

Baptist and Reflector.

Speaking the Truth in Love.

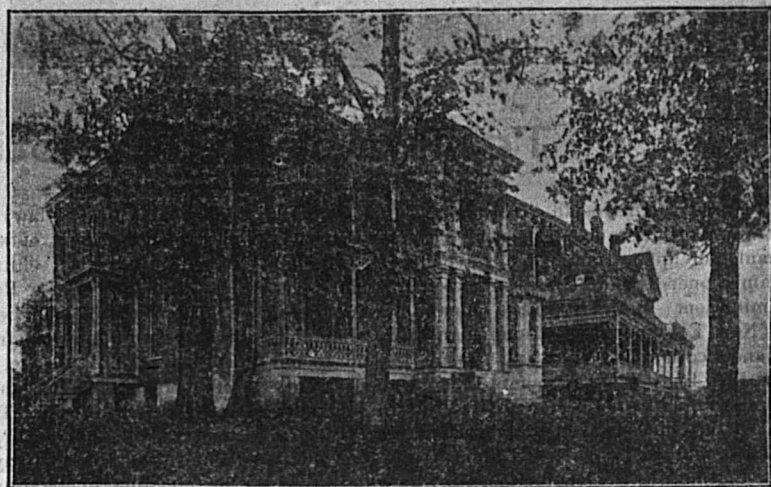
Old Series, Vol. LXII.

NASHVILLE, TENN., NOVEMBER 28, 1901.

New Series, Vol. XIV., No. 16.



FRONT VIEW.



SIDE VIEW.

Tennessee Baptist Orphan's Home.

CURRENT TOPICS.

President Roosevelt has been trying for some weeks to buy a pair of carriage horses, but most of those offered him have had their tails cut off in English style, and he refuses to buy them. He is right about it. We commend both his common sense and his Americanism in refusing to buy them.

Dr. Abraham Kuyper, professor of theology and rector of the Free University of Amsterdam, has recently won a great victory in Holland on a squarely announced religious issue, and it is said that he is to Holland what Gladstone was to England. His cabinet will be composed of distinctively Christian men.

The Dowager Empress of China has issued an edict to her officials to enforce the reforms enjoined in a former edict. One of the edicts proposes Western methods and urges reform. The edict says: "Myself and the Emperor for the last year have slept on wormwood and eaten gall." That is a Chinese expression for a very hard time.

It is announced that another treaty has been negotiated between the United States and England for the building of the Nicaragua Canal. Like the other, it is known as the Hay-Pauncefote treaty, being negotiated and signed by Secretary of State Hay for this country, and Lord Pauncefote for England. The exact terms of the treaty are not yet made public. It is understood, however, that to meet the objections of the United States Senate which led to the rejection of the former treaty, the United States is given the exclusive right to construct the canal, upon the condition, however, that it is to be considered neutral in time of war. We hope that the Senate will accept the present treaty and that the canal will be built in the near future. It will mean a great deal to the South.

Infinite Love.

I've been thinking of heaven, dear mother,
Our precious and sweet home above;
And each day it grows dearer, sweet mother,
As I think of the infinite love.

It has power to strengthen, dear mother—
The love of the Savior on high—
And helps me to carry my burdens,
The precious, sweet hope that is nigh.

It has power to sustain us, my mother,
And help us along on the way;
It makes brighter the pathway and journey,
That leads to the infinite day.

How precious the hope, darling mother,
That sadness shall forever be o'er,
And perfect happiness shall be ours,
Just across on the other bright shore.

We shall meet with our loved ones, dear mother,
Where dawns that eternal, bright day;
And the infinite love will help us,
As we journey along on our way.

My hope grows sweeter, precious mother,
As each fleeting day passes by;
It draws us nearer to that time, dear mother,
When we shall our armor lay by.

"A SHUT-IN."

A Plea for Bible Study in Our Colleges.

BY KERR BOYCE TUPPER, D.D., LL.D.

"Explain it as we will, and let the motives that inspire it be what they may," recently wrote a professor in one of the leading theological seminaries of our land, "there is to-day a remarkable and growing interest in Bible study. Bible schools of many sorts are springing up, Bible departments are being established in existing schools, and new emphasis is being placed upon the direct study of the Bible itself in our theological seminaries. Then in many of our colleges and universities there are one or more required or elective courses in Bible study; and in addition to all this are the current efforts of many sorts to make our Sunday schools and young peoples' societies more genuine and more efficient schools of Bible study. If I mistake

not, it is one of the significant signs of the times, and one which demands more earnest and thoughtful attention than it has yet received from Christian pastors and the religious press."

In the presence of facts like these it is the purpose of this paper to plead for the more general and more thorough prosecution of Bible study in our colleges and universities, and on four strong, substantial bases: (1) the Bible is the world's fullest and richest thesaurus of wisdom and knowledge; (2) the present lamentable ignorance respecting the Bible on the part of the average college student; (3) the incompleteness of all education without the culture which comes through Bible truth; and (4) Bible knowledge and Bible truth the impregnable stronghold of Christianity among our educated youth.

(1) And first, what man is there that denies or doubts that the Bible is the fullest and richest thesaurus of wisdom and knowledge—in genesis and genius, in plan and purpose, in trend and teaching, in influence and aim, far above all the other books that fill our libraries and thrill our minds; in poetry above the Iliad and Odyssey, Milton's Odes and Shakespeare's plays; in history, above Livy and Tacitus, Hallam and Hume; in philosophy, above Bacon and Hamilton, Descartes and Locke; in biography, above Plutarch and Lamartine, Remusat and Voltaire; in romance, above George Eliot and Scott, Bulwer and Thackeray; in Christian meditation and morals, above Thomas a Kempis's "Imitation of Christ," and Bunyan's "Pilgrim," Pascal's "Thoughts" and Hooker's "Homilies." Great and good as are many, if not all, of these immortal works—some of them rising like lofty mountain peaks to catch and present to the world the highest gleams of human genius—we could willingly see them and all else of man's production turned into ashes or buried in the sea if at their expense we might save to our hearts and lives, in time and eternity, this one book whose author is God, whose subject is man, whose object is salvation, whose destiny is eternity—this book, in contemplation of which the thinking world is beginning to accept the statement of Schleiermacher when he says that to abolish the Bible would be to pluck up by its roots all that is noblest and best in the world's civilization.

(2) On a second ground I plead for Bible study in our colleges and universities, namely: the present lamentable ignorance respecting the Bible on the part of the average college student, both in our State and denominational institutions of learning. In his "Twentieth



REAR VIEW.



DINING ROOM.



Tennessee Baptist Orphans' Home.



Century City," Dr. Josiah Strong gives us this rich illustration of ignorance respecting civil service: Applicants for appointments on the police force under Commissioner Roosevelt were subjected to civil service examination. In answer to the demand, "Name five of the New England States," one man said, "England, Oirland, Scotland, Whales and Cork." Asked to tell what they knew about Abraham Lincoln, about twenty of these would-be policemen replied that he was president of the Southern Confederacy; about forty said he was a great general in the Union Army; one would show that he was the leading general who won the battle of Bunker Hill; many said he was assassinated by Guiteau; one said the deed was done by Garfield, and another by Ballington Booth.

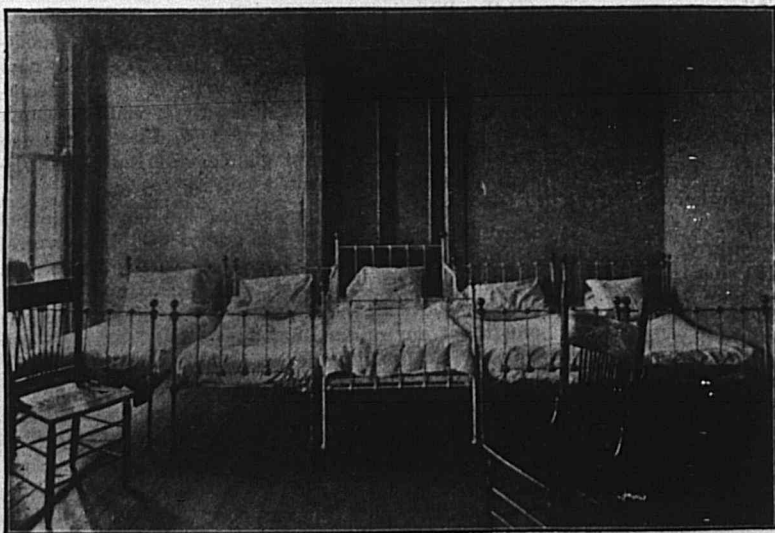
One smiles at this, and yet the ignorance of the average policeman respecting national questions is hardly more remarkable than that of the average student respecting Biblical questions. In the New York Independent, November 8, 1894, a college president relates his experience with thirty-four freshmen about twenty

years old, sons of lawyers, teachers, preachers, merchants and farmers, of whom twenty-nine were members of evangelical churches, two were Jews, one a Unitarian, and one a Roman Catholic. Before these educated young men he placed upon the blackboard twenty-two quotations from Tennyson, the most noted English poet of this age, each of which alluded to some scriptural statement, and then asked them to write down the fact to which Tennyson made allusion. What answers did they give? Nine failed to understand "The thorns that girt thy brow;" eleven did not know the meaning of "Manna of my wilderness;" sixteen could not explain about striking "The hard rock;" sixteen knew nothing of Jacob wrestling with "That strong angel;" thirty had never heard of the shadow going back on the "dial of Ahaz;" twenty-six were ignorant of "Jeshua's moon;" nineteen could not explain "As rough as Esau's hand;" nineteen seemed to know nothing of "Ruth amid the fields of corn;" eighteen could give no light on "Pharaoh's darkness;" twenty-eight could give no information about "Jonah's

gourd;" twenty-five knew not what it meant to be "stiff as Lot's wife;" twenty-three could not explain "Arimathea Joseph;" twenty-two did not know about "Pearls and swine;" twenty-four could not recall the first miracle at Cana; eleven did not understand about the mark set on Cain; twenty-five knew nothing about the church on "Peter's Rock;" twenty-two could not explain "Eating dust like a serpent;" twenty-seven were ignorant of "Peter's sheet;" twenty-four knew nothing of "Jephtha's vow;" eleven could not explain "Jacob's ladder;" and eighteen were ignorant of "The deathless angel seated in a vacant tomb." In a word, these thirty-four young men from Northern Ohio, Central New York and Western Pennsylvania gave correctly only 328 of the 748 answers demanded by those twenty-one questions, though each of the questions propounded was of the simplest character.

Now, if our young men and women do not study the Bible at college, when will they study it? I do not

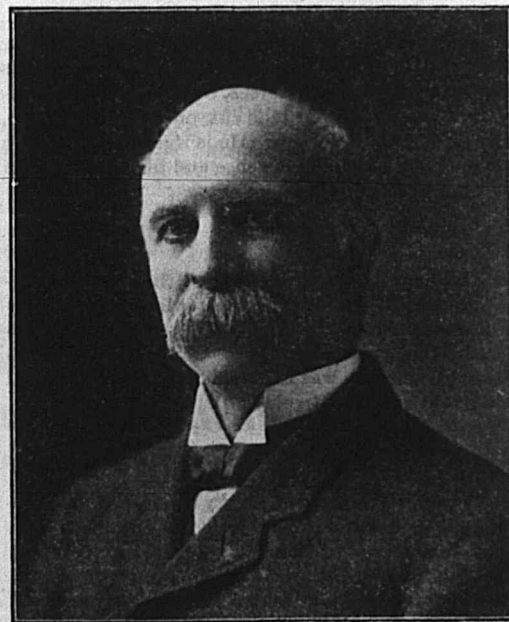
Continued on page three.



ONE OF THE SLEEPING ROOMS.



REV. I. J. VANNES, D.D.
Literary Secretary of the
Baptist Sunday School
Board. Member of the Ex-
ecutive Committee of the
Baptist Orphans' Home.



MAJOR C. T. CHEEK.

The Tennessee Baptist Orphans' Home—Chartered.

Located in West Nashville, Tennessee. Plant, improvements, furnishings, etc., worth about \$25,000. A. J. Holt, Superintendent, Nashville, Tenn.; Mrs. A. J. Holt, Matron, West Nashville, Tenn.; Miss Clara Nave, Assistant Matron, West Nashville, Tenn.

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An Orphans' Home Issue.

