in his anniversary sermon. He has just declined two calls to other churches. One was from the First Baptist church, of Omaha, and the other from the pulpit committee of a prominent church in New York. The people are rejoicing over this fact and are determined to hold on to Dr. Brougher as long as possible. The place he has made for himself in the city is best expressed by an editorial in the Chattanooga Evening News of Nov. 5th. It is as follows:

"The News would go out of its way somewhat to congratulate Rev. J. Whitecomb Brougher upon the splendid success of his two years' pastorate in this city. He has done, and is still doing, a splendid work for the Baptist denomination in general, and his church in particular. In four humble judgment the Baptist church has but few stronger men than Dr. Brougher. He is strong in the pulpit, his pastoral work is first-class, and he makes a friend of every man with whom he comes in intimate contact. The First Baptist church was fortunate in securing him as a pastor and Chattanooga is to be congratulated upon having such a man as a citizen." A. W. M.

We are glad to say the church at Mt. Lebanon is doing well indeed; we are doing more for missions than ever before. Our last appointment Saturday and Sunday of this month we had splendid service. Saturday night our pastor, C. V. Hale having been invited to Varona preached to a large congregation, the discourse pertaining to the mission of the church. On Sunday we were very much encouraged by a manifestation from the young people to work earnestly for God's cause. Our much beloved pastor is doing so much for the young people—the children in Christ.

A MEMBER.

Mt. Lebanon, Nov. 4th, 1901.

Missouri Baptist Sanitarium, 919 TAYLOR AVENUE, ST. LOUIS, MO.



Well-Equipped, Quiet, Restful Sanitarium and Hospital
Appliance for the best treatment is found here.

Large Grounds. Large Buildings. Every Comfort.
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AMONG THE BRETHREN.

Rev. J. M. Carroll has been unanimously called to the care of the First church, Waco, Texas., and it is presumed will accept at once.

Rev. R. M. Hunter, who lately resigned at Avondale, Ala., has decided to enter evangelistic work, but will continue a resident of Avondale.

Rev. E. B. Jackson, who has for years been pastor at Winchester, Va., has accepted the care of the church at Summerville, S. C. He is a scholarly preacher.

What does a chimney do to a lamp?

MACBETH'S is the making of it.

My name on every one.

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

Rev. Geo. W. Red was assisted in a revival at Mt. Pisgah, Ala., by Rev. W. B. Earnest of Wylam, Ala., which resulted in forty-one accessions, most of them by baptism.

Rev. J. L. Thompson of LaFayette, Ala., has been unanimously called to succeed Rev. W. R. Ivey as pastor of the First church, Bessemer, Ala. It is believed that he will accept the call.

We call attention to the advertisement of Dr. Mott on page fifteen. We have met Dr. Mott personally. He is a clever man and seems to be all he claims. He is very highly endorsed.

Rev. J. W. Gillon of Sherman, Texas, has been unanimously called to the care of the Broadway church, Fort Worth, Texas, and it is thought that he will accept.



Don't

hand out money for things that are not "the best." Many washing-powders that seem to work well are unfit to use.

PEARLINE costs only a trifle more than the poor and dangerous. The absolute safety of PEARLINE has been thoroughly tested and proved. Make sure nothing is used to save work at expense of your clothes. 659

Pearline—Safe and Saving



Hair Restored.

Spanish Hair Wine is \$1, and Sa-Po Cream 25c. But to assure disappointed sufferers of their true merits, we send anyone FREE bottles of both for 4 cents to pay postage. One application stops dandruff.

Cures baldness, makes luxuriant hair grow on head and face and restores color. \$5,000 offer sent to all using our free trials. GLOBE CHEMICAL WORKS, S., Baltimore, Md., U. S. A.

Rev. T. W. O'Kelley of Atlanta, Ga., assisted Rev. T. M. Calloway in a revival with the First church, Talladega, Ala., which resulted in fifty-six accessions, forty-five by experience and eleven by letter.

Dr. H. Allen Tupper, Jr., of the Fifteenth street church, New York, has lately been preaching a series of sermons on distinctive Baptist doctrines, and as a result has immersed a dozen or more Pedobaptists.