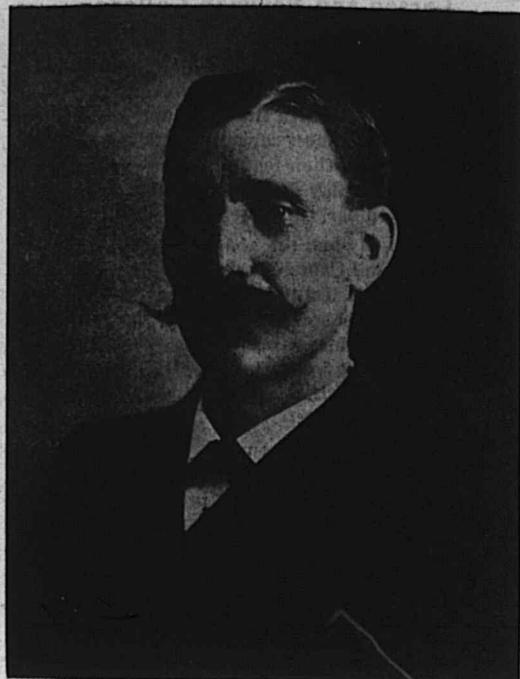
The idea of getting up an especial issue of the Baptist and Reflector for this Thanksgiving Day, was conceived too late to do fair and even justice by it. However, we present it, such as it is, and hope to be able to do better in the future.

We present five views of the Home: one front view, one side view, and one rear view of the buildings.

The children can only be counted, but not recognized, as the main object was to give the readers of the paper a correct idea as to the size of the buildings.

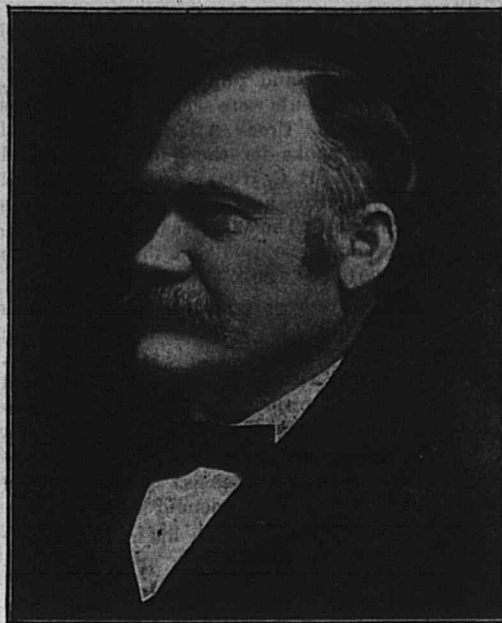
Then we give two inside views: one of the dining room and one of a bed room. This will give an idea of how we live. The dinner is just ready to serve in the dining room, and the children were in line behind the photographer when the picture was taken. It being an in-door picture it had to be exposed quite awhile, and the children could not all be still for four minutes. Hence they were left out. In the bed room there are five little single beds, on each of which a fatherless and motherless child sleeps every night. Our bedsteads are all broken now, but we hope in a very few weeks to replace them with new ones.

The Matron would not allow her picture "paraded before the public," as she termed it, and, she being a woman of determined mind, the Superintendent thought best not to urge the matter. A. J. H.



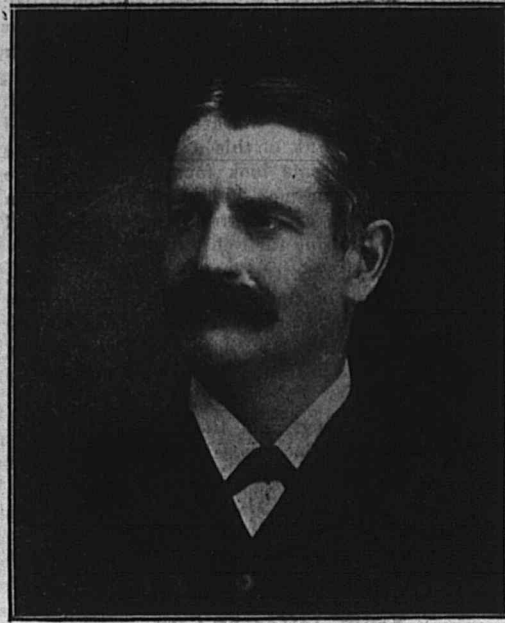
REV. W. C. GOLDEN,

Pastor Third Baptist Church, Nashville, President of Board of Managers, Baptist Orphans' Home.



REV. A. J. HOLT, D.D.,

Secretary of Missions, Superintendent and Treasurer of the Baptist Orphans' Home.



REV. O. C. PEYTON,

Pastor of Howell Memorial Church, West Nashville, Recording Secretary of Board of Managers and Member of Executive Committee, Baptist Orphans' Home.

Why An Orphans' Home?

Some few people yet ask the above question. It is easily answered: Will any one deny the obligation upon all benevolent people to care for helpless orphans? No human being will so dare. The obligation is evident to all.

But some say why may not the relatives and friends of the dead parents care for their orphans? Suppose they have no relatives and friends? And that is usually the case.

Why may not the churches support the orphans of the members of that church? But suppose the parents were not members of any church, shall the children starve?

It is usually the case that the relatives of poor children are themselves poor, and it would be unfortunate to mix up two families of children. It is also usually the case that where children are left orphans in a community, that each family in the community has children of their own. So an institution seemed to be the best thing. This is the opinion of the very best people in the world. The institution is here, and it is here to stay. It is the wisest, most economical, and most successful plan yet devised for caring for the helpless orphans. The Baptists of Tennessee own a large house, all paid for and out of debt. There is a large family of orphans now in this Home. They need daily bread, just as other children. Let the Baptists of Tennessee give to this Home a liberal support. A. J. H.

A PLEA FOR BIBLE STUDY.

Continued from page two.

mean, when will they read a verse or a chapter or two here and there—this many of them will be taught to do when children by pious father and mother—but as to the regular systematic study of the Bible, when will they accomplish it? When, if a young lawyer, or physician, or professor striving to prepare himself for his daily professional work? When, if a young merchant or mechanic or clerk or farmer struggling for his daily bread? And if the one or the other do not start it early, will he be apt to start it later in business life, unless so late as not to derive the advantages which the younger derive from the study? And if they launch out into life without the knowledge and influence of the Word of God, how poorly equipped will they be for life's battles and life's victories!

(3) The third ground for Bible study in our colleges and universities is the incompleteness of all education without the culture that comes alone through Bible truth. "There are three steps," writes Dr. Watson, in one of his fascinating and deservedly popular works, "there are three steps in the sancta scala up which our race is slowly and painfully ascending: barbarism, where men cultivate the body; civilization, where men cultivate the mind; holiness, where men cultivate the soul." There are these three, and the greatest of these

is holiness, beyond which nothing can be imagined or desired, moving as it does on those lofty table lands where spirits live with God. And yet it must be confessed with shame and humiliation, that when we analyze either the curriculum marked out, or the character developed in our average American college, barbarism and civilization are more dominant than holiness, and Homer and Socrates more potent than Jesus. Not that the moral and Christian life of our colleges has not developed and become more conspicuous during our present century, for just the opposite is true. And yet, alas! even in our denominational colleges, where are to be found the noblest and most elevating Christian influences, the soul is not cared for as the mind, spiritual culture not emphasized as mental acquisition, and that chiefly because in these colleges our youth are not taught to know and reverence the Bible as the infallible and eternal Word of God, and, as such, to be accepted heartily and intelligently as the manual of devotion, the charter of liberty, the oracle of faith, and the inspiration of life. Truly, there is need that along with geology and astronomy, chemistry and philosophy, there be the instruction of our youth in God's Word; not only Jupiter and Uranus, but also the star of Bethlehem; not only earth's marvellous strata, but also the Rock of Ages; not only the fountain wherein if one bathes youth returns, but also the water whereof if a man drinks he shall never thirst.

(4) A fourth fact: Bible truth and Bible knowledge constitute the impregnable stronghold of Christianity among our educated youth. If I interpret aright the principle and purpose of Christianity in the world, her sublime mission may be expressed in a single sentence, and that sentence this: to maintain in her own ranks and to propagate and develop among others, absolute and inviolable loyalty to God's Word, both in creed and deed; to win the world to Christ, to develop the church of God, and to advance humanity in highest principles of Christian civilization, upon the basis, and through the agency, of the Holy Scriptures as the sufficient and final revelation of God's will and way to man—this one definite aim and end comprehending all else connected with our faith, even as the narrow tubes of the telescope comprehend within themselves the far away fields of heavenly space. I believe that the church is called of God to stand for the restoration of the scriptures to their proper place and purpose; as against the assaults of rationalists who deny the possibility of revelation; and as against the Romish claim for tradition as of equal authority with the scriptures.

What more logical then, what more necessary for the development of our colleges, than that there be established in the curriculum of each of them a Bible chair for the purpose of sincere, sympathetic, successful Bible study? Trained under the tuition of the everlasting Word, the college students will come out prepared to battle against error and to give victories for truth.

While the confessedly cultivated mind rules and must rule the world with an ever-increasing domina-

tion, the question that interests us specially is this: Which shall hold the supremacy, Christian thought or non-Christian thought? Which shall be the victor in the great contest, knowledge that bends the knee before Jehovah or knowledge that bares the arm against Jehovah?

Let me reiterate the sentiment of a gifted writer who in enthusiastic devotion to truth, says: "Two things, I, for one, do not want in our colleges: text books between whose lines we can see the authors sneering at Bible truth, and professors in our colleges whose silence, not to say bitter opposition, shall lay the foundation in their pupils of life long hostility to Christian truth. Though these works present finest style and deepest thought, and though these professors sit in a golden chair and have at their command all the appliances of an American or a German university, yet we cannot afford, as Christian men, to foster and patronize a godless science and a godless philosophy. These sciences must be taught by Christian men, and these Christian men must be taught in these sciences." So shall we advance more and more the kingdom of him who claims to be not only the Way and the Life, but also the Truth.

Philadelphia, Pa.

Difficulties.

There is so much of sentiment connected with the management of an Orphans' Home that it is not often that people comprehend the difficulties connected therewith.

I would not do away with these sentiments; they are beautiful and necessary, but they sometimes hinder us from forming correct judgment.

1. The children are not all good children. We wish they were. They are just children, very much like other children. It is not reasonable to suppose that they are as good as children who have had better training and better advantages.

2. They can scarcely be called normal children. Their being orphans indicates that their parents were diseased, and not strong enough physically to fight the battle for life. It is but natural that the children should inherit the physical disabilities of the parents.

3. It is frequently, if not generally, the case that mental as well as physical disabilities have been inherited by the children. We have one little girl predisposed to melancholia. Another has made two attempts at self-destruction. Yet another, whose mother is in the insane asylum, says she is "going crazy" like her mother.

4. These taints and tendencies, with innumerable inaptitudes, are all in a conglomerate mass, to be managed as best we may. If parents find it difficult to control, direct and train one or a half a dozen of their own flesh and blood, who from their birth have been under their tutelage, how much more difficult to man-

age two score, no two of whom can be managed precisely alike.

5. One other difficulty I will add to the above list: When people come to select children to apprentice or adopt, they never take the hard, difficult cases off our hands. But the brightest, best, and nicest are taken, and the unpromising ones are always left on our hands. Generally, unpromising children are the ones committed to our care. Just think of this a little: that ours is an endless task. Parents look forward to the time when all their children may be grown, and they can rest in a peaceful old age, free from the burdens and responsibilities of raising their children.

But it is not so with us. Our own children are grown. But we have entered on the endless task of raising and training the children of others, and as soon as one has been safely reared and is off our hands, two others, "raw recruits," come in to increase our responsibilities and our cares.

Think on these things, and then pray for us, and then do not allow us to lack those necessities which the children must have, or starve. Your servants,

A. J. HOLT, Superintendent.

MRS. A. J. HOLT, Matron.

Baptist Orphans' Home, West Nashville, Tenn.

From Jefferson City.

The outlook for our church here was never more promising than at present. The church seems united in its entire membership and in revived condition of spiritual life. The pastor has the work well organized and well in hand. The town has been divided off into six sections, and two of the ministerial students of the college have been assigned to each division. They devote a part of Saturday to visiting the families of the territory assigned them and arranging for a cottage prayer meeting to be held on Saturday night. These prayer meetings are well attended both by Christians and by the unconverted and give promise of much good in the salvation of souls and in lifting up the spiritual life of the membership.

On last Sunday that venerable servant of God, whose praise is in all the churches, Bro. Peter Brakebill, was present with us morning and evening in the interest of the new church building at Maryville. The brethren took a collection in response to his appeal and rejoiced his heart by a contribution of about forty dollars to the enterprise.

Bro. W. L. Cate, pastor at Maryville, is arranging to move his family to that place for permanent residence in the near future. Dr. Cate's going will be regretted by the entire community. This leaves Jefferson City without a dentist for the time, but strong hopes are entertained that the place will soon be occupied by a worthy Baptist successor in the near future.

Bro. J. J. Burnett and wife are drinking the waters of the Marah of bereavement occasioned by the death of their eldest son, Kennie, in his eleventh year. He died after an illness of about a month of inflammatory rheumatism. Never was the adage, "The good die young," more strikingly illustrated than in the death of this dear boy. His countenance declared even to strangers, his kind, amiable, and upright disposition, so evident to those who knew him well. A dutiful, obedient, and affectionate son, he was a great comfort to his parents, and a worthy example to his younger brother and sister. His fond parents expected from him only pleasure and comfort in coming years, and his friends regarded his future bright with the promise of usefulness and achievement, but God who "doeth all things well" has seen fit to remove him at the very threshold of life, to attain his maturity under better conditions, and dwell with him forever.

"Then weep not for him who has gone to his rest,
Nor mourn for the ransomed nor grieve for the blest:
His sun is not set but is risen on high,
Nor long in corruption his body shall lie.
Then let not the tide of thy grief overflow,
Nor the music of heaven be discord below;
But loud be the song and triumphant the chord,
For blessed are the dead who die in the Lord."

P.

Jackson Items.

On yesterday all of our churches were well filled. Bro. M. E. Dodd, of the university, preached for Dr. Inman at the Second church. Dr. Inman was called to the country to do some work.

Bro. Ross Moore took a good collection at the Highland Avenue church for Foreign Missions.

The Sunday schools and the Baptist Young Peoples' Unions of all the churches report good work and steady growth.

On the evening of the 14th inst. the Sunday school of the First church gave a most delightful entertainment to the teachers and pupils of the university. After elegant refreshments were served short speeches were made. Dr. J. L. Crook, Attorney Gullege, and Miss Lily Edwards spoke for the Sunday school, and Profs. J. W. Bray and H. C. Irby, Mr. E. W. Reese, and Miss Pattie Crook for the university. The pastor was master of ceremonies. The affair was a grand conception and was grandly executed, and the university is willing to be entertained again.

The university force reports work for yesterday as follows: W. R. Hill met his people at Cooper's chapel; Thos. Spight filled Bro. Hunter's time at Spring Creek, Bro. Hunter being ill with fever. The church has all arrangements made for their semi-centennial celebration, to begin on the 29th and to continue three days.

J. W. Dickens had two splendid services at Hickory Valley, and collected \$7 for missions. The Ladies' Aid Society of the church is doing splendid work.

C. W. Knight was delighted with his work at Clover Creek. Two additions to the church and good collections for missions.

J. F. Ray edified the saints at Dyer.

J. T. Early preached at Beech Grove in the morning and at Clear Creek in the afternoon. At Beech Grove a good collection was taken for missions; at Clear Creek the Lord's Supper was observed.

W. C. Sale preached at Lynn's chapel in the morning; at Eades in the afternoon. The work at these points is promising.

Prof. Savage met his congregation at Saulsbury. Bro. J. M. Nowlin did the preaching at both hours. He made it a BAPTIST AND REFLECTOR day and reaped a good harvest. The Sunday school gave a handsome collection for the Orphanage at Nashville. Prof. Savage made a couple happy by uniting them in holy wedlock.

Bro. A. Nunnery is doing mission work in South Jackson this week, and he has the prayers of many that he may succeed.

One student matriculated this morning.

MADISON.

Jackson, Tenn., Nov. 18, 1901.

The Great Texas Convention.

I can only give you a brief outline of our last Convention and will write more particulars later on.

And first of all, the shaking hands and hugging with Bro. A. J. Holt was to the writer an eventful part of the proceedings. Over 1,700 enrolled messengers were reported.

From the organization of the body on Friday, 8th inst., at 10 a.m., till Monday night at the close, not a negative vote was cast. A few times a conflicting motion was presented, but after explanation was withdrawn and perfect unity maintained.

The mission work reported was the best in the history of the denomination. About 200 workers in the different departments of service had been engaged the past year, either for a part or all of the time. Nearly 3,000 baptisms and as many more otherwise were received through the mission work into the churches.

The total receipts the past year were a little over \$52,000, and all expenses paid, with over \$1,100 in the treasury. The Educational Commission came out with flying colors. The largest public collection in the history of religious assemblies that we know of was witnessed in one meeting. There was lacking in all \$25,000 to entirely relieve all the denominational schools of debt. This amount was raised at one evening's session. Of this amount \$17,000 was cash, and the remainder to be paid by January 1, 1902.

One striking feature of this collection was that the sums were in small amounts, from \$100 down. There were quite a number of larger contributions, but the great multitude joined in the giving. That all six of the denominational schools of the State are free from debt is a source of great joy. Over \$11,000 was raised at one session for Buckner Orphans' Home, besides a free will offering of \$600 at another time for the Home.

Nearly \$1,200 was raised in cash and pledges for the Seminary at Louisville. About \$2,250 was also raised in cash and subscriptions for the Burleson monument, and for Ministerial Education nearly \$2,500.

Visitors representing the several Boards, papers, etc., were present. The spirit prevailing throughout was very marked and inspiring. The next session of the Convention will be at Waco. I will write more soon.

T. E. MUSE.

Elgin, Tex., Nov. 11, 1901.

Carson and Newman College.

The expense of board, fuel, and room rent in our co-operative club the first month was \$6.12. The young men are well satisfied with the club, and speak enthusiastically of the business capacity of J. H. Landress, the steward. One of their regulations requires a prayer meeting every Saturday evening, which is attended by nearly every member.

The school to-day had the honor of a visit from Rev. M. W. Egerton and Capt. W. W. Woodruff, of Knoxville, and Dr. E. Y. Mullins, of our Seminary. At 11:15 the students and teachers assembled in the auditorium and heard a fine address on "Success," by President Mullins. A solo by our vocalist, Miss Bristow, was much appreciated. This was a delightful occasion to us all.

The two departments of our B. Y. P. U. held their regular joint missionary meeting yesterday at 2:30 p.m. Miss Bewley presented an interesting paper on Frontier Missions. J. A. Lockhart and G. P. Cortner also spoke. Miss Sallie Hale, who is now teaching Spanish in our school, was present and made a touching appeal for volunteers for the foreign field.

The recent visit of Mr. Lee, of the University of Virginia, representing the student volunteer movement, did much to stimulate the missionary spirit among our students, and as a result, a class of twenty-five, with Miss Sallie Hale as teacher, has been organized to study missions.

Miss Annie Catlett, of Sevierville, and Miss Blanche Rush, of Midway, have entered our art school. Jas. K. Drinnon, of Sneedville, to-day entered the business college. These two schools are now quite prosperous.

J. T. HENDERSON.

Nov. 25, 1901.

Ministerial Relief.

During this Thanksgiving period there are many churches and individuals who will generously remember the orphan children. This is a glorious and God-honoring work. It is right that we should take care of these and provide them with such helps that will best equip them for a life of service for our God. Now, while we are generously caring for these whose work is in the future, let us not forget, that there are some other wards of the denomination whose work has already been performed, whose history has already been made—a grand and noble history, and a work of mighty achievements. The greater part of their work has been recorded, not by human, but by angel hands in the great book of God's remembrance. We know that God will not forget them. But let us do all in our power to make their remaining days with us as pleasant as possible. I hope that all the churches that made contributions to this work last year will do so this, and, if possible, increase them. To those who have never made any contribution for these aged servants of our God, let me tell you that you are missing a glorious privilege. Let us work and give, that these dear old brethren may have ample to provide for all their necessities for this winter.

CHAS. L. ANDERSON, Chm'n. of Board.

A Visit to Smithwood.

It was my pleasure to be with pastor McLain for twelve days at Smithwood. I have never been more royally entertained anywhere than I was while there. The church seemed to be very much benefitted by the meetings, and six souls professed faith in Christ.

Pastor McLain is well entrenched in the affections of his people. He is a young man of much promise, and will some day take a prominent place among the preachers of our denomination.

The church expressed their appreciation of our work by a handsome cash collection, and the ladies of the Aid Society presented to me a handsome new overcoat, which is highly appreciated. We shall long remember these good people. May the Lord prosper them.

T. G. DAVIS.

Chattanooga, Tenn.

We had good services at Union Hill last Sunday. Bro. J. S. Rice, the former pastor, was with us and preached twice. After his sermon Sunday night and the audience dismissed, a strong man came forward and said to me: "I am lost; I want you all to pray for me." Before the prayer was ended he rose shouting that he was saved and praising God for his wonderful goodness. We were all glad.

H. F. BURNS.

Springfield, Tenn., Nov. 19, 1901.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church.—Pastor Burrows preached on "Interpretations for Dreams," and "The Search at the Eleventh Hour." Three by letter; reported a good visit to Arkansas Convention.

Seventh.—Pastor Lannom preached on "Three Estimates of Character," and "Ready for the Feast." One baptized; very large congregation at night.

Howell Memorial.—Pastor Peyton preached at both hours. Two baptized.

Waverly Place.—Bro. S. M. Gupton preached at 3 p. m. to a very good congregation.

Smith Springs.—Bro. Beal preached to a very good congregation at night.

Centennial.—Pastor Stewart preached on "The Lord's Workmen," and "The Safety of the Young." Large congregations; 140 in Sunday school.

Immanuel.—Pastor Ray preached on "The Sacrifice of Thanksgiving," and "The Voices and Visions of Silence." Two by letter. Bro. Ray just returned from Evansville, Ind., where he has been in a good meeting.

North Edgefield.—Bro. Pate preached on "The Faith of Our Fathers," and Bro. Gupton preached at night; nine requests for prayer; seven professions in the cottage prayer meetings during the week.

Edgefield.—Pastor Rust preached at both hours to large congregations; twenty-nine additions and seventeen conversions; thirteen baptized; reported a good revival meeting in Kentucky and a pleasant visit to Paris, Tenn.

Rains Ave. Mission.—Fifty-nine in Sunday school; good congregation last night; subject: "When I see the Blood I'll Pass Over You."

Central.—Pastor Lofton preached to two large congregations; 283 in Sunday school; \$155 given to city missions; subjects: "Christ's Great Educational Scheme," "Pilgrim's Progress—From the Valley of the Shadow of Death to Vanity Fair."

Whitsitt's Chapel.—Bro. Crundwell preached on "Controlling the Tongue," and "The Remedy for a Sinsick World."

Murfreesboro.—Bro. Van Ness preached on "For Me to Live is Christ;" good day.

New Hope.—Pastor Trice preached on "Ye Are Not Your Own," and at the Soldiers' Home on "Come;" one addition by letter.

Pleasant Hill.—Pastor Howse preached to good congregations; his work moving on well.

Dr. Frost reported a good trip to Virginia and Alabama Conventions. Dr. Holt was present.

Knoxville.

First.—President E. Y. Mullins preached at both hours; 375 in Sunday school.

Bell Ave.—Pastor Murray preached at both hours; 123 in Sunday school; three additions by letter.

Island Home.—Pastor Maples preached at both hours; one addition by letter; 120 in Sunday school.

Third.—Pastor Murrell preached at both hours; 147 in Sunday school; an interesting session of the Sunday School Association in the afternoon.

Second.—Pastor Jeffries preached at both hours; three baptized; 260 in Sunday school.

Centennial.—Bro. Edens preached at both hours; Pastor Snow in a meeting at Rogersville.

Memphis.

Trinity.—Pastor J. W. Lipsey held both services; three approved for baptism; one restored; Bro. R. G. Craig reports progress in his work as superintendent of the Memphis Bethel; he suggests that the Baptists need a city missionary.

Johnson Ave.—Pastor Thompson preached; one addition by letter and one approved for baptism; church

looking hopefully to the time when they can move into their new house, which they hope to do shortly after Dec. 25th.

Rowan.—Pastor Richardson preached; subjects: "Trusting God," "Sabbath Questions," continued; good congregations; fine Sunday school; B. Y. P. U. thriving.

Whitehaven.—Pastor Anderson preached at both hours; four by letter.

Collierville.—Pastor Potts preached; three by letter; one for baptism, and one baptized since last report.

First.—Pastor Boone preached to the usual fine audiences; six by letter and one for baptism.

Chattanooga.

First.—Dr. Brouger preached two very excellent sermons to very attentive hearers. The morning subject was, "Judges the Book of Heroic Actions," completing the study of the first seven books of the Bible; the evening subject was, "Put Yourself in His Place," based on the Golden Rule. Both congregations filled the large auditorium; at night chairs were placed in the aisles; the music was very inspiring; a score of penitents asked for prayer; 332 in Sunday school; the "nursery" department where a committee of ladies take turns in caring for the babies while the mothers worship, is a success.

Three good services yesterday; one profession at the mission. I close my labors here next Sunday, to begin with the Dyersburg church. Have received 37 into the church during the ten months we have been here, 24 of them by baptism. GEO. H. CRUTCHER.

Fayetteville, Tenn., Nov. 18, 1901.