Rev. H. W. Tribble, well-beloved in Tennessee, has been called for life to the care of the High street church, Charlottesville, Va. The new building has about been completed, when Dr. J. B. Hawthorne will dedicate it.



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

LADIES. If you have superfluous HAIR ON THE FACE
Send for new information how to remove it easily and effectively without chemicals or instruments. Correspondence confidential in plain sealed envelope.
Mrs. M. N. PERRY, C. 112 Box 93, Oak Park, Ill.

INTERESTING TO LADIES.

A representative of the Christian Advocate has called on Mrs. M. N. Perry Company, and made a personal examination of her methods of effectually removing superfluous hair, and was astonished to see the large number of testimonials she is receiving from ladies all over the country, and even from foreign lands.

Thousands of women when young have been injudicious and clipped the down, which has appeared on their faces. Many more have used oily cosmetics which have stimulated a growth of unsightly hair. Every such lady will be glad to know of this effectual method of removing it. If ladies will send their names and addresses to Mrs. M. N. Perry, C. 112, Box 93, Oak Park, Ill., they will receive information on this subject. Mrs. Perry says a long chapter of horrors could be written of experiences of ladies who have resorted to such methods as burning the hair off the face with matches, digging it with a knife, using lime and other chemicals, permanently disfiguring their faces. Even one lady reported she should have committed suicide if she had not obtained this new method.

The reason Mrs. Perry has not advertised as extensively the past year is because she has been kept busy filling orders from those who have used her method who wished it sent to friends, which is indeed the very best testimonial she could get. The names of all her correspondents are kept strictly confidential.—New Orleans Christian Advocate, Oct. 17, 1901.

Symptoms of Catarrh.

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

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

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

Six years ago, by the solicitation of the ex-board of Indian Creek Association, and Bro. A. J. Holt, I went to Iron City, Lawrence County, and held a meeting which resulted in the salvation of many souls. At that time there were but few Baptists in the town and no church, not even a mission. But from that meeting the few Baptists have been at work until now they have a church organized with some forty or fifty members. They have not had regular preaching at any time, but they have a Ladies' Aid that has been at work, by which they have kept the work going. The church invited me to come hold a meeting, beginning the fourth Sunday in October, at which time the meeting began and continued ten days, and resulted in ten additions by baptism and six by letter. We had a good revival. Bro. Riley Davis preached once, which was his first sermon. Many said "he did me good." Bro. J. R. Wigga preached several times to the satisfaction of the people. The church called Bro. Wigga to serve them. The church is a mission of our State Board. The people will build a house of worship soon. Our cause is prosperous there. God be praised for his goodness.

R. J. WOOD.

Waynesboro, Tenn.

We closed a fine meeting at Bethlehem the fourth Sunday in last month. I baptized seven last Sunday as a result of the meeting. Bro. Wm. Shannon and the pastor did the preaching.

H. F. BURNS.

Springfield, Tenn., Nov. 12th, 1901.

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.

RECENT EVENTS.

Dr. Henry McDonald of Shelbyville, Ky., had about fifty conversions in his meetings.

+++

Rev. W. J. Williams has been called and has accepted the church at Hazlehurst, Miss.

+++

The Sunday opening exposition of Buffalo, N. Y., has closed with a debt of \$4,000,000.

+++

Rev. B. H. Carroll, Jr., declines the call of the Church at Beaumont, Texas, of oil well fame.

+++

Rev. Geo. Pruett of Dallas, Texas, was called to Lynchburg, Va., but has declined the call.

+++

It is now said that the estate of former President McKinley, deceased, amounts to \$210,000.

+++

Col. Mills gives assurance that hazing is practically over at West Point, after so long a time.

+++

Rev. J. W. Lynch began his pastorate last Sunday, Nov. 3rd, with the Roanoke, Va., people.

+++

Miss Ethel, daughter of Dr. E. C. Dargon, of the Seminary, died in Baltimore, Md., last week.

+++

Mr. Andrew Carnegie has offered the city of San Juan, Porto Rico, \$100,000 for a public library.

+++

Prof. S. C. Mitchell of Richmond College, Va., becomes associate editor of the Religious Herald.

+++

Rev. W. T. Campbell, once State secretary in Missouri, has resigned his pastorate at Jefferson City.