We have been in a glorious revival at Fairview Baptist church, Newton, Tenn., the place at which we debated with Mr. Bird, a Campbellite from Dalton, Ga., last summer. There is a revival among all the Christians, the church being greatly revived. There have been several conversions. We buried some with Jesus by baptism yesterday, with some approved for baptism and more to follow. The meeting still continues, with great interest. At least forty came forward for prayer last night; among the number were some strong Campbellite believers. We were assisted part of the time by Elder S. E. Humphrey, of Pollard, Tenn., who preached the old-time gospel with power. Pray for us that many more will turn from sin and become servants of the Lord. T. E. PINEGAR.

River Hill, Tenn., Nov. 11, 1901.

The Baptist Ministers' Mutual Benefit Association is growing. The annual meeting decided unanimously that each member would pay an annual expense fee of \$2. While it costs \$2 to join, yet it is counted as the first annual expense fee. We want four or five hundred preachers in Tennessee to become members at once. We have 700 members. With 1,000, we can give the family of the deceased \$1,000. With 2,000 members we can put the assessments at \$1 each; with 4,000, only 50 cents each, and so on. Any Baptist preacher in reasonably good health, not over 65, may become a member by sending the undersigned \$2 and a paper of recommendation signed by three deacons. The Association is destined to become a very great power for good. Let us hear from many of the Tennessee preachers. Delays are dangerous. Write today. W. C. LUTHER.

Dallas, Tex.

Had very good day at Cooper's chapel yesterday. Large congregation. Took collection for State Missions. Sunday school is getting along nicely. The pleasure of my trip was darkened by the recent death of Sister Marion Essary. This dear sister had been sick for more than a year with that dread disease, consumption. She was a noble Christian wife, mother, and friend. She left a bright testimony of her hope in Christ. We all sympathize with her bereaved husband and children. It seems hard for one in the prime of life to be taken, but "Jesus doeth all things well." Death also visited the home of Bro. A. Jones recently and took a little darling. May the Lord be very tender to the sorrowful parents. Preached at Toone on my way back to Jackson. Large congregation. Religion is on the increase at Toone. They recently organized a Sunday school which is progressing nicely. Bro. Ernest McDaniel, a noble young man, is the efficient superintendent. The church has called Bro. U. A. West to serve them next year. This is the first pastor they have had

in five or six years. Have been preaching at Toone as I came from Cooper's chapel, for about a year, and have learned to love many of her people. I miss the elegant family of Bro. W. T. Smith very much. Bro. Smith and family have rendered many favors and kindnesses to me. He is now in business at Greenfield, Tenn. We have the fifth Sunday meeting at Cooper's chapel in December. W. R. HILL.

Jackson, Tenn., Nov. 18, 1901.

Have just closed the second protracted meeting with our church at Mt. Pelia, which ran nearly two weeks. The Lord worked among this faithful people to will and to do of his good pleasure. Twenty-eight were added to the church. This makes some forty-three in the last few months. Bros. C. H. Bell, J. W. Bell and T. A. Waggener helped to preach the blessed gospel of Christ. Quite a number claimed conversion, and we hope they will join the church later. One good Methodist sister who had long wanted to be baptized went into the water without a change of clothes and came out shouting forth praises to her Master and Lord. The Campbellites say they want the four propositions debated there that were discussed at Buenavista some two years ago by Eld. E. C. L. Denton and myself. The debate will come off soon. This system of error is hindering many sinners from being saved, and is hindering many good saved ones from doing their duty. Baptized one more last night into Martin church, a lady who had been converted many years. We began a second meeting at Gardner yesterday. On Saturday before the first Sunday in November, old Pleasant Hill church, five miles South of Martin, ordained two preachers and two deacons: Bros. J. A. Miles and D. C. Hall, to the full work of the gospel ministry, and Bros. Lem Stallcup and John H. Penick as deacons. These are all good men, and it means much to the church and community to have them to labor for the Master and his cause. Elders Joe Miles, C. H. Bell and the writer formed the presbytery. C. H. Bell is the successful pastor of this grand old church. I. N. PENICK.

Martin, Nov. 20th, 1901.

Married.

Nov. 4, 1901. At the parsonage of the Rowan Memorial church, Memphis, Tenn., on the above date Mr. W. A. Hardwick and Miss Beulah McCassey were united in the bonds of matrimony, in the presence of a few select friends, by Rev. R. Morrell Richardson.

Minutes.

A copy of the Minutes of the Tennessee Baptist Convention has been mailed to every ordained Baptist minister in the State. If any one fails to receive it the fault is in the mails. Should any one desire a copy, forward a two-cent stamp, and it shall be mailed to you at once.

A REQUEST.

Will the clerks of every Association send me a copy of the Minutes of your Association for 1901? On receipt of such copy I will send by return mail a copy of the Minutes of the Convention. We want your Minutes to correct the list of ordained ministers. Our roll is very imperfect. We hope to have it accurate at Humboldt. Please do not neglect this.

MARTIN BALL, Secretary.

Paris, Tenn.

Seminary Notes.

The presence of Dr. A. C. Dixon in the city, in the meeting at Walnut street church, was a source of great pleasure, instruction, and inspiration to the students. He spoke several times at Norton Hall especially to the students.

Dr. Mullins attended the Alabama Convention; Dr. Eager the Arkansas; Dr. Dargan the Texas, and Dr. Robertson the Virginia. The absence of some of them during a part of the Dixon meetings gave an excellent opportunity for attending those meetings.

A number of the students heard Mr. Robert Burdette, who spoke here Sunday afternoon, the 10th, under the auspices of the Y. M. C. A.

Dr. W. E. Hatcher is to be the lecturer this year, in the newly-arranged annual Sunday school lectures.

Rev. M. P. Hunt took dinner at the hall on the 6th, on his return from Nashville.

Rev. B. W. Spillman, of the Sunday School Board, who has been traveling in Kentucky in the interest of the Sunday school work, took dinner with us recently.

Rev. M. R. Cooper has recently entered the Seminary. H. B. FOLK.

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

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

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

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

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

WOMAN'S MISSIONARY UNION.

Program for December, 1901.

Subject: China.

"We are living, we are dwe ling
In a grand and awful time;
In an age on ages telling,
To be living is sublime."

1. Scripture: Psalm 2, breathing the great truth that man is impotent, but God is omnipotent. Every promise of his is a prophecy. He that says he will do it, will do it.

2. Prayer: May we be quick to see opportunities, willing to do our part in God's great work.

3. Hymn: "How Firm a Foundation."

4. Food for Thought: The hopefulness of our missionaries is a source of inspiration. How well they have

learned the lesson of waiting upon God.

5. Instances of Chinese Steadfastness: See July Foreign Missionary Journal, page 17.

6. Garnered Gleanings: Previous to meeting, several should be asked to bring clippings regarding China, found in daily papers.

7. Testimony to Medical Missions: Consul-General Fowler.—"I always welcome the medical missionary, and you will find that with dispensary and hospital work, you will bring to Christ 100 persons where one has been brought before."

8. Short Talk or Paper: Christ as a Medical Missionary.

9. Regular Business.

10. Leaflet: "China's Call." Rev. G. W. Greene.

11. Christmas offering last year \$6,355—larger than ever before. Will this society labor for greater results this year?

12. Chain of Prayer: Thanksgiving for the 200 baptisms by S. B. C. missionaries in China during the stormy period of last year, also for the recent appointment of two medical missionaries. Petition for all missionaries, native Christians and those in utter darkness.

13. Closing Hymn: "All Hail the Power of Jesus' Name."

A CHRISTMAS MESSAGE.

ANNIE W. ARMSTRONG.

The last message of the year 1901—what shall it be? Angels sounded its key note when, centuries ago, the shepherds were told: "Behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord."

The Christian world is now preparing to celebrate as our most joyous holiday this great event, the central point in its history. Gladness and expectancy fill the air. Little ones talk in whispers over their plans and hopes. Parents are considering what gifts will be most appreciated by the children. Friends are on the alert for suggestions as to offerings for those they love. None are so poor but that they would give something to make the Christmas tide brighter for somebody near and dear. Homes that are colorless, if not really dark, during the year, are happier at this season. It is a time of giving and receiving. Yet, how strange that while year after year, earthly friends are kindly remembered, He who made the day what it is, whose coming has brought peace and joy to our hearts, is forgotten in many homes, is slightly remembered in others, receiving in but few the first and best gift!

The Christmas to which we are looking forward, being the first of a new century, is a most appropriate time for reflections upon Christmas giving. From personal experience, we know that the happiness of the family circle, the joy of children, the pleasure of friends is not dependent upon the amount expended, but upon the loving thought. We also know that the glad message to which the shepherds listened was intended for "all people," all nations, all classes, throughout all ages. Yet, while we take up the glad refrain:

"Glory to God in the Highest,
Peace on earth, good will to men,"

in the dark lands of heathendom there are millions who have not heard

Hundreds of Millions

of cans of Royal Baking Powder have been used in making bread, biscuit and cake, and every house-keeper using it has rested in perfect confidence that her food would be light, sweet, and above all, wholesome. "Royal" is a safeguard against alum, which comes in the cheaply made powders so often pushed upon the unwary purchaser. Caution your grocer never to send you any baking powder other than the "Royal."

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

that "unto you is born a Saviour." Why then should we hesitate to be true to ourselves and to those whom we influence, true to our God-given part in the wondrous plan of redemption, by placing the claims of Him whose birth we celebrate, far above all others? What though we can not see Him at Christmas-tide! What though His voice is no longer heard by mortal ear! Love makes His presence felt, and causes His words to echo and re-echo in the hearts of those who would serve Him. In the picture and prophecy of the great judgment, did He not say "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me?" Of the poor, thus classed as His representatives, surely none so needy as those without the bread of heaven, without the water of life, bound in the prison house of sin, sick and lonely in spirit, "without hope and without God." In behalf of such as these in China, the Foreign Board in its recommendations to Woman's Missionary Union for this year, makes special appeal. S. B. C. missionaries who have returned to this field bear most encouraging testimony to the joy with which the glad tidings are being received. Mrs. T. C. Britton in a recent letter to the Corresponding Secretary Woman's Missionary Union, writes: "The work has been carried on constantly and with as much interest as before the Boxer troubles. The people are friendly and we have been made glad because of several additions." Another writes glowingly of the happiness which shone in the faces of the native Christians who welcomed her, and wishes "the sisters at home could meet these who endured reviling, persecution, and stood firm, not one recanting. True, many have returned evil for good. They have insulted us through ill-treatment of missionaries and converts, but they are blinded by sin and the compassionate, loving heart of our Saviour yearns for them. How great is their need of kindness, mercy, forgiveness! In re-

membrance of the "Inasmuch" of Him whose birth will soon be celebrated, the officers of Woman's Missionary Union now emphasize the appeal of the Foreign Mission Board for a Christmas offering for China. Nor is this all, but it is hoped that each woman and child in our Baptist Southland will

"Give as you would to the Savior if
you met his loving look;
Give as you would if his dear hand
the proffered offering took."

In past years many have had a part in the Christmas offering, but how many, in planning for their Christmas giving, have obeyed the command: "Seek first the kingdom of God and his righteousness?" Why not begin now to practice true giving? Not that which is confined to those of our own household and circle of friends, nor which is influenced by an artificial or conventional motive, but the giving which, prompted by great gladness because unto us a Savior is born, will embrace "the least of these" who have no part in our Christmas joy. The giving which shall be an evidence to ourselves, our friends, our God that we do indeed regard Jesus of Nazareth as "the unspeakable gift," the one to whom at Christmas-tide our heart's best love and best offerings shall be given.

The Christmas literature this year is beautifully prepared and very instructive. We shall lose much if we do not follow the suggestions for a week of prayer and a special offering to China. Will not our societies send a small amount for postage on the package to be mailed them by the Central Committee? Will they not make faithful use of the programs and envelopes? Will they not pray God's blessing on the effort? Address correspondence, at present, to Mrs. A. C. S. Jackson, 1209 N. Cherry street, Nashville, Tenn.

A CORRECTION.

I notice in the BAPTIST AND REFLECTOR of Oct. 10 a letter from your Texas correspondent, T. E. Muse, in which he says: "We are informed that at the recent meeting of the new body (Baptist Missionary Association) that a union of the three elements was attempted, namely: those distinguished by the names of Martinites, Gospel Missioners and Haydenites. Such, however, we learn, was defeated."

If the statement had been made in a Texas paper I would have paid no attention to it. For all sorts of statements have been made here, but our people have learned not to believe some things that are printed. It has been circulated that I represented a church in the Convention which sent no messengers, that a list of churches would not be published in the minutes, etc., ad nauseam. But we said not a word, because Texas people have learned some things. But when said reports begin to get circulation in other States it is but right that they be corrected, for Baptists over there can not make the allowances that the Baptists of Texas can. Bro. Muse says: "We are informed," etc. Now, will he please state to the Baptists of Tennessee who his informant was? Now, Tom, deal fairly and state who informed you, and whether or not said informant was on the ground. Really, Bro. Tom, you ought not to state such things unless you know something about them. That no such effort was made goes without saying, for had such been the case it would have long ago been heralded throughout the length and breadth of the land. But two months after the Association Bro. Muse writes to Tennessee that "we are informed," etc. There were resolutions presented looking to fraternal relations with Gospel Mission churches, but the leader, Bro. Webb, stated on the ground that he would not be a delegate to the body, and did not endorse it. The lack of endorsement was mutual and the resolutions were side-tracked—that is all. Yet Bro. Muse would make the Baptists of Tennessee believe that we are a sad set. We do not endorse Martinism, Gospel Missions, drunkenness, embezzlement, false swearing, jury-bribing. We stand for church sovereignty, economy in the distribution of the sacred trust funds, the purity of the pulpit, and for the churches, as God's chosen agents, to carry out the last great commission of our Lord Jesus Christ.

If these be heresies, then we are verily guilty; if not, then we have done nothing worthy of stripes.

We are striving to serve the Lord with clean hands and pure hearts. We much deplore the spirit manifested by Bro. Muse and others, of making thrusts at their brethren. In Texas we pay no attention to them, since a large majority of the churches stand on the old landmarks where Bro. Muse used to stand, and where he will stand again doubtless, when he comes to himself.

Let the readers of the BAPTIST AND REFLECTOR take what Bro. Muse says about the new body.

S. J. ANDERSON.

THE ALABAMA CONVENTION.

The eightieth session of the Alabama Baptist State Convention was held at Brewton, Nov. 13-15. The Brewton church has a new house of worship which is beautiful and commodious. Pastor Kramer made an excellent host.

Hon. H. S. D. Mallory, of Selma, was re-elected President, and Dr. Z. D. Roby, of Opelika, and Mr. M. F.

There are two sorts of lamp chimneys: mine and the rest of them.

MACBETH.

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.

Brooks, of Brewton, were elected Vice Presidents.

The Convention sermon was preached by Dr. W. J. E. Cox, of Mobile, who chose as a subject: "A Living Hope," based on 1 Pet. 1:3-5. The discourse made a deep impression on the Convention.

During the Convention, able sermons were preached by Dr. M. B. Wharton and Dr. A. C. Davidson.

It was somewhat a new departure to have more than one sermon during the Convention.

There were encouraging reports from our educational institutions and our Mission Board. There has been a marked increase in contributions to Home, Foreign, and State Missions.

The following are the statistics for the past year: For Home Missions, \$9,523.70; for Foreign Missions, \$12,692.02; and for State Missions, \$7,911.88, making a total of \$30,127.70. The State Board has fifty-two missionaries employed. There have been three churches constituted by them; 315 baptisms, and thirty-three Sunday schools organized.

Dr. E. Y. Mullins represented the Seminary in an able speech, and the Convention subscribed for the students' fund, \$814. A subscription was taken for the family of Dr. A. W. McGaha, who is at the point of death, amounting to \$1,070.

The orphans from our Orphanage at Evergreen, attended the Convention in a body, and a collection was taken for them which amounted to \$103.

So you see we believe in taking collections.

It was the sentiment of the Convention that an effort be made soon to get an endowment for Howard College.

The next session of the Convention will be held at New Decatur, on June 24th, 1902.

Dr. L. O. Dawson, of Tuscaloosa, will preach the Convention sermon, with Dr. J. F. Pursar, of Opelika, as alternate. Yours cordially,

T. M. CALLOWAY.

Talladega, Ala., Nov. 16th.

You cannot overstock the Orphans' Home with good, home-made syrup.

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 5th 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.

LAWRENCEBURG CHURCH.

In a short time I shall close my work at this place. As I look back over the past four years of toil and sacrifice, I am thankful that I could not see the struggle from the beginning. We have met in offices, private houses, and rented churches. We can not hope to have our house finished by December 10th, but we hope to have it so we can hold services in it by that time. I am satisfied that if you understood the conditions here you would help us now. This is the strongest Roman Catholic town in Tennessee. It is growing very fast, and if we get our house finished, we will have a home for the Baptists when they move here. The prospects are bright for a self-supporting church here, if we could only receive enough outside help to complete our house. Many of the readers of the BAPTIST AND REFLECTOR have promised aid as soon as we found that it was possible for us to succeed with our house. We are sure of success now. We are working about ten hands now, and this is the fourth week we have been at work on it. Some of these that promised have sent us help. Will not all help us who can? If you cannot send us a large contribution, send a small one. Any help, however small, will be gratefully received. Why not take a collection in your church or Sunday school for us? On next Thursday at your Thanksgiving service, take up a collection for us. This is the first appeal I have ever made through the BAPTIST AND REFLECTOR.

Please help us all you can; not for my sake, but for the sake of the cause here and the glory of God. Send all contributions to the undersigned.

R. M. FAUBION, Pastor.

Lawrenceburg, Tenn.

PERSONALS.

Rev. I. N. Strother, well known and greatly loved in Tennessee, has recently assisted Rev. B. F. Swindler in a good revival at the Madison Avenue church, Covington, Ky.

Rev. G. Campbell Morgan, D. L. Moody's successor, takes the position that all persons are baptized with the Holy Spirit when regenerated. He says this is the baptism referred to in the Commission.

Rev. W. D. Nowlin of Upper Street church, Lexington, Ky., assisted Rev. W. D. Moore in a revival at Shawnee Run church, in Mercer County, Ky., which resulted in eighteen accessions, fourteen by baptism.

The North Carolina Baptists are struggling under a debt of \$7,000 overwhelming their State Board. They want it paid before the State Convention, and, judging the future by the past, they will do it.

The revival at Cropper's, Ky., in which Rev. Earl D. Sims was assisted by Rev. F. O. Lamoreux, of Columbus, Ind., resulted in ninety-four accessions, seventy by baptism. We are glad of this great work.

Rev. J. T. Turpin recently closed a meeting with Filson church, at Bowen, Ky., which resulted in twenty-five accessions, twenty-four by baptism. Twelve of the number were Campbellites, one a Campbellite preacher. Five were Methodists.

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.

Rev. W. J. Williams, formerly of Florida, has accepted a call to the church at Hazlehurst, Miss. This is considered one of the best churches in the State. Brother Williams is an excellent preacher as well as a clever man. We wish him much success in his new pastorate.

BAPTIST AND REFLECTOR.

FOLK AND HOLT, Proprietors.

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

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MOSES BEFORE PHARAOH.

We saw last week how the Lord called Moses to undertake the great task of leading the children of Israel out of Egypt. He at first shrank from it, but with the assurance that the Lord would be with him, and having Aaron as his companion and spokesman, he went back to Egypt and appeared before Pharaoh, with the request that he should let the people of Israel go. But he was met with indignant refusal. The Lord then sent upon Egypt ten plagues, lasting from June to April. After each one of these plagues came, Pharaoh was full of regret and sent for Moses to tell him that if the Lord would remove the plagues he would let the children of Israel go. The plagues would be removed, but Pharaoh apparently supposing that the Lord had done his worst, would harden his heart and refuse to let them go, thus illustrating the old saying:

"When the devil was sick
The devil a saint would be.
When the devil got well
The devil a saint was he."

And this went on for nine times, and each time Pharaoh's heart seemed to become harder and his will more determined than ever. Our lesson begins with Moses' prediction of the tenth plague, the death of the firstborn in Egypt. The Lord tells Moses that after this plague Pharaoh will not only be willing to let the children of Israel go, but that he will "thrust them out hence altogether." He will be glad to get rid of them. And in preparation for their departure he advises them to request gifts of the Egyptians. "The custom is universal to

give presents at the close of any service as an expression that the service was satisfactory. The Israelites did exactly what is done down to the present day, only the Lord made them unusually liberal. Thus the Israelites had some reward for their long services, and we understand how they had so much silver and gold in the wilderness." The Egyptians acceded to their requests and gave them numerous gifts.

Moses was a great man in Egypt, as might be supposed. The servants of Pharaoh and all the people looked with awe and wonder upon him who had brought such terrible plagues upon them. But there was one secret of Moses' greatness which is not explained here. We are told in Hebrews that "he endured as seeing him who is invisible." It was the sight of the invisible one which gave Moses the courage to stand in the presence of Pharaoh, and his wonder working power. And that sight always gives strength. Once more Moses stood before Pharaoh and predicted the last and most terrible plague of all, the death of all the firstborn in the land, "from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid servant that is behind the mill, and all the firstborn cattle." But no harm should befall the children of the Israelites. He also tells Pharaoh that after this plague the Egyptians shall come and bow down themselves before him and beg him to go out and take his people with him. He no longer requests. He now demands. He is no longer a suppliant. He is an imperious master. He has tried throwing grass at Pharaoh, and now he proposes to throw stones. Realizing how he has heretofore plead with Pharaoh, how Pharaoh has made such fair promises, only to break them each time, and conscious of the strength of the Lord with him, he becomes thoroughly indignant with this trickster and despot, and leaves his presence with righteous indignation burning in him.

What is meant by "the Lord hardened Pharaoh's heart?" It is sometimes said that Pharaoh hardened his own heart, sometimes that the Lord hardened it, and sometimes simply that it was hardened. There are three words for hardened. One of them means to make hard, another to make strong, and the other to make heavy. The idea seems to be that after each plague, when Pharaoh found that it was gone and supposed that all trouble was over, he became more stubborn and unyielding than before in his determination that the children of Israel should not go. The Lord did not cause his heart to be hardened. He allowed it. Pharaoh himself hardened his own heart. And so with sinners. The Lord has no pleasure in the death of the wicked, but he would that they should turn and repent. And yet there are some of them who will not come to him that they may have life.

"Oh, turn ye, oh, turn ye, for why will ye die?"

EDITORIAL CORRESPONDENCE.

After a refreshing night's sleep at Niagara Falls, I was up early on the morning of Oct. 25th. The air was crisp and frosty. I had another good view of the Falls, and then took the electric car down the gorge route on the American side. I have already spoken of the whirlpool rapids and the whirlpool which you see on this route. After awhile we come to the devil's hole. This is so named from a cave on the bank, at the mouth of which there was once a terrible massacre. There is also a treacherous place in the river about opposite this point which has been given the name.

I was deeply struck with one thing about Niagara Falls. The Falls do not begin with the plunge from the ledge of rock. Some half a mile or more above that point the river, which had hitherto been smooth and placid, now begins to flow swifter, and the currents have a downward sweep, which grows stronger and stronger until the waters make the fearful leap. Woe unto him who is caught in these currents. Before he knows it he is swept onward to destruction. And is this not like the young man who dallies with temptation? No one ever becomes thoroughly bad all at once. No man becomes a drunkard in a day. Very few

start on a drunkard's career with a drink of whiskey. The entrance upon the downward road is usually through a glass of wine, perhaps presented to him by the hand of father or friend, or, it may be, sweetheart. But once started, the currents become too strong for him. The best way to prevent being dashed over Niagara Falls is to keep beyond the danger line.

I have said that Niagara Falls do not begin at the Falls. Nor do they end at the Falls. Below the Falls are the rapids, the whirlpool, and then the devil's hole, which is the last place at which you stop and the last place to which the person comes who yields to temptation. The young man yonder on Niagara River never thought when he began playing with those currents and courting danger that he would finally land in the devil's hole. If the devil had invited him to come into his hole at once, of course he would have refused. But the devil set his trap away above, and the young man was caught in it before he knew it. The devil is very sharp. And he is not dead, either.

At Lewiston, the river broadens out into a wide and beautiful stream. Here there is a boat waiting for us to carry us to Toronto. The ride down the river and across Lake Ontario is very delightful. It is seven miles from Lewiston to the mouth of the river and thirty-five miles across the lake. So powerful is the impulse given to the currents of the river by Niagara Falls that its waters are carried some ten miles out into the lake, as can easily be discerned by the difference in color between the waters of the river and those of the lake.

Landing from the boat at Toronto, a number of our party mounted a trolley and took a drive around the city. This, we were told, is the best way to see the city in a short time. Toronto is a city of 237,000 inhabitants. It has gotten most of its growth, however, since 1885. So a good many of its houses are new. It is something like Buffalo, except that its business houses are generally not so large and its residences not so fine. It reminds one more of an overgrown village. It is much more quiet than our American cities of about the same size. There is an absence of the rush and push which characterize our cities. The people seem to take life more easy and to enjoy it more. They do not make as much money, but they do not need as much. Every thing is much cheaper than in this country. There are a good many, however, of the citizens who have made considerable fortunes. The museum is open to the public and is quite interesting. The City Hall is handsome, and also the Parliament Building. This building corresponds to what we would call our Capitol.