+++

On account of the sickness of his wife, Rev. J. L. Downing has given up missionary work in Cuba.

+++

Dr. L. G. Broughton of Atlanta, Ga., was to begin a meeting at Hopkinsville, Ky., Monday, Nov. 4th.

+++

The chair of Greek in Richmond College is to be endowed in honor of former professor, W. H. Hains.

+++

Rev. J. F. Williams, of Harrods-Ky., has been called to the pastorate of the First church, El Paso, Texas.

+++

Miss Edith Wilkinson, daughter of Dr. W. C. Wilkinson, of Chicago, has given up her work in Japan and will return to America.

+++

Rev. Geo. W. Pruett took up a collection for State missions in his Church at Dallas, Texas, recently and secured \$1,000 and it will reach \$2,000.

+++

It is probable that the Hanson Place Baptist church, of which Rev. A. C. Dixon was for so long pastor, will call Dr. P. S. Henson of Chicago, and it is thought that he will accept.

WOMAN'S KIDNEYS.

Thousands of Women Have Kidney Trouble and Never Suspect It.

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

Among the many famous cures of Swamp-Root investigated by the Baptist and Reflector, none seem to speak higher of the wonderful curative properties of this great kidney remedy than the one we publish this week for the benefit of our readers:

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

Did Not Know I Had

Kidney Trouble,

I somehow felt certain my kidneys were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and to-day I am as well as ever. My business is that of a canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak

to perform her necessary work, who is always tired and overwrought, who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

How to Find Out If You Need Swamp-Root.

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

The kidneys filter and purify the blood—that is their work. So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Many women suffer untold misery because the nature of their disease is not correctly understood; in most cases they are led to believe that womb trouble or female weakness of some sort is responsible for their many ills, when in fact disordered kidneys are the chief cause of their distressing troubles.

Neuralgia, nervousness, headache, puffy or dark circles under the eyes, rheumatism, a dragging pain or dull ache in the back, weakness or bearing down sensation, profuse or scanty supply of urine, with strong odor, frequent desire to pass it night or day, with scalding or burning sensation—these are all unmistakable signs of kidney and bladder trouble.

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

Other symptoms showing that you need Swamp-Root are sleeplessness, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, plenty of ambition but no strength.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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

EDITORIAL NOTICE.—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it, may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many thousands of testimonials received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the "Baptist and Reflector," Nashville, Tenn., when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

POSITIONS! May deposit money in bank till position is secured or given notes. Car fare paid. Cheap board. Send for 150-p Catalogue.

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GOING TO BUFFALO		
Lv. Nashville.....L. & N.	7.45 am	7.50 pm
Lv. Louisville....."	1.00 am	3.15 am
Lv. Cincinnati.....Penna.	4.30 pm	8.30 am
Lv. Loveland....."	5.16 pm	9.48 am
Lv. Morrow....."	5.38 pm	9.30 am
Lv. Xenia....."	6.30 pm	10.17 am
Lv. London....."	7.21 pm	11.00 am
Lv. Columbus....."	8.00 pm	11.35 am
Lv. Columbus.....C. A. & C.	8.30 pm	12.05 n'n
Lv. Akron.....Erie	1.08 am	4.30 pm
Ar. Lakewood (Chautau-)	5.45 am	10.18 pm
Ar. Jamestown (qua Lake)	5.55 am	10.30 pm
Ar. Buffalo.....Erie	8.15 am	12.50 n'n

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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.

JONES.

Mary Bales Jones, aged fifty-six years, died July 26, 1901, from effects of an overdose of strychnine accidentally taken while away from home. She professed faith in Christ when twelve years old and immediately joined the church and had from that time till her death, lived a consecrated Christian. She leaves a husband, two daughters and one son to mourn her untimely loss.

A FRIEND.

BURNS.

On Sept. 10th 1901, death visited our community and took from our midst Mrs. Elizabeth Burns. She was born in South Carolina Nov. 3, 1833. When about twelve years old she professed faith in Christ, at home, and shortly afterward joined Corinth Baptist church, Bradley County Tennessee. On the 20th of Jan. 1856, she was married to Rev. John L. Burns, deceased, an earnest and faithful Baptist minister.