There are several large universities in Toronto—the State University, as we would call it, the Wesleyan University, which, of course, is Methodist, and our Baptist school, McMaster University. This has fine buildings and evidently is doing a splendid work. There are twenty Baptist churches in the city. The churches are exempt from taxation, as in this country. The Jarvis Street Baptist church refuses to accept that exemption, believing that it is a union of church and State. This is probably the wealthiest Baptist church in the city. The trolley man told us that if some of them should insist upon paying their taxes, they would not have money enough to pay the "care-taker." "The what?" I asked. "The care-taker," he repeated. It took me some little time to comprehend that a "care-taker" is a janitor. I noticed with pleasure the absence of saloons. I was told, however, that while they have no regular saloons like ours, they have bars at every hotel, which is bad enough, but a little better than our saloon system.

About an hour before the time for our boat to leave, the trolley put us down in front of the great department store of T. Eaton & Co. I do not know whether the proprietor is any relation of our Dr. T. T. Eaton, of Louisville, or not. This store is similar to Wanamaker's in New York. I found prices very cheap. I made a few purchases, and would have made more if I had had any convenient way of bringing things home with me. I expected also that the revenue officer would require that I should pay a tariff upon what I did purchase. But when I gave him a list of my pur-

chases when he came around on the boat as we were returning, he said that there would be no charges upon them. I was a little sorry then that I had not bought some other things.

Another pleasant ride across the lake to Lewiston and up Niagara River on the electric car brought me again to the city of Niagara Falls. I felt that I must take a final look at the Falls before returning to Buffalo that night, and was rewarded by the remarkable light of a moon-rainbow, caused by the shining of the moon's rays upon the mist which constantly ascends from the Falls. It was perfect, and entrancingly beautiful. I lingered for some time, gazing in admiration upon it, and then turned my face from the Falls to Buffalo, where my friend Rabb was waiting, and where I had a pleasant night's rest.

EDGAR E. FOLK.

THANKSGIVING DAY.

The day on which this paper is issued, Nov. 28th, has been set apart by proclamation of President Roosevelt as Thanksgiving Day, when the people of this nation are expected to cease their usual vocations and assemble in their respective houses of worship and return thanks to the giver of all good for the blessings which they have received during this year.

Despite the dreadful drouth during the summer and the terrible calamity at Buffalo which plunged the whole nation, and indeed, the whole world, into grief and gloom, this country has been greatly blessed during the year in many respects.

In these general blessings all of us as individuals have shared to a greater or less extent. We are too prone to look on the dark side of things; to see the clouds and forget that the sun is shining behind them; to think only on our troubles, our misfortunes, and lose sight of our blessings. But let us on this day lift up our hearts in grateful thanks to God for all his numerous benefits to us. Let us count our mercies. As the song says:

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost;
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Are you overburdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands of gold,
Think that Christ has promised you his wealth untold.
Count your many blessings; money cannot buy
Your reward in heaven, nor your home on high.

So amid the conflict, whether great or small,
Do not be discouraged, God is over all.
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.

Count your blessings, name them one by one,
Count your blessings, see what God hath done:
Count your blessings, name them one by one,
Count your many blessings, see what God hath done.

Ask yourself the question with David: "What shall I render to the Lord for all his benefits unto me?" As a matter of fact you owe to him all you are and all you have. Will you not give back something to him for the support of His cause?

THE ORPHANS' HOME.

As we were coming home from Watertown last week we noticed two little boys on the train. We were first attracted to them by their declining, very kindly, but firmly, a box of food a good lady offered them about supper time. We saw they had on a badge. Looking more closely, we read on the badge: "For the Baptist Orphans' Home, Nashville, Tenn." We felt at once a special interest in them. They told us where they were from, their names and ages—11 and 9. Their father had been dead five years, their mother a year and a half. They were living with their grandmother, but she is 75 years old and is unable to care for them, so she has sent them to the Home. They are bright,

well-behaved, intelligent looking little fellows, and we believe that under the Christian influences thrown around them in the Orphans' Home, or in any home where they may be placed—for they are not allowed to go to any but a Baptist home—they will grow up to be fine men.

But we could not help thinking, as we looked at them, what would have become of them if there had been no Baptist Orphans' Home for them to go to. And we felt thankful that the Lord had put it into the hearts of Tennessee Baptists to establish such an institution, where children like these might be brought and reared. Do you not feel the same way? If so, will you not show your gratitude by giving something to help support the Home? Read the statements with reference to the Home in this week's issue, and then send a contribution to it.

OUR PREMIUM OFFERS.

In order to induce our friends to secure subscribers for us, we make the following offers:

1. For one new subscriber and \$2, we will send a copy of the "Distinguishing Doctrines of Baptists," by Dr. J. B. Moody. With a renewal the price is \$2.25.

2. For one new subscriber at \$2, and 75 cents extra, we will send an elegant Teachers' Bible, large type, with maps, helps, concordance, etc. Or for the same amount we will send a Post Fountain Pen. With renewals the Bible is \$3.25 and the pen \$3.00.

3. For two new subscribers at \$2 each, we will send a copy of the Bible free, postage paid.

4. If you will send us seven new subscribers at \$2 each, we will send you a set of Matthew Henry's Commentaries upon the whole Bible, in six volumes with good print, and nicely bound. Or for the same number of new subscribers we will send you an elegant gold-filled watch.

5. If you will send us a club of ten subscribers, at least one-half of them new, you may put the paper to them at \$1.50.

6. If there are any who do not care to take the paper for a whole year, in order to get them started, you may offer it to them for fifty cents for four months.

We hope that you can take advantage of one or more of these propositions. Let us hear from you soon.

THE DANGER OF MORMONISM.

In an address upon Mormonism in the East, delivered by Miss Elizabeth B. Vermilye before the Woman's Executive Committee of the Domestic Missions of the Reformed Church in New York City, recently, she said:

"The danger of Mormonism is underrated, not overrated. When the public realizes that there are two Mormon churches in Brooklyn, one in Manhattan, one in Philadelphia, a strong and growing Mormon settlement on the borders of Pennsylvania and New Jersey, and that the strongest church section a few miles from Jersey City is Mormon, it may be understood that the situation is menacing.

"It was predicted that in fifty years the Mormons would control a belt of States cutting the country in two from Northeast to Southwest. The prediction has been verified in twenty years instead of fifty. They own land from the Rocky Mountains to the Sierras and are spreading East, as I have told you. They control four Western States, and at their present rate of progress in a short number of years will have supremacy.

"If the constitutional amendment making polygamy a crime is not passed now, it soon will be impossible to pass it, as they need to acquire control only in twelve States to prevent legislation against it. Two thousand Mormon missionaries are actively pursuing their propaganda work, sixty of them in the State of New York alone."

All of this is true, and a good deal more besides. Yet there are some people who take no interest in the subject of Mormonism, and who say: "What is the use of writing and talking against the Mormons? They cannot harm us." If any of our readers are disposed to think that way—and we do not think that many of them are—let them read over again these statements by Miss Vermilye.

PERSONAL AND PRACTICAL.

Do not forget BAPTIST AND REFLECTOR day next Sunday.

Be sure to present the claims of the BAPTIST AND REFLECTOR to your people next Sunday. We ought to get 1,000 new subscribers as a result of that day.

We learn that the Baptists of Milan are very much delighted with their new pastor, Rev. A. E. Rymer. He is described as a "young man, smart, studious, good, a fine preacher and pastor and an all around good man." He is a graduate of Crozer Seminary. We congratulate the brethren upon securing his services, and congratulate him upon serving so excellent a people.

We learn with much regret of the death of the oldest son of our corresponding editor, Rev. J. J. Burnett, of Jefferson City. He had been ill for nearly eight weeks, and the fatal termination came on Nov. 15th. Bro. Burnett writes: "We are in the midst of the greatest sorrow of our lives. Life seems like a desert, with little left us but a scene of suffering, pitiful but vain appeals to us for help, a coffin and a grave in our hearts." We tender to him and his beloved companion our deepest sympathy in their great sorrow.

We had a pleasant visit last Sunday week to Columbia to preach for Dr. A. S. Pettie, who was in Morristown assisting Dr. M. D. Early in a meeting. The church at Columbia is in excellent condition. There have been about 35 additions since Dr. Pettie took charge as pastor last spring. A successful Young Peoples' meeting has recently been organized. The mission in South Columbia is flourishing. Everything about the church seems hopeful. It was a pleasure to share the hospitality of Brethren J. P. Brownlow and N. M. Jones.

It seemed to us especially appropriate that the Thanksgiving issue of the paper should also be the Orphans' Home issue. It suggests to us that on this day when we are returning thanks for our own blessings, we should remember those unfortunate little ones, who, deprived of father and mother, have not enjoyed the blessings which have come to so many others, and are dependent upon the contributions of the Baptists of Tennessee for their food and clothing. Can you not give something to make their lots easier and their lives happier?

We learn with deep regret of the recent death of Mrs. Craig, wife of Bro. R. G. Craig, Moderator of the Memphis Association. We have known Sister Craig for a long time. She was a noble, consecrated Christian woman, and was never happier than when engaged in the Master's service. She loved to attend Associations and other denominational meetings. She will be greatly missed at the Trinity church, Memphis; in the Memphis Association; and especially in her own home, of which she was the light and joy. We tender to Brother Craig our deep sympathy, and trust that he may find God's grace sufficient for him in his hour of trial.

We published recently a statement of the Sunday school Board, showing that the investigation, conducted on November 5th, by a number of brethren whose names were given, thoroughly disproved some charges which have been made recently against the Secretaries of the Board. The names of J. J. Porter, J. C. Armstrong, W. J. Northern, W. B. Crumpton, M. P. Hunt, E. J. Forrester and J. S. Felix are sufficient guarantee to the Baptist denomination in the South that the investigation was thorough and straightforward. Absence from the city on our trip East prevented our being present. We may state, however, that we had previously gone over all the charges together with the business committees, and we found that they were not sustained. The Board has never been more thoroughly entrenched in the hearts of Southern Baptists than now. Its business is constantly growing. The Baptist Argus says that the Board should have ignored the charges. We do not agree. We think that the Board owed it to the Secretaries and to itself and to the denomination to investigate them fully and fairly. We wish also to express our disagreement with the Argus in regard to the course of Dr. J. J. Porter in the matter.

The Home.

THE MAKING OF A MISSIONARY.

(Told without comment.)

LUCIE DAYTON PHILLIPS.

PART II.

Ten of the thirty minutes allowed for lessons had gone by this time.

But places were found in Bibles and quarterlies, and No. 10 was ready to begin.

It was a very interesting lesson on "Our Father's Care," the scripture verses taken from Matt. 6, beginning with the 24th.

As a rule, the seminary girls studied the analysis and looked up the references with some care, but to-day they complained they had not had time to do this.

The four girls sitting together, as usual, on the second seat, had studied it at home too, in their own poor way, but Jessie Wilder especially felt the need of help.

She thought she understood the illustrations taken from the birds and flowers—the truths taught by "the fowls of the air" and the "lilies of the field," but how could she keep from being anxious over food and clothing? She had been so poor, poor all her life, and the oldest of six in the little log house she had left behind to come to the city to earn wages in a box factory! How could she help taking "thought for the morrow," with these dear ones depending on her for things to eat and clothes to wear? She often lay awake at night trying to think what would become of them if she should fall ill or lose her place.

And how was to-morrow to take thought of itself?

There were a number of questions she meant to ask, but after the scripture had been read—by the seminary girls again—she had no courage to say a word.

Miss Cantrell taught the lesson from the Teacher with a good deal of earnestness, explaining at length the word mammon, as "a word very common in Aramaic and late Hebrew, meaning money or property," and also giving in full an account of the birds of Palestine, the three hundred and fifty varieties spoken of by Canon Tristram and others, seen by Canon Liddon's party in Galilee in 1886.

But somehow all this did not satisfy poor Josie, burdened by much serving, and anxious to understand "the way of the Lord more perfectly."

"I knew every single question asked in my quarterly," declared Ruth Mills, as the bell put an end to the lesson period, "but she never so much as looked toward us 'po' girls.' I wonder if she thinks we are idiots because we happen to work for our living?"

"She thinks we are trash—'po' white trash'—I saw it in her eye," said Lora White, her sallow cheek

"Let the GOLD DUST twins do your work."



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flushing with indignation, if not anger. "And you don't catch me comin' to this Sunday school another time. Tom Spencer asked me to go driving with him this morning, and to dinner at the park, where the band plays cake-walks and rag-time dances all day long. But, like a little fool, I up and said, 'No.' Nex' time I'll say 'Yes,' and go where I'm—wanted."

There was a reckless look in the girl's dark, pretty eyes that haunted Jessie Wilder—who had known her for years—long after.

"Miss Cantrell don't want 'the great four' in her class because we spoil its looks by our cheap hats and common dresses," went on Nellie Weeks, with a toss of her yellow head, "and so I mean to try the park with—Lora nex' Sunday. Will Price is always beggin' me to go off on a lark somewhere with him, too."

"Well, I mean to keep right on comin' to Sunday school," Jessie told them earnestly, as she folded her neat cotton handkerchief carefully around a worn little Bible. "When I left home I promised mother I'd always go, rain or shine, and so far—I've kept my word. We haven't given our new teacher a fair trial yet. She don't know our names, even, now!"

But Lora and Nell were giggling together, and Ruth had changed her seat.

There was nobody to listen to poor Jessie's defense of their "new teacher," and so the child was silent once more.

* * * * *

The "method of individual instruction," as Miss Edith Cantrell termed learning the names of her scholars, and talking a little to each heart-to-heart had been abandoned as the spring advanced, and supplanted by "class lectures," given by herself.

Novelty had ever a distinct charm for this capable young lady, and her "fads" were like God's mercies—her brothers declared—"new every morning."

A delightful personality had hitherto distinguished the Sunday school, she confessed, the critical probing of each pupil being anything but machine-like in its effects. The old-time way was good, she said, yet the new one better.

She reasoned also that social combination was made possible by this

method of teaching the lesson, and congratulated herself on solving the problem of how to bring together the different grades, or elements, that made up her own class.

"I shall start them out to-morrow with an entirely new program," she told herself, "and begin to call out their perceptive powers, making them recognize and identify the items of scriptural information as they have never done before."

But No. 10 was not present in full force, as she hoped it would be, the next morning. Three of the seminary students sent excuses by Alice Haven, and Jessie Wilder, looking very sad, as well as lonely, represented "the great four."

Ruth Mills was sick in the tenement, where she and Jessie had a closet-sized room near the roof.

As for the others—they had drifted quite away from their old haunts. Both Lora and Nell had ceased to work in the shop, where they had been earning fair wages, and Ruth, coming home late one evening from the box factory, had caught a glimpse of their pretty faces in a low music and dance hall on Dent street.

They had never gone back to Sunday school since the second time Miss Cantrell had taught their class, but had been seen at the parks with some fast young men on Sabbath mornings.

Both girls had worn a flashing pin and ring, and, somehow, Jessie had found it hard to imagine them back in their places in No. 10—now.

If she could only do something to save poor Lora and Nell.

And it was this longing, perhaps, that led her in after years to attempt such great things for God in the rescue work to which she devoted her life and energies.

For something very wonderful happened to Jessie—so wonderful and splendid she had to pinch herself to see if she was awake or dreaming, one Sunday in June, as she sat alone on the second seat in class No. 10, her plain face shining like an angel's.

She could begin to think of her own future now, and plan her own



The man who can hardly crawl, and has just strength to get through a day's work, has no strength left for family life. He wants to be quiet; to be alone, out of sight and sound of everybody.

What a difference between such a man and the healthy, hearty man, who romps with his children and rides his laughing baby to "Banbury Cross."

What makes the difference? Usually disease of the stomach, involving the entire digestive and nutritive system. Dr. Pierce's Golden Medical Discovery cures diseases of the stomach and other organs of digestion and nutrition. When these diseases are cured the hindrance to the proper nourishment of the body is removed and strength comes back again.

"I am happy to say I am getting to feel fine," writes Mr. A. J. Vanderwater, of 873 West Division Street, Chicago, Ill. "In all I have taken six bottles of 'Golden Medical Discovery' and four or five vials of the little 'Pellets.' They have done me worlds of good. These medicines have brought the great change in me from a slow mope of a man that could hardly crawl, tired and sick all the time, and could do no work. Now I can work, sleep, eat, and feel fine, and that tired feeling is all going away. I am very thankful that I wrote to Dr. Pierce. His 'Golden Medical Discovery' and his little liver 'Pellets' have almost made a new man of me. I feel young as I did at thirty years. No other doctor for me, only Dr. Pierce."

Dr. Pierce's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 21 one-cent stamps to pay expense of mailing only. Address Dr. R. V. Pierce, Buffalo, N. Y.

life work. For the widowed mother struggling to feed and clothe her little ones on a few rocky acres had been left a snug home and fortune by a brother in the West, and so did not need Jessie's wages now.

"But for Lora and Nell I might never have thought of being a Home Missionary like Miss Buhlmeier you know. But now I can think of nothing else. I didn't want to go to foreign lands. There's plenty of work for Christ right here," she told Ruth; and then she talked it all over with her wise pastor, Dr. Preston.

He cordially approved the girl's plans and arranged not long after for her to spend two years in a school where she would receive the best training, and be prepared to begin her work as Home Missionary.

"Your class has been singularly honored and blessed, Miss Edith," said the superintendent, taking her hand on that eventful morning: "All our teachers would rejoice to send forth such workers, and I understand that it is since you took charge of No. 10 that this dear young girl decided to devote her life to rescue work in our own city."

Miss Cantrell, herself, felt a certain elation. It proved that her methods of teaching had been successful, she told her brother at the dinner table, and said she "enjoyed the work."

"Some day you'll be turning into a Home Missionary yourself," he laughed.

And she smiled complacently. She shook her head, however, a moment later.

"No, I don't fancy I'm cut out for that. I rather think teaching is my forte—my place the Sunday school."

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 has 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 this 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.

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.

HEART QUESTIONS: 6,671 converts were baptized last year by missionaries of the Home Board. We rejoice in being sharers in this work, but in our giving, did we fully acknowledge God's claim? New sections of Oklahoma were recently opened—thousands of all nations, from all sections are flocking there. Shall we enable the Home Board to meet these new responsibilities?

W. M. U. Program for Nov. 1901.

Bible Learners.

Take for your "Thanksgiving portion" of God's Word, Psalm 25:6, 7. Make it the prayer of your heart.

The Student Band.

Mexico, our next door neighbor is our subject to-day. Will the class come forward? Let us see who have answered Miss Heck's questions in the November Journal: Pearl Smith, Antioch; Clarence Allen, Brush Creek; Herbert Cox, Whitesburg; Frank Gillard, Newbern; Mabel Brown, Harri-man.

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

Miss Mabel Brown answers as follows:

1. 10,000,000.
2. Cortez.
3. The Aztecs.
4. Mexico City.
5. The temple of the Aztec Gods.
6. Diaz.
7. Twenty-five years.
8. 17,000.
9. Fifteen.
10. 2,000.
11. The plaza, the chief promenade of the City of Mexico, on Sundays presents a gay appearance. Military bands are playing gay airs; gambling

stands are everywhere; in and out among the crowd, candy sellers in white caps and aprons come and go; the vendors of lottery tickets and numerous beggars accost one at every turn; and a company of uniformed soldiers marches past. The priests give bull-fights often on Sunday to raise money for church furnishings.

Now, if you will bring out the copy of your answers and compare with these, you will see if you made any errors.

Next week I shall give you the questions for December. I am hoping more will be interested next month. I shall send the souvenirs Mrs. Maynard left to these five and some leaflets that will increase their knowledge of Mexico still farther, if read carefully.

YOUNG SOUTH CORRESPONDENCE

A rather pitiful little pile of letters confronts me this bright morning. I have had intimations of several grand ones that are coming, and I am in hopes that the aftermath of Thanksgiving will be so wonderful that there will not be a sigh for this week's small doing.

You will be reading this on or near the 28th. If you have failed to gather in the "Thanksgiving Offerings" before, go right at it now, and send them on at once. Dr. Holt expects much from the Young South, you know. Let the cry of our orphans reach your own happy, comfortable homes. Can you not see the outstretched arms of poor little Japanese children held out to you, the young people of our broad free America? What do they want?

The gospel first of all. All else will follow that. And how are they to get it? Our "substitutes" must take it, and we, who cannot go, must send those who can.

So "count your blessings" once again. How very good the Lord has been to you this year! Then out of your abundance, set apart a

THANK-OFFERING,

and help on this work, and do it before the sun goes down.

And what has the last week in November brought us?

No 1 brings the first "thank-offering for the Orphans' Home" from Josie Lambert, Templeton. With many thanks, we beg the giver to interest others to follow her sweet example.

No. 2 is from Charleston: "Please find enclosed \$1.00, to be divided equally between Japan and our Orphans' Home." MISS LAURA MCKNIGHT.

We are most grateful. Won't you stir up other Charlestonians? We used to have some good friends in that nice old town. See if you can find them and add more to them this Thanksgiving-tide.

No. 3 is from Antioch.

With her answers to the questions on missions, Pearl Smith says:

"Enclosed find ten cents, earned by doing little errands for mamma. I am sorry it isn't more, but I hope to send another time."

I give it to Japan with thanks. I am always pleased when a "student" proves her interest in Missions by an offering. I am sure of more gifts from Antioch. If Pearl will just remind our friends there, next week will show great things from her town.

In No. 4, Miss Clara B. Bewley, of Jefferson City, asks for literature on frontier work. I send what I have with great pleasure.

No. 5 is from Oklahoma:

"I last wrote you from Union City. Since then I have changed my home and am permanently settled for a few years at least, at Lone Wolf, as I drew land in the recent great opening.

"Our town has gone up since Aug. 6th, and is situated near the north fork of Red River, in the fertile prairies of Kiowa County. The Wichita Mountains are only eight miles away, and give us beautiful scenery. We have no Baptist church here yet, but I hope there will soon be members enough to organize one. The Methodists already have preaching twice a month, and we have a union Sunday school.

"I send you \$1.65. Credit 85 cents to Lee White, 25 cents to Bertha White and 55 cents to me. I hope soon to enroll others in the 'Lone Wolf Band.' I close with a prayer for the success of the Young South."

LADY KATE WHITE.

And shall not the whole Young South respond with a prayer for the new town of Lone Wolf? This letter proves what our Dr. McConnell told us of the wonderful possibilities of this new part of the United States. Think of a town not four months old with the Methodists at work already! Our Home Board is anxious, deeply anxious, to occupy these strong young embryo cities at once. Let us help with all our might. We are so grateful to this Band, that lifts the Young South standard to the western breeze in Oklahoma. May it prosper! We hope they will keep us constantly in touch with the work there.

Harriman comes next in No. 6:

"I send you my birthday offering with my answers to the November questions. I was so glad to meet our missionary. She and her husband were guests in my home during the Convention, and all of us fell in love with her sweet face. I am sure we will feel more like working for her, since we have seen and talked with her."

MABEL BROWN.

Miss Mabel is one of Mrs. Sublette's Band that entertained the Convention so beautifully. We are pleased indeed to hear from her in this pleasant way. I am sorry I had no opportunity for a talk with her. Harriman stands high in Young South records. I am sure our dear Missionary remembers her stay there with great pleasure.

We close with just the nicest "Babies' Branch," sent in by Miss Gertrude Hill, of the Edgefield church, East Nashville, who says:

"I do not expect a child under five years to escape me."

Just see what she has done: Laura Gaines Rust, Robert Gates Folk, Cole-

man Rawlings Young, Earl Gwynne Hayes, Winston Wilkes Hayes, Carrie Browning Hayes, Helen Wade Hayes, Virginia Sinclair Folk, John Marion Daniel, Abbie Lou Ferris, Mary Ethel Ferris, Chas. Lewis Rogers, Jr., Frank W. Herron, Wm. Edward Crockett, Sarah Frances Crockett, George Richard Parker, Jr., Clara Amelia Parker, Alvin McGee, Cynthia Rust Averitt, Sarah Burton, Grace Elizabeth Graves, Wm. Earl Williams, Kenneth Winchester McKenzie, Ione Blair, Mary Dunlap Hill, Harry Buttorff Dyer, John Wesley Brooks, Wm. Beerman, Frank R. Ovenden, Jr., Paul McComb Philpot.

Miss Gertrude does not stop with her own church people. She goes even as far as Colorado, not to mention neighboring towns. One of the tiny ones named in this list has been

"Safe in the arms of Jesus"

for more than a year, and the mother gives to her memory in this sweet way. How I wish the Young South had such a worker in every church in the State! Miss Gertrude will see that two cents a month is collected promptly, and the certificates left in their homes as "souvenirs" of the babies' earliest mission work. I think next week will bring thank-offerings from these and from the Edgefield Sunbeams too. They

Continued on page twelve.

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 odorous 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 severe patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets

AMONG THE BRETHREN.

Rev. Otis Sutton has accepted the care of the church at Tuskegee, Ala.

It is thought that Dr. Frank Dixon will be called to the care of the Broad street church, Philadelphia.

Rev. J. E. Barnes has resigned the care of the Second church, Selma, Ala., to become pastor at Sulligent, Ala.

Rev. E. H. W. Parker has resigned at Kemp, Texas, to take effect Dec. 1st. His plans have not been disclosed.

Rev. J. Q. Partee, of Kentucky, has received a royal welcome to the pastorate of the church at Vandalia, Mo.