Mrs. Burns is the mother of eleven children, five of whom are living. Rev. H. F. Burns, of Springfield, Tenn., being the oldest. She was very careful in the early training of her children, to instruct them in the way they should go.


She was a great Bible reader and versed above the average in its doctrines, the most precious to her being the second coming of Christ, and the resurrection of the dead. She was one well acquainted with the trials of a minister's wife, and the burdens of a loving mother. As long as she was able to go to church she was regular in attendance, and was always ready and willing to aid in any kind of church work. Truly a mother in Israel has fallen asleep in Jesus, to await the resurrection.

May we all live so that we may meet Sister Burns in the bright beyond.

W. H. RYMER,

Felzerton, Tenn.

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

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- (7.) Conference Minutes.
- (8.) Annual Reports to Associations and
- (9.) Sunday School Record.

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If so, we can save you money if you will buy through us. Any Church or Sunday-school considering the question of purchasing one will do well to write us for prices and catalogue. Let us hear from you.

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

OBITUARY. WHITAKER.

Henry Ross Whitaker was born September 25th, 1857, was called to his reward July 24th, 1901. He professed faith in Christ when fifteen years old, joined the Missionary Baptist church at Oak Hill, and was baptized by the Rev. S. L. Sanford. He did his duty faithfully as deacon, was always awake to the interest of the Master's work, and the good of humanity.

Oh, how he loved his church! How he delighted in God's service! Even in his afflictions, and in his last illness, he rejoiced and praised the Lord. It was indeed a spiritual feast to be with him. He always expressed himself as "ready and willing to go." What a consolation to those he left behind. His life work was soon accomplished, because he was always about his "Father's business." Then to the loving and faithful wife, the dear relatives and friends, be comforted, for "he rests from his labors and his works do follow him."

Our dear Bro. Ross fought a good fight, he kept the faith.

We, as committee and as church, tender our heart-felt sympathy to the bereaved family, and commend them to God, who doeth all things well.

M. A. PROSSER,

REV. J. H. CARROLL,

Committee.

BRIGHT'S DISEASE AND DIABETES CURED.

Harvard University Acting as Judges.

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

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

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

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

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

PILES TRIAL TREATMENT FREE. We will forfeit \$50 for any case of Internal, External or Itching Piles the Germ Pile Cure fails to cure. Instant and permanent relief. Write at once, Germ Medical Co., Dept A, 75, 84 St., Cincinnati, O.

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

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

"The Mormon Monster;"

or

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By **EDGAR E. FOLK, D.D.**

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

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

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

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

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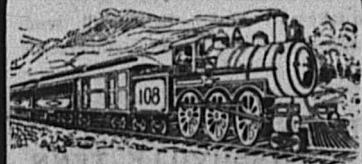
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Dixie Flyer

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RHEUMATISM

CURED WITHOUT TAKING MEDICINE.

TRIED AND HEARTILY ENDORSED.

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

James Henry Medicated Belt.

It Cures Rheumatism without taking Medicine.

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

TESTIMONIALS.

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

T. B. EASTIN.
Shoe Merchant.

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

VINET DONALDSON.

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,
Real Estate Agent.

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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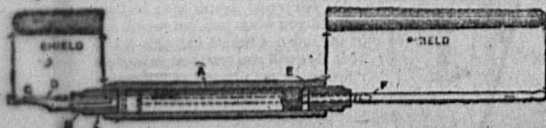
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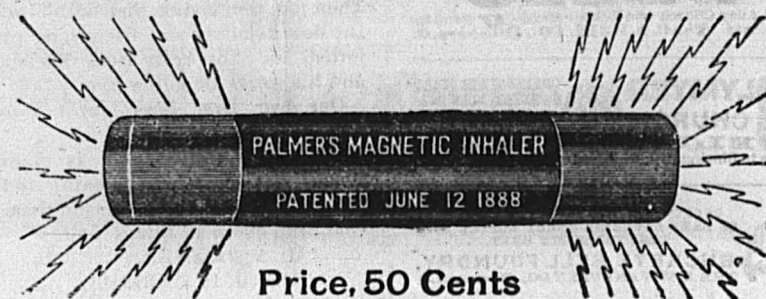
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