There is some probability that Dr. Madison C. Peters will be called to the care of Immanuel church, Baltimore, Md.

Rev. Louis Silverstein, of Fort Smith, Ark., has been called to the care of the church at Paris, Ark. He is a converted Jew.

Spring Hill church, Paris, Tenn., has heartily called Rev. D. T. Spaulding, of Paris, and he will probably accept. This is a good church.

Rev. D. W. Hiatt has resigned the care of the church at Seneca, S. C., and will move to Easley, S. C., where he takes up the work.

Rev. J. J. Stephenson, of Conyers, Ga., has been called to the care of the church at Alman, Ga. The outlook is quite hopeful there.

For Whooping Cough use CHENEY'S EXPECTORANT.

Rev. M. R. Cooper, formerly of Jackson, Tenn., has resigned his churches in Mississippi, and has entered the seminary at Louisville, Ky.

Rev. J. R. Wright, of Trenton, Mo., has accepted the care of the First church, Livingston, Mont. He will be sadly missed from Missouri.

The Alabama State Mission Board voted its secretary, Dr. W. B. Crumpton, a month's vacation which he will spend in California. He goes Dec. 15th.

Rev. J. A. McIlwain has resigned as assistant pastor of Clarendon street church, Boston, and will devote himself to evangelistic work, for which he is well fitted.

Rev. Geo. H. Crutcher, of Fayetteville, Tenn., has accepted the care of the church at Dyersburg, Tenn., to succeed Rev. B. F. Whitten. He will take charge at once.

For Asthma use CHENEY'S EXPECTORANT.

Rev. I. P. Trotter, of Bardstow, Ky., decides to accept the care of the church at Hattiesburg, Miss., and will take charge Jan. 1st. He will be joyously welcomed to his native State.

Dr. J. B. Cranfill says that when Virginia gave to the Home Board Dr. F. C. McConnell, he "rubbed all the bad things he had ever said about Virginia off the slate." So mote it be.

The Alabama Baptist Convention raised \$1,070 to purchase a home for Mrs. A. W. McGaha and her children at Huntsville. Dr. McGaha is alive but is not conscious of this generosity.

Catarrh Can Be Cured.

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

Evangelist E. B. Farrar, of Louisville, Ky., has been holding a revival at Benton, Ill., which has so far resulted in thirty conversions and twenty-four accessions by baptism.

Rev. N. L. Joyner, of Buena Vista, Tenn., has been called to the care of the Marlborough church, near Vale, Tenn., and will probably accept. He is Moderator of the Southwestern District Association.

There is a likelihood that Rev. I. N. Penick, of Martin, Tenn., will hold a discussion with Rev. E. C. L. Denton, a Campbellite, at an early date. The discussion will probably occur at Mt. Pella, Tenn.

Rev. W. James Robinson, of Nashville, has accepted the care of the church at Grenada, Miss., and has entered hopefully upon his work. We commend him most heartily to the Mississippi Baptists.

During the pastorate of Rev. W. H. Sledge in Helena, Ark., which has lasted only three months, there have been nineteen accessions to the church, and a \$1,500 pipe organ is soon to be put in. The people are thoroughly charmed with their preacher.

The leaders among Texas Baptists have gotten up a mutual admiration society. Dr. J. B. Cranfill calls Dr. B. H. Carroll "the greatest of all American Baptists;" Col. C. C. Slaughter "that king among our laymen," and Dr. J. B. Gambrell, "our matchless secretary."

PERSONAL EFFORT FOR CHRIST.

BY S. E. JONES, D. D.

It seems to me that our churches and preachers and editors are just now laying special stress on personal effort for Christ. And there is where the stress ought to be laid first, last, and all the time. There are two sections to this work:

1. Trying to raise the standard of Christian living among our brethren. I might suggest first, preparation for this work, but take it for granted that the worker is living close to the Lord, that he is holding communion with him every day. Now, can't he be useful to some of his brethren, at least, by inquiring into their lives, their daily experiences, and offering some suggestions? This personal interest will be appreciated and will result in much good. This is to be done in a private, heart-to-heart talk, one at a time.

2. Trying to lead some sinner to Christ. I doubt if there are even a few Christians who are not prompted now and then to speak a word to some unsaved person. It would be strange if a saved soul had no interest in an unsaved one. God can use us all, however weak, and can make us instrumental in the salvation of souls. Make it a point to win some one to Christ. Go to Christ and get the preparation, the courage, the word, and whatever is needed.

Ah! how helping a brother by a kind word, by lifting up his life and putting more hope in it will cheer and strengthen the heart of the worker.

And then, "converting a sinner from the error of his way"—there is nothing like it. "To save a soul from death"—what richer reward does one desire? "He that goeth forth weeping, bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him." This is the way for each individual in the church to be alive and the whole church to go forth as fair as the moon, clear as the sun, and terrible as an army with banners. Let us try it.

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove What Swamp-Root, The Great Kidney and Bladder Remedy Will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not so clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance,

it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the BAPTIST AND REFLECTOR.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name Dr. Kilmer's Swamp-Root.

MARRIED.

On the evening of the 21st inst., at the residence of Mrs. Lee Hill, a grandmother of the bride, Mr. Paul Harris and Miss Lizzie Whitlow were united in marriage. Rev. A. J. Castellow, pastor of the Malesus Baptist church, performed the ceremony. The marriage took place promptly at 7:30 o'clock, after which an excellent sup-

per given in honor of the bride and groom, was enjoyed by quite a number of friends and relatives who were present. Mrs. Harris is an active member of the Baptist church, and a young lady of rare accomplishments. The groom is a very prominent young farmer of the tenth district. May happiness and prosperity attend them in their journey through life is the desire of a host of friends. A FRIEND.

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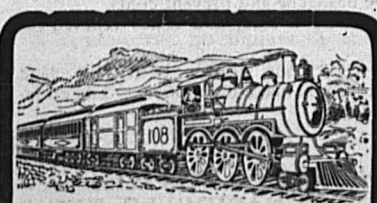
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NASHVILL, TENN



Dixie Flyer

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TO...
ST. LOUIS AND CHICAGO
Leaves Nashville
Every Evening
THROUGH SLEEPING CARS
City Ticket Office, Maxwell House
TELEPHONE 151
H. F. SMITH, W. L. DANLEY,
TRAFFIC MANAGER, GEN. PASS. AGT.
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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.

WHITE.

One among the most diligent young men of our church and community; he was true to his church. During our last protracted meeting, it seemed that he was more interested in his young comrades than ever before, he would go to them with streaming eyes and an aching heart, trying to tell them of Jesus' love. Buck's experience in Jesus' love was only five years. His love and influence for Jesus was spreading as fast as time rolled on.

On Oct. 12th, 1901, God in his infinite love, called him home, at the age of twenty-three years. God grant that his works may forever spread.

Z. H. L. WHITT,
WYLIE WHITE,

Committee.

Roperton, Tenn.

AILSHIE.

On October 11, while many were rejoicing, our hearts were made sad over a visit from that always unwelcome guest, the death angel, who claimed for his own our devoted sister, Martha A. Ailshie. She was born Aug. 23rd, 1848, and was married Sept. 27th, 1867. She leaves a kind and affectionate husband and five dutiful children; the oldest a son, being a prominent lawyer of Boise, Idaho. She was a member of the Concord Baptist church, and always in her place.

We would say to the bereaved:

"Though, your fate is the common fate of all,
Into each life some rain must fall."

"Look forward! 'Tis but another charm,
To beckon you to a higher clime;
Some day we'll quit this life of storm,
'Tis but a short elapse of time.

God will call us at his will,
Let us pray and patient be;
Watching, hoping, praying still,
Until he says, 'Come, abide with me.'"

May they also be comforted by this thought: "Earth has no sorrows that heaven cannot heal."

P. H. C. HALE, Pastor.

Good Positions.

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

Rev. J. H. Carroll has been called to the pastorate of the First Baptist church, Waco, Texas, to which his brother, Dr. H. H. Carroll preached so long.



"The

Mormon

Monster;"

or

The Story of Mormonism.

By EDGAR E. FOLK, D.D.

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

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

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

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

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

HANDLY & FOLK, Nashville, Tenn.

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Inspiring in Gospel Sentiment
Eloquent in Words,
Sublime in Music.

By REV. D. E. DORTCH.

This book is full of gospel truth and sweet flowing music.

No. 1. 25 cents each, or \$3.00 per dozen by mail, pre paid. \$2.50 per dozen by express, not pre paid.

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Nos. 1 and 2 combined, 40 cents each, or \$4.50 per dozen, pre paid. Special prices on large orders. Published in either round or shaped notes.

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**Large, Clear Type,
Self-Pronouncing Bible.**

Containing 60,000 original and selected parallel references and marginal readings.

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

OUR OFFER.

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

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.—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.

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.—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.

Mailed on receipt of price \$2.00.

Baptist and Reflector,

NASHVILLE, TENN.

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



Told by Pain

If you have pains you should look after them quickly. Pain shows something is wrong. The sharper the pain the more danger there is in delay. There are thousands of women to-day who are bearing awful pain almost continually, rather than tell a physician about the shooting pains in their lower abdomen, about the agony of falling of the womb and the distress of leucorrhoea. They let the months pass and their trouble becomes harder to cure and more distressing. But modest women can secure exemption from the embarrassment of a private examination. When pain tells them of danger they can cure themselves by the use of

WINE OF CARDUI

in the privacy of their homes. You can be cured without distressing publicity. With these facts before you there is no reason for the delay which is increasing your misery and wasting the days of your life. Why not stop the pain today?

Belen, Miss., March 9, 1900.

I have used one bottle of Wine of Cardui and one pack of Theodor's Black-Draught. Before I began to take your medicines I had pains in my back, hips, lower bowels and my arms. Sometimes I thought I would go blind. My head ached and I was so weak I could hardly walk across the floor. Now I can only feel a little of the pain in my side and I am going to use your medicines until I get cured, for I believe they will certainly cure me. I have been married twelve years and am the mother of seven children. I thank you for your wonderful medicine and what it has done for me.

MATILDA SMITH.

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

Sunday School Board

Southern Baptist Convention.

J. M. FROST, CORRESPONDING SECRETARY.

New Features but Same Prices.

Beginning with issue of January 1902, the Periodicals will have several new features.

1. Enlargement of Teacher in size of page making addition of an equivalent of about eleven pages.
2. Bible Class Quarterly—40 pp same in size as new size of Teacher. For senior grade work. 4c per quarter.
3. Advanced Quarterly—Same high grade and same size as now, with some new features.
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5. Kind Words Weekly—Enlarged to eight pages and very superior in every way. The very best paper for our young people and popular with those who are older.
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Samples Free.

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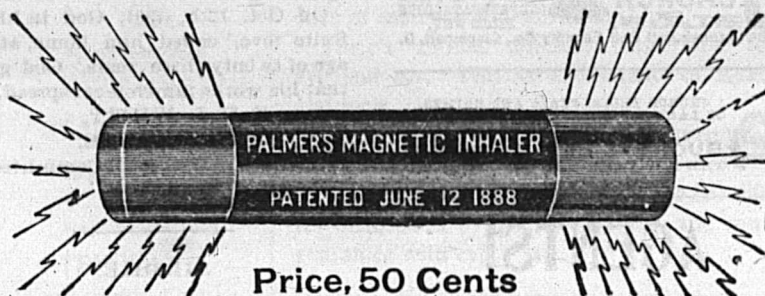
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PRICE LIST PER QUARTER.

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Bible Class Quarterly	04
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	1
The Lesson Leaf	1
The Primary Leaf	1
Weekly Kind Words (enlarged to 8 pps)	15
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B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. Per quarter, 10c single copy; ten or more to same address, 6c. each.

A WONDERFUL REMEDY.



Price, 50 Cents

For the Prompt Relief and Speedy Cure of
**Cold, Catarrh, LaGrippe, Hay Fever, Asthma,
Headache, Bronchitis, Sore Throat,
Hoarseness and all Head, Throat,
and Lung Diseases.**
A Sure Preventative of all Contagious Germ Diseases.
Unequaled for Convenience, Durability, Neatness, Power
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One Minute's Use Will Convince You that it is an Absolute Necessity for Every One in Every Family.

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

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

Rev. T. T. Thompson says: "It will relieve headache and prevent colds."

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Rev. Walker's... ... Famous Dyspepsia Cure

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The well known Georgia Baptist minister and pastor, Rev. Edward H. Walker, has discovered a cure which relieves Dyspepsia, Indigestion, and Constipation instantly, and quickly effects a cure. Rev. M. F. Martin, VanWyck, S. S., says:

"It is the best dyspepsia medicine I have ever found."

Col. Asa M. Bailey, Cordele, Ga., wholesale lumber dealer; "One box of Rev. Walker's Dyspepsia Cure cured me of a terrible case of dyspepsia."

